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THE

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OR,

ANNALS

OF

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SERIES THE THIRD.

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THE

CRITICAL REVIEW.

SERIES THE THIRD.

Vol. VIII. MAY, 1806. No. I.

ART. I.—*An Inquiry into the permanent Causes of the Decline and Fall of powerful and wealthy Nations, illustrated by four engraved Charts. By William Playfair, Author of Notes and Continuation of an Inquiry into the Nature and Causes of the Wealth of Nations, by Adam Smith, LL. D. and Inventor of Linear Arithmetic, &c. designed to shew how the Prosperity of the British Empire may be prolonged.* 4to. Greenland *and* Norris. 1805.

IN an age in which the objects of speculation have been so various and important, and the range of regular and philosophic inquiry so widely extended, it appears a singular fact, that the principles which influence the decline and fall of nations, have never yet been made the subject of systematic investigation. The only lights which have been thrown upon this grave and interesting topic of consideration, are dispersed over the pages of authors who have treated of collateral subjects, or of historians who have directed their attention to the detail of particular examples. It would be matter of curiosity, if it were connected with the scope of the remarks which we shall find it necessary to offer upon the work at present before us, to examine why no similar inquiry has been before attempted. The subject is assuredly inferior to no other in dignity or importance, it is connected with the most serious results to the moral and social state of mankind, and though it is surrounded by difficulties, the want of confidence to encounter them, is surely not the characteristic of modern inquirers. The causes of this delay may probably be discovered in the supposed inadequacy of history, the excellence and accuracy of which has almost of necessity declined with national wealth and prosperity; in the apparent labour of investigating the endless variety of the phænomena of decay in different countries, and in the idea, which, however prevalent, appears to be erroneous, that every discussion of the causes of prosperity necessarily involves

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that of the causes of decline: to these might be added a general disposition to acquiesce in the united experience of all the ancient and many of the modern authors, who seem to supersede further inquiry by attributing them to luxury alone.

The author of this volume seems to us to deserve no inconsiderable share of praise for having attempted at least to overcome these obstacles, in giving to the world a systematic inquiry into the decline of powerful nations. We do not certainly appreciate the intrinsic value of the gift at a very high rate: Mr. Playfair is by no means a luminous writer; he is one of those who boast of the advantages of connection and arrangement only in the index and table of contents. At the same time, however, we must confess, that we have occasionally found a portion of original matter and valuable research, though conveyed in a method extremely intricate and perplexed, and incumbered with useless and irrelevant speculations. Upon Mr. Playfair's doctrines we shall take the liberty of commenting, after having explained, as briefly as the magnitude of the subject will permit, the leading causes of the decline of nations, and the mode of their operation. It will then be necessary to give a rude outline of that system, which appears to us, upon the slight view we have been able to take of this extensive branch of the subject, the most calculated to obviate and counteract their effects.

The first step in this important inquiry would be the proper classification of the different causes of decay, which may be distinguished into such as are merely adventitious, and such as are permanent and necessary. The operation of both these classes may affect either the external relations or internal economy of a state; but the relative situation of nations compared with each other, seems to be more peculiarly the province of accidental causes, whilst those which are more permanent and regular, effect a change on the relative situation of a state compared with itself at different periods of its existence. The latter class of causes appears to us in the present state of human knowledge, to be alone capable of being approximated to a fixed and determinate standard. Our inquiries, therefore, must be exclusively directed to the examination of these permanent principles, which disable a nation at one time from resisting the same pressure of external and fortuitous circumstances, which it overcame and dissipated at another. The result of that investigation seems to be, that the decay of empires is the almost inevitable result of internal causes which ne-

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bessarily arise from their prosperity and power, however diversified they may be in the mode of their action by external and collateral circumstances. Whether those causes which arise out of the foreign relations of states, will ever be reducible to a system in an advanced and improved state of society, is a question obscured by considerable doubt. It cannot indeed be denied, to use the reasoning of the very eloquent and profound author of the Elements of the Philosophy of the Human Mind, 'that in proportion as those circumstances shall operate which tend to the improvement and cultivation of mankind, the whole system of human affairs, including both the domestic order of society in particular states, and the relations which exist among different communities in consequence of war and negociation, will be subjected to the influence of causes which are known and determinate: that those domestic affairs which are already the proper subjects of reasoning and observation, in consequence of their dependence on general interests and passions, will become so more and more daily as prejudices shall decline, and knowledge shall be diffused among the lower orders: while the relations between different states which have depended hitherto in a great measure on the whim, folly, and caprice of single persons, will be gradually more and more regulated by the general interests of the individuals who compose them, and by the popular opinions of more enlightened times.'* We conceive, however, that although this is clearly the state to which society must approach as its limit, yet the proportion between the relative progress of different nations may be infinitely diversified by climate, by situation, by the varieties of talents and of natural endowments, and by the different success with which the tendency to internal decline may be counteracted or opposed. Every disturbance in the proportion between the differen nations is in truth an external cause of decline, and when we reflect on the various methods in which that disturbance may be produced, we must acknowledge that this class of causes consists of those which are more peculiarly under the immediate direction of Providence. Hence that infinite diversity of events which clouds the destinies of empires, and baffles the keenness of research: and hence the vanity of human speculation is humbled and chastised by beholding the whole face of society deranged by the intervention of sudden and unforeseen circumstances.

* Stewart's Elements of the Philosophy of the Human Mind, c. 4, s. 8.

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But whatever difference of opinion may be entertained upon this point, there can, we believe, be none as to the distance to which this system of society is at present removed. Mr. Playfair, we must briefly remark, considers a state of permanence as consisting in three principles—'the proportion of population to the means of subsistence, the equal distribution of knowledge, and the complete exhaustion of all discoveries in arts, science, or geography.' Upon the first of these requisites, which he appears to consider as beyond the most sanguine expectation, he might, we believe, have relied in the most gloomy times: upon the last he rests with unreasonable confidence; and seems to foresee no further discoveries of material importance. But it is not clear that to foresee such discoveries, is in fact to proceed very far towards their accomplishment; and might not the philosopher of former times have dogmatised with equal reason on the little likelihood of the invention of printing, or the discovery of the magnetic needle?

To arrive at a clearer knowledge of the causes of internal decay, we should be cautious to distinguish those which may be defined the primary, from those which are more properly termed the secondary causes, or those which, although the effect of some leading cause, are themselves productive of distinct consequence, and operate in a distinct mode. We complain of the total want of any arrangement of this nature in Mr. Playfair's work, throughout the whole of which, the sources, modes, and phenomena of decay, are intermixed with each other.

The simplest method in which this very complicated subject might be treated, would be to consider first, what are the elements of natural power, and then, what are the circumstances which separately affect those elements. National power may be defined to consist in—1st, the national spirit; 2d, the wealth; and thirdly, the number of the people: and this definition purposely excludes the consideration of the physical strength of the members of society, because the inquiry is confined to the relative state of nations compared with themselves at different periods of their career; and because it is a truth very fully established by experience, that no decay takes place in the bodily powers of mankind, and least of all so in wealthy societies, where food and cloathing are not only more abundant, but of a superior quality.

I. In our opinion, that temperament of mind, which is properly termed national spirit, is distinguishable from, and even in some cases independent of the *amor patriæ*, whether considered as local attachment, or as a zealous regard for

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the interests and liberties of the common-wealth. It appears to be equally divested of every connexion with what is commonly termed national character. It is in fact nothing more than an ardent and romantic passion for the honour of a nation, particularly that which arises from military superiority, a passion which belongs to warm and energetic tempers, which is fostered by the memory of former glories, by national institutions, and by the influence of splendid talents; which is called forth by the presence of danger, and which, in the moment of its exertion, rises superior to every other affection and attachment. It is not too much to assert, that this peculiar spirit forms by far the most important and effective element of national power, insomuch that when it has been combined with a very inferior portion of wealth or population, as in the republics of ancient Greece, it was capable of conveying a very high degree of power and reputation. To the causes therefore, which operate upon the decline of national spirit, the attention should be more particularly directed in the examination of the important subject at present before us. Mr. Playfair has, however, chosen to omit the regular mention of this topic; and in order to supply that deficiency, we shall give a very general and rude outline of what appear to be the material circumstances which act upon national spirit.

Wealth, luxury, and the extension of territory, the first of which is one of the causes, and all of which are the constant companions of the prosperity of states, become, in our opinion, the original sources of the decay of that spirit. 1. Under the head of wealth, might be arranged the division of labour, which strips the mind of its general activity and enlarged views by confining it to one pursuit; the separation of the military from civil professions, which invariably takes place amongst manufacturing and commercial nations, which places the best class of citizens out of the influence of those circumstances which keep alive the flame of national ardour, and employs the worst in a course of life which unloosens every tie of civil attachment, and which operates with the greatest force, as the profession of arms to which they are devoted is more or less difficult to be acquired. To these may be added the gross turpitude of mind, which constitutes wealth the criterion of respect: the little honour which is bestowed on unproductive, in comparison with productive labour; and the great increase of the poorer and more discontented part of the community, by the joint progressive operation of increased wealth and a superabundant population. 2. Luxury, which forms the second great leading fea-

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ture of decline, and which may be considered separately as not being the necessary result of wealth, appears to have been confirmed as a very powerful cause by the full experience of all ancient authors, though the mode of its operation has been improperly described. The idea of its effect on the physical powers of man is without foundation, and we are inclined to view it as affecting the mind only by giving it a very powerful stimulus towards inferior objects, and confining its activity to private and selfish considerations. 3. The extension of territory may be considered in its effects on national spirit in two lights; both as dissolving, by disparity of habits and distance of local situation, that common band of union between citizens, which is the result of a more frequent and general intercourse between them; and as creating a wider separation of the military profession, by committing the art of war, not merely to a distinct class of the same community, but to a distinct community of citizens; a very striking example of which may be discovered in the history of the Persian and Roman empire.

II. We have before stated that Mr. Playfair has abandoned without discussion, this most serious feature of decline: he has however repaid us by a more ample consideration of the two other elements of power. With respect to wealth, it might be almost sufficient to remark that its decline must be necessarily caused by the continued operation of any of those circumstances which are described by œconomists as retarding its increase, and which for the most part may be classed under the division of adventitious causes: amongst these may be enumerated the prevalence of bad domestic institutions, which may be overcome in the rise of a nation, by a peculiar coincidence of fortunate circumstances, the frequent recurrence of expensive wars, and the rivalship of foreign nations: together with that infinite variety of events, which have in all ages and countries so unexpectedly caused the tide of wealth to flow into a different channel. It should however be remarked that some of those circumstances, which at the first glance appear to be adventitious, are indeed the result of fixed and determinate principles: *badness* of government appears to be one of the necessary consequences of the delegation of authority inseparable from the extension of territory; and the rivalship of other nations, has been properly described, by one of the most ingenious and profound authors on political œconomy, we mean the author of the Essay on Population, as the result of one of the consequences of the increase of wealth, the devotion of the lands of the country in which it exists, to

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the provision of grass, vegetables, and animal food, and the consequent importation from foreign countries of the most transferable article, corn, which by increasing the value of the produce of the exporting country, must necessarily increase its wealth. The importation of corn has another bad effect, in leaving the importing at the mercy of the exporting people. Augmented taxation is another result of the influence of riches, which has been justly insisted upon by Mr. Playfair as greatly accelerating the natural tendency of superabundant capital to overflow into those channels which are less occupied. If it be true that these principles of decline are the natural result of the extension of wealth, one very singular and important inference will follow, that it is necessary to multiply artificial regulations in order to preserve the improved state of mankind. In this respect, therefore, it decidedly militates against that leading maxim of the system of the French œonomists, which prescribes the abolition of all such regulations, and which leaves the operations of nature unfettered.*

III. The consideration of those causes which affect population, is so intimately connected with the discussion of those which operate upon the wealth of a country, that it would only be of importance to refer to the latter. The numbers of a nation depend in effect upon the means of their support, which, though greater in relation to its general wealth in an agricultural than in a commercial country, are in the same country almost accurately proportioned, unless impeded and restrained by internal regulations. Every cause therefore, which diminishes the opulence of a country, must effect a corresponding diminution in the manners of the people. To the ingenuity and research of modern times, we are infinitely indebted for the elucidation of the abstruse and novel subject of the principles of population.

After having thus pointed out what appears to us the great outline of those causes which influence the internal prosperity of nations, we shall, as briefly as the nature of the subject will permit, remark upon those principles and that plan which we have been able to collect from the confused mass of speculation, which darkens the pages of Mr. Playfair's work.

Mr. Playfair has separated the history of mankind into three æras: the first containing that of the ancient nations before the fall of Rome; the second, from the period previous to the discovery of America, and the passage of the Cape; and the third embracing the epoch of modern times. For

* Stewart's Philosophy, c. 4. s. 8.

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the distinction between the two latter divisions there does not appear sufficient reason. With respect to the last, Mr. Playfair has offered some judicious observations, which we shall give as one of the more favourable specimens of his work:

'Three inventions, two in commerce and the other in war, nearly of equal antiquity, formed this into one of these epochs that gives a new feature to things.

'The discovery of the magnetic power of the needle improved and totally altered navigation. The art of printing gave the means of extending with facility, to mankind at large, the mode of communicating thoughts and ideas, which had till then been attended with great difficulty, and confined to a few. This placed men nearer upon an equality with respect to mind, and greatly facilitated commerce and the arts. The invention of gun-powder nearly at the same time changed the art of war, not only in its manner, but in its effect, a point of far greater importance. While human force was the power by which men were annoyed, in cases of hostility, bodily strength laid the foundation for the greatness of individual men as well as of whole nations. So long as this was the case, it was impossible for any nation to cultivate the arts of peace, (as at the present time,) without becoming much inferior in physical force to nations that preferred hunting or made war their study; or to such as preferred exercising the body, as rude nations do, to gratifying the appetites, as practised in wealthy ones. To be wealthy and powerful long together was then impossible.

'Since this last invention, the physical powers of men have ceased to occupy any material part in their history; superiority in skill is now the great object of the attainment of those who wish to excel, and men may devote themselves to a life of ease and enjoyment without falling under a real inferiority, provided they do not allow the mind to be degraded or sunk in sloth, ignorance, or vice.' P. 4.

We are inclined to think that however just Mr. Playfair's remarks may be on this distinct feature of modern times, they are carried somewhat too far. The incompatibility of military and commercial habits is nearly as great in modern as in ancient warfare: there appears to be the same necessity for the continued exercise of large bodies as there formerly was for the exertions of bodily strength in the individual. To be a nation of soldiers we must be as long in Hyde Park as the Roman was in the Campus Martius.

Our author proceeds to discuss in a desultory and irregular method the external causes of decline, and particularly directs our attention to the histories of the nations that flourished before Alexander;—the Roman empire, the republics of Genoa and Venice, Spain, Portugal, Holland, and the Hans Towns. It would exceed our limits to enter into the

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particulars of his discussion on each of these topics; it may be observed however that he has been by no means sufficiently solicitous to separate the external or adventitious from the internal or permanent causes; to the former of which the fall of most of those nations must be exclusively attributed. The accidental discovery of the passage to India overturned the commercial prosperity of Genoa and Venice; and the Hans Towns. Spain owed her decline to the adventitious circumstances of a bad system of government, a slavish superstition, and an improper code of regulations relative to the influx of gold from the American possessions. Portugal and Holland were outstripped in the race of wealth by more successful rivals, and the downfall of the latter has been confirmed by the exorbitant increase of her neighbours. Of Egypt, Assyria, and Persia, we hardly know sufficient to point out with accuracy the features of their decay. The national spirit of the Grecian republics was weakened by the operation of those general cause which we have before touched upon, and in Athens in particular it had so far declined by the intermission of the admirable institutions of that republic which were so well calculated to keep it alive, that Demosthenes, whose politics were rather of a romantic turn, dared only recommend to them to intermix a somewhat large proportion of their own citizens with the herd of mercenaries whom they sent on their foreign expeditions. The causes which led to the fall of Rome, the most powerful nation of antiquity, are discussed in a very confused and vulgar manner by Mr. Playfair. We feel it our duty to quote what he gives as the summary of the causes, which are, as will easily be seen by our readers, for the most part, the mere phenomena of the decay of that empire: they will be received as a specimen of the stile of writing and thinking which pervades the volume before us. It is a sort of measured cant, which can only be described by the exhibition of a sample.

'Before the western empire fell, the following causes of its weakness were arrived at a great height.

'Manners were corrupted to the greatest degree; there was neither public nor private virtue; intrigue, cabal, and money, did every thing.

'Property was all in the hands of a few; the great mass of the people were wretchedly poor, mutinous, and idle.

'Italy was unable to supply its inhabitants with food. The lands were in the possession of men, who, by rapacity in the provinces, had acquired large incomes, and to whom cultivation was no object; the country was either laid out in pleasure grounds, or neglected.

'The revenues of the state were wasted on the soldiers; on shews

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to keep the people occupied, and on the purchase of corn, brought to Rome from a distance.

'The load of taxes was so great, that the Roman citizens envied the barbarians, and thought they could not be worse than they were should they fall under a foreign yoke. All attachment to their country was gone; and every motive to public spirit had entirely ceased to operate.

'The old noble families, who alone preserved a sense of their ancient dignity, were neglected in times of quiet, and persecuted in times of trouble. They still preserved an attachment to their country, but they had neither wealth, power, nor authority.

'The vile populace, having lost every species of military valour, were unable to recruit the armies; the defence, against the provinces which rebelled, was in the hands of foreign mercenaries; and Rome paid tribute to obtain peace from some of those she had insulted in the hour of her prosperity and insolence.

'Gold corrupted all the courts of justice; there were no laws for the rich, who committed crimes with impunity; while the poor did the same through want, wretchedness, and despair.

'In this miserable state of things, the poor, for the sake of protection, became a sort of partizans or retainers of the rich, whom they were ready to serve on all occasions: so that, except in a few forms, there was no trace left of the institutions that had raised the Romans above all other nations.' P. 42.

Although it would not be consistent with our present plan to enter into any discussion of the real causes of the decline of Rome, we shall beg leave to mention one which seems to us to account for the corruption of the Roman government, and its consequent effects on the decline of the empire from natural and necessary causes arising from the peculiar nature of its advance to wealth and power.* The accumulation of landed property in the hands of a few, was the necessary consequence of the influx of wealth into a state where the lands were originally divided amongst all, as the division of it amongst many is the result of the influx of wealth into countries where they have been distributed upon feudal principles. Under these circumstances the lower classes of the community were obliged to provide for their own subsistence; but the pride of the Roman citizen prevented him from pursuing the humble task of cultivating the lands of another in the capacity of a servant, and the more honourable denomination of tenant was unknown.

* This disparity of property is the frequent complaint of almost every classic author. Lucan has a remarkable passage on this subject, b. 1, 168. 'Verumque confitentibus latifundia perdidere Italiam.' Plin. Hist. Natur. 18. 7.

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Hence the labour of cultivation was committed to slaves, who were procured in large numbers, by the extent of the Roman conquests: a measure which, relatively considered, was as fatal to agriculture, as it was to the constitution and political existence of the Roman empire. This reasoning will account for the very remarkable circumstance mentioned in the * 7th book of Livy, of the decrease of the number of Roman citizens: it will account for the turbulence, venality, and indolence of the populace of that city, who derived their only support from the donations and largesses of the higher classes; and above all it will account in a great measure for the decline of the national spirit and hardihood of mind, which could not well subsist in a profligate and abandoned mob, who had no stake or interest in the country to which they belonged. We do not however believe, that the military spirit and courage of the Roman armies did, in the progress of the decline of the empire, sustain by any means that diminution which is uniformly supposed. The legionaries of Constantine, of Julian, and of Theodosius, were not much inferior in the magnitude of their exploits to the soldiers of Scipio and Cæsar; but their military spirit was exclusively their own; it was the mere *esprit de corps* of every well regulated army; it did not pervade and diffuse itself, as in the better ages of the republic, over all classes of citizens, who were once ready to stand forth in the cause of their country, and who formed the most invaluable reserve on the approach of danger. It would be improper to enter into a discussion of the other causes which contributed to the downfall of the national spirit of the Roman people; but there is one which appears to us to be new, and which was undoubtedly a very powerful and effective source of decline. It is obvious that where the national religion connects itself with any of the sources of national spirit, the decline of the former must influence the fall of the latter: this is peculiarly exemplified in Mahometanism, in the superstition of the ancient Celts and Saxons, but particularly in the paganism of Rome, where the early history of the empire is closely implicated with its religion, and so many objects of popular attachment were supposed to have been the gifts or favourites of heaven. It is perfectly clear, that the gradual extension of knowledge, which invariably accompanies the augmentation of wealth and power, was of itself sufficient

* Liv. b. 7. c. 25. Hume, Essay 9. p. 333. Malthus, Essay 1. 14. p. 175.

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to invalidate this support of national spirit; but that species of knowledge which was introduced by the Greek philosophers, and particularly the Epicureans, was of a nature decidedly hostile to its further continuance. Of the gradual depreciation into which the popular creed had fallen, particularly from the writings of Lucretius, we have very ample evidence.

Amongst the numerous causes which tended to the overthrow of the eastern empire, our readers will smile to hear that the 'teterrima belli causa' is considered as one of the most important by Mr. Playfair.

'As for the eastern empire; held up by a participation of the commerce of India, and retaining still some of the civilization of the ancient world, it had sustained the irregular though fierce attacks of the barbarians till the middle of this century; when, having very imprudently made a display of the riches of the city, and the beauty of the women, the envy of the Mahomedan barbarians was raised to a pitch of frenzy, that it would, in any situation, have been difficult to resist, but for which the enervated emperors of the east were totally unequal.

'This added one instance more of a poor triumphing over an enervated and rich people. Nothing could exceed the poverty of the Turks unless it was the ugliness of their women.'

With respect to the Turks themselves, Mr. Playfair is of opinion that their empire has been brought to the verge of ruin, rather by the increase of their neighbours than their own decline. But we have to oppose to this assertion the strong logic of facts. Nothing is a more certain criterion of the decrease of opulence and power, than the decrease of population, and even in the short period that has elapsed since the years 1756—70 the principal Asiatic cities, Aleppo, Diarbekir, Bagdat, and Bassora, have lost more than three-fourths of their population.*

We have now traced out a short outline of the permanent causes of decay which, for the most part, appear to be the necessary results of augmented prosperity. We have briefly adverted to the principal instances in ancient and modern times. The examination of some of Mr. Playfair's theories, and the application of them to the state of this country, together with some remarks upon the nature of the system which may be the best qualified to counteract the necessary tendency to decline in every state, must be reserved for further discussion.

(To be continued.)

* Aleppo has decreased from 230,000, to 50,000; Diarbekir from 400,000 to 50,000; Bagdat from 130,000, to 20,000; and Bassora from 100,000, to 8000. Eton. Turkish Emp. p. 267.

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ART. II.—*Public Characters of* 1806. 8vo. 10s. 6d. *boards.* Phillips. 1806.

CHAOS is come again! Right honourable politicians, and Gretna Green parsons; modest females, and indecent ballad-mongers, are once more obtruded, in this annual vehicle of absurdity, upon the world. Our expostulation of last year was fruitless; though we are happy in having ascertained that it has not been without effect on the mind of the public; and we are not without a hope of eventually convincing the world beyond the possibility of doubt, how shamefully it is gulled by such a repetition of imposture; and shall continue to detect the trick with undiminished indignation.

Let us hurry our readers at once into the middle of the Pandæmonium of 1806, and begin with an extract from the life of Mrs. Damer, p. 32. It will prove three things: first, that the author of this life is so gross a flatterer, as not to deserve the least credit for the truth of any word he utters; secondly, that he is so silly, as to be almost below contempt; and thirdly, that when he is compared with the writers of other articles in this volume, he is decidedly less gross, less silly than they are, and altogether the prince of Mr. Phillips's biographers.

'We have,' says our author, 'several British Andromaches, who need not shrink from a comparison with the amiable widow of Hector.'

Will it be believed, that he instances this, by mentioning the Princess of Wales in her retirement at Blackheath?

'There,' continues this unaccountable writer, 'the noble Caroline of Brunswick draws round her an assembly of poets, sages, and heroes, by the *magic movement of her chisel alone!* There she converses with the mighty dead; and while she holds converse with the Stuarts and Plantagenets (whose images her own Promethean flame has re-animated with life) she feels no longer solitary, no longer a pensive recluse; but sees herself (the daughter of heroes!) in the presence of ancestors, who seem to smile upon her virtues, to glory in her genius, and to prophesy her future happiness and honours.'

The good sense and the delicacy of our readers will make their own comment upon the above.—To proceed with our biographer.

'The verses of sir James Bland Burges"—Sir James Bland Burges! '*The verses!*'

'Poetis nos lætamur tribus,
Pye, Petro Pindar, parvo Pybus;

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Si ulterius ire pergis,
Adde his Sir James Bland Burges—'

'The verses of this heroic author of "Richard the First," have been *emblazoned* by the pencil of her royal highness the Princess Elizabeth—*whose* drawings are generally esteemed for justness of design, and grace in execution.' Also, Master Apollo Daggerwood, a youth of exceeding promise, *whose* benefit is fixed, &c. &c. &c.

'The Dutchess of Wirtemberg is one of the best engravers in Europe.'—But what has all this to do with Mrs. Damer, *whose* life the author should be writing? These, he will tell us, are preliminary remarks, and 'he would not have us too sure' that they are finished yet. 'No—Lady Spencer, Lady Temple, Lady Amherst, Lady Henry Fitzgerald, and many others, are *successful votaries to the muse of the graphic art.*' 'This,' as Sir Hugh says, 'is foolishnesses and affectations.' But we shall have more anon—let us proceed. 'We may also boast several very bright female titles in the *walks of poesy*; and at the head of them *we will inscribe* that of the Dutchess of Devonshire;' *whose* portrait is the frontispiece of this volume, and *whose* works, it seems, must be admired by all

'Who have sensibility to feel *the soft associations of domestic affection*, and taste to appreciate elegant versification, and accurate imagery; and all must say with delight,

'On Gothard's hill eternal wreaths shall grow,
While lasts the mountain, or while RUESSE shall flow.'

'With such amiable and animating sisters of Parnassus, Mrs. Damer has been accustomed to pass her hours from earliest infancy. *Apollo and the nine seemed to preside at her birth.* Her mother was the widow of the Earl of Aylesbury, her father the late Field-marshal Conway, who, a veteran, worthy of the soil which gave him birth, when he could no longer reap laurels in the field of honour, buried his sword under the *roses* of literary glory.'

The author proceeds to inform us that

'General Conway was as much *wooed* for his lovely daughter, as ever were the guardians of any fair lady in romance; and she rejected as many sighing swains, gallant 'squires, gay baronets, and stately lords, as would have filled the train of Clarissa Harlowe, or afforded Harriet Byron, 'the frankest woman in England,' an opportunity of trying the patience of her cousin Selby. After the dismission of many a lover—of some who came in coronets, and of others who laid their wreaths of laurels or willows at her feet, Miss Conway bestowed her heart and her hand on Mr. Damer, the brother of Lord Milton.

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'With this gentleman she lived for some years, until a melancholy death deprived her of her husband in the bloom of life. Nature,' continues our philosophical author, 'ever wise and provident, has endowed her creatures with capacities for various pleasures, and has opened to them many sources of delight. To console herself for the loss of her husband, Mrs. Damer took up the pencil, or applied herself to the chisel.'

Mrs. Damer's private theatre at Strawberry Hill is next mentioned, and the comedy of Fashionable Friends, which for other reasons besides its dullness was condemned at Drury Lane, is said to have been first represented at this villa.

'But in fact,' says our author 'whoever wrote this play, in his exhibition of *fashionable* manners, lifted the curtain *too high*. Mr. Sheridan describes with a delicate touch the gallantries of high-life. The author of Fashionable Friends has *imitated* its amours; and if the gods in the gallery had not, by a lucky prescience, foreseen what was coming, and by a fortunate exertion of their prerogative commanded the disappearance of the masquerade scene, it is difficult to guess *what might not have appeared* to heighten the blushes of the ladies in the boxes.'

But let us turn from so gross a subject, and relieve our readers with the contrast of a more delicate one, namely, the life of Captain Morris, which forms a conspicuous ornament of the Public Characters of 1806.

'Risibility,' observes the biographer of this gentleman, 'produced by the flexibility or rather distortion of the muscles, and generally accompanied by a sudden convulsive noise, denoting merriment, has been referred to by way of elucidation on the occasion of defining man by his peculiarities.'

This sentence amply proves our assertion, that there were writers in this volume much worse than the author of the life of Mrs. Damer. The assassin of Captain Morris *we see* is still more atrocious.

'Anacreon,' he continues, 'and the subject of this memoir have both occasionally sacrificed to the jolly god, and given a new zest to wine by entwining the rosy bowl with the emblems of the lyric muse! We cannot however suppose that the poet of England (Captain Morris) like his precursor of Teos will ever die by means of a grape stone, or be killed in consequence of indulging too freely in new wine.'

Our readers will here perceive the prettiness of expression, which insinuates that Captain Morris may be killed by in-

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dulging too freely in *old* wine. This is a very happy joke, and in our author's best manner.

The father of Captain Morris composed the popular song of 'Kitty Crowder.' The Captain himself at first devoted his muse to politics; and in the enthusiasm of youth attacked the late Premier with much acrimony of satire. 'Billy's too young to drive us,' must yet be remembered by those who remember every *jeu d'esprit* of the moment. Indeed we must confess, that we have ever considered the captain's political songs to be much inferior in merit, as poems, to those of a more *prurient* nature. Sorry are we to agree with the writer of Captain M.'s life, that he too often puts modesty to the blush.

According to our plan of last year, in a critique upon the Public Characters for 1805,* we shall continue to point out some few of the innumerable mistakes and omissions, as well as instances of gross absurdity in thought and language, which occur in the present volume. And we trust that by these means, an effectual impression will be made upon the public mind, tending towards the final reprobation of a work, which, from its universal flattery, folly, and inaccuracy, is a real disgrace to the age in which it is tolerated. That the memoirs of living persons must necessarily be destitute of that freedom in speaking truth which gives to biography its only value, no one will deny; unless indeed an author sacrifices every motive of fear, of delicacy, and indeed of Christian charity, to a stern and unrelenting veracity. But with this veracity the authors of 'Public Characters' are little troubled. The oil of adulation drops indiscriminately upon the head of each selected subject of their panegyric, whether he or she be to the last degree depraved and foolish, or approaching to perfection in goodness and in wisdom, or of that mixed character which belongs to the multitude of our fellow creatures:

'All shine alike, the blockhead and the wit.'

In one department of biography, such a compilation as the present might, however, be of use to future authors. If the dates of particular occurrences, if the general hints of information upon political, naval, or military subjects, were accurately given, the book might serve as a guide to some better writers of the lives of our contemporaries, who may undertake the task of biographer, impartially, in a

* See the Critical Review for May, 1805.

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succeeding period. 'The Public Characters,' in short, might afford materials for composition of the pleasantest kind, were they to be depended upon in point of correctness. But that they are not so, will appear from the following proofs.

In the life of Lord Keith, page 3, 'a first-rate ship of war, of the present day, is said to be manned with twelve *or fourteen* hundred seamen and marines.'—Now the complement of seamen and marines in the largest British first-rate is less than 900 men. In like manner, at page 10, the complement of a 50-gun ship is said to be 300 men. It is 350. Such is the ignorance of the writer of Lord Keith's life, concerning naval matters, that he assigns to his lordship the command of the Berwick of 74 guns in the action off Brest in 1778; whereas Lord Keith was not in that action, and the Berwick was commanded by Captain Keith Stewart. But this egregious blundering is not enough—the biographer mutilates and omits as much as he misrepresents. Not a word is said of Lord Keith having once been in the service of the East India Company. Nor is the stile of political anecdote less impudently erroneous than the naval information of this sciolist. In 1780, Captain Elphinstone is said to have been one of the independent members of the Saint Alban's meeting, as it is called. But it was in 1784 that the vain attempt to reconcile the politics of Mr. Pitt and Mr. Fox was made by the then favourers of a 'broad-bottomed administration.' Immediately afterwards, in page 9, a general election is talked of in 1786, in which year there was no general election.

To pass from mistake to nonsense, and thus to vary the entertainment or disgust of our readers, we shall now review a life of a very different nature from the last; but as absurd in point of composition, as that of Lord Keith is inaccurate.

'Mrs. Thicknesse is liable to the trite and vulgar appellation of *cockney*.'—Well, but what is that to the purpose? It does not much develope the character of Miss Ford; which, however, may indeed be termed *public*, as she performed three nights in a concert at the Opera-house, and gained fifteen hundred pounds by the subscription of her former noble and devout friends, who had been accustomed to frequent her Sunday music parties. A list of the amateur performers is given by our author, and Lady Huntingdon is laughed at in an anecdote which immediately follows; justly perhaps; but her ladyship was at least as sincere in her religion as the sabbath-breakers who derided her.

Prince Edward is represented as having condescended to drink a cup of tea with Miss Ford on the above occasion in

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the green room :—and remember, gentle reader—'Colonel Brundel stood behind his chair.' Unwilling as we are to leave such important subjects, the love of variety inherent in the public, compels us, the literary caterers of the metropolis, to fly from the charms of Miss Ford, alias Mrs. Tuicknesse, and her anacreontic ode of

'As Love a rose was plucking,'

without even continuing our quotation to the second line, and to fix for a while our attention upon Mr. Joseph Pasley, the Gretna-Green parson.

He too is indeed a 'public character,' and one of whom it may be truly said, that he loves brandy; for his biographer asserts (and his biographer is an honourable man) that Mr. Joseph Pasley's chief delight is, 'with brandy before him, to talk about brandy, until he cannot talk at all.'

But Mr. Pasley does not merely talk, he corroborates his opinion, 'that the *supposed* fiery particles which induce others to dilute brandy with water exist only in a *disordered imagination*,' by continually swallowing no less than ten gallons of this liquor in every three successive days ! ! !'

So far, or nearly so far, our author. Mr. Pasley must now be described as a priest. "Jolly,' he has been shown to be; we shall now prove him to be 'lucky also.'

A couple that arrives in any tolerable style at Gretna Green, is seldom married for less than ten pounds; the demand sometimes exceeds fifty; and twenty is the sum most commonly given on these occasions. If this does not deter our fair readers from such imprudent excursions, let them attend to another part of the ceremony, as fully recorded in the Public Characters of 1806, page 146, but which they will excuse us for not transcribing.

To return from the vulgarity to the ignorance of our author.—The Archbishop of Canterbury is indeed said in a note (P. 299,) to have been of Emanuel College, Cambridge; but little is mentioned of his Grace's academical career, or of the earlier part of his education. He was however, we will inform his biographer, brought up at the Charter-house; and a candidate, but an unsuccessful one, for the classical medal at the university. His *first* dignity—(concerning the course of the archbishop's honours, so easy to have been ascertained, our author is shamefully ignorant)—was the deanery of Peterborough; his *second*, the see of Norwich (with which he held the deanery of Windsor); his *third* the see of Canterbury. Nor are we to expect better knowledge, even in the commonest matters, from these biographers, in the life of Sir Thomas Sutton. It sets out with a blunder. The baron is

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asserted to be the son of Diana *Blankney*, instead of Diana *Chaplin* of Blankney; and here that lady is said to be of Lincolnshire (which is true), whereas in the last article she was called a native of Lancashire. But, not contented with genealogical novelties, our authors determine next to display their legal paradoxes. The baron's admission to the bar, they affirm, was facilitated by his taking a *Batchelor* of Arts' degree at the university. We need not observe that this is impossible. Had he taken an honorary *Master* of Arts' degree, the period of probation required by the law societies would certainly have been shortened. These blunders are both in the first page of the life of Sir Thomas Sutton.

In the same page—'et crimine ab uno disce omnes'—the young lawyer is described as proceeding with rapidity through the honours of his profession. But this is not the case. It was a long time before Mr. Sutton 'obtained a silk gown;' or was appointed first justice for Anglesea, &c.; or was nominated solicitor-general to the Prince of Wales: nor was he half so many years in parliament as he is represented to have been by his biographer: and notwithstanding the positive assertion that he delivered his sentiments during this long period upon a variety of subjects, he never opened his lips in the house upon any subject, till he spoke upon the Prince of Wales's business. We shall just remark the usual trick of these authors in making long quotations. They have been excessively offensive on the present occasion, in transcribing numerous and unnecessary extracts from the archbishop's single sermon, and from his brother's two speeches.

We now turn to Madam D'Arblay. Thus do we run through this wilderness of Public Characters,

> ——— 'apis Matinæ,
> More modoque,
> Grata carpentis thyma per laborem
> Plurimum.'

This exquisite novelist, the daughter of Dr. Burney, historian and professor of music, was in her youth forbidden by her father to read romances. Whether this interdict first created a desire in Miss B. to write as well as to read books of this description, we leave the accurate examiner of human nature to decide; but she certainly soon produced Evelina, though it was necessarily published without her name. Her father, meeting with it in London, and hearing a high character of its merits, brought it home to his daughter, and said he had at last found a novel, which she might read not

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only with pleasure, but with improvement. Miss Burney fainted with delight.—This we believe to be the simple fact, which Madam D'Arblay's biographer has magnified into a most ridiculous story. From the life of this lady we might select many an absurd passage; but as we are assured that our readers of last year were not only amply satisfied with the justice of our severe sentence passed upon the Public Characters, but were tired with our proofs of that justice, we shall not now indulge ourselves in so much quotation. After referring the critic then to page 552, for a specimen of folly rarely if ever equalled, we shall direct his attention to the Young Roscius.

And here let us lose no time (for fear of a second change) in congratulating the town upon the recovery of its senses with regard to Master Betty. The mist which was before their eyes is removed, and they no longer fancy a child a lover, or a hero. Hamlet is dwindled into Tom Thumb, and Richard is become his own innocent nephew whom he murdered last season, but whom we strongly recommend him to represent this year; as in such characters as the Duke of York, or Prince Arthur, we have no doubt he would appear to advantage. Nor do we deny him talents in promise for greater parts; but he is as yet too small for Hamlet or for Romeo, and the effeminacy of his face and hair, not to mention shape, make his youth more conspicuously glare against him. Let us again inculcate upon those who think differently from ourselves, the truth of this simple fact—That the theatre is not a puppet-show, consequently, that figures as large as life should be presented on the boards of Drury Lane and Covent Garden: they should have voices also capable of some variety of modulation; not as monotonous, though perhaps more pleasant, than that of Punch. No, we must still venture to say, with old Mrs. Garrick, when she saw the Young Roscius, 'This is not like my *hussaband*. Oh! this is not my *hussband*.'

Mr. Garrick, when at the height of his fame, conceived the idea of instituting a regular school for actors and actresses. Several *promising* children, chiefly those of performers, were pitched upon, and certain appropriate plays were brought forward by way of introducing them. The attempt however completely failed; for two alone of all these candidates attained any reputation at that period, and but one of the whole groupe (Miss Pope) exhibited any talents at a riper age. We have, however, no doubt that there were many young Roscii among them, at least equal to the phænomenon, or as some of his warmest admirers call him, *phonome-*

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mon of the present day. But the taste of the audience was then probably more fastidious than it now appears to be. Otherwise, the absurdity of children acting a whole play, (if an absurdity at all, when proper characters are fixed upon for them) was surely not so great, as that of *one* child acting in the midst of many men and women, like Gulliver at Brobdingnag; nay, as in the case of Douglas, Master Betty's best part, killing Glenalvon and disarming Lord Randolph, who were either of them evidently able to eat him up at one mouthful. We will not insult over those who were so foolishly indignant at the observations upon this young gentleman expressed in our review of Gifford's Massinger*, but rather welcome the blush of shame at their childish opinion of last year, which is doubtless visiting their cheeks.

In justice to ourselves we must however endeavour to corroborate the remark we made concerning the probable merit of Garrick's pupils, by asking our readers if they have not themselves witnessed public speaking at our great schools, and at Westminster dramatic speaking, carried in many instances to a degree of excellence far superior in the management of the voice, the sensible placing of the emphasis, and the whole effect of oratory, to any powers that have been displayed by Master Betty?

It does not however by any means follow, that, because a boy cannot be a proper actor of manly parts, a man must necessarily fill them with propriety. This would entail our admiration of Mr. Elliston, the criticism of whose biographer we have next to consider.

'Mr. Elliston,' says this author, 'in respect to comedy, sustains a wide range with a happy effect; but his *genteel* characters have been always the most esteemed.' We, on the contrary, have ever thought that there has appeared a happy vulgarity in Mr. Elliston's representation of low comic characters, which sate very naturally upon him; much more so indeed than the ease and gaiety of Ranger, or Charles Surface; which evidently require the manners of a gentleman to delineate them with any tolerable degree of correctness. Whoever has heard and seen Mr. Elliston climbing the ladder in the Suspicious Husband, or drinking Maria's health in the School for Scandal, will perfectly understand what we mean.

This actor, it seems, was one of those stage-struck heroes, who descended from a good situation in real life to assume the mimic robes of majesty; who preferred, in short, the

* See Critical Review for Sept. 1805.

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strong probability of being hissed in Richard the Third, to the certain patronage of respectable relations in the church. But 'the arduous character of Octavian, says our author,'—arduous indeed—

'For true rank nonsense puzzles more than wit'—

'has divided the town in opinion whether Mr. Kemble or Mr. Elliston performs it best. The latter gentleman's performance of Vapour, on the other hand, evinced that power of contrasted talents, which did not fail of impressing the public with a proper estimation of his serio-comic capabilities.'

But enough of the prose of these biographers; let us turn to one of their poetical quotations, which are singular for their propriety of application.

'Full many a rose is born to blush unseen,' &c.

And to whom do our authors apply this new remark? To Mr. Henry Greathead, inventor of the life-boat at South Shields.

The writer of this useful person's memoir says that he has been intrusted with a manuscript account of Mr. G.'s life, purporting to be composed by himself. We have strong reasons for doubting the accuracy of this statement, as a very respectable friend, well acquainted with the inhabitants of South Shields, has informed us that Mr. G. is any thing in the world but an author. Nor do we understand that the simile applied to him above, is at all more just. Be this however as it may, Mr. Greathead, by his invention of the life-boat, 'deserves to be *embalmed*,' as Lord Hutchinson says, 'in the memory of a grateful posterity.' His contemporaries too are not a little obliged to him for saving some hundreds of their lives. The reward given to him by the House of Commons for this noble invention, was 1200l. and we for once agree with Mr. G.'s biographer, in thinking it quite inadequate to his merits.

Immediately preceding this article, is the life of Mr. Joel Barlow, and a very plain portrait of that gentleman. He, it seems, is shortly to become the epic poet of America, by the publication of the 'Columbiad,' a poem which these fortunate authors have seen in manuscript. They have very injudiciously anticipated public opinion with regard to this work, by an elaborate analysis of its contents, and by a long extract from one of its ten books, concerning African slavery. This poem is founded upon Mr. Barlow's former work, 'the Vision of Columbus,' more than one half of which is incorporated with the present. We cannot stop to copy the general argument of the Columbiad from our au-

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thors; the reader will find it at page 168 of the Public Characters. The single circumstance, however, which we shall mention, of Mr. Barlow's having thrown the greater part of the action of his poem into the form of a vision, must greatly diminish its interest. In the extract we saw numerous instances of bad taste; for instance:

> 'Where Alps and Andes at their basis meet,
> In earths mid' caves to lock their granite feet,
> Heave their broad spines, expand each breathing lobe,
> And with her massy members rib the globe,
> Her cauldron-floods of fire their blasts prepare,
> Her *wallowing womb* of subterranean war
> Waits but the fissure that my wave shall find,
> To force the foldings of the rocky wind,
> Crash your curst continent, and whirl on high
> The vast avulsion vaulting thro' the sky.'—&c. &c. P. 175.

This is mere inflation and nonsense;—the false sublime of Dr. Darwin, *et id genus omne*.

We will quote a few more mistakes and omissions from our authors, and then bid adieu to their work, we hope for ever. It will really be a mark of honour upon the literary taste of 1806, that our countrymen then first ceased to accept, in one striking instance, professions of accuracy for real information, fulsome flattery for candid praise, and in some gross examples, the dregs of society for Public Characters; nay, what is worse, an indecent mixture of insignificance, or something less excusable, with talents and respectability.

Sir Home Popham (P. 402) is said to have entered as a midshipman into the British navy, after receiving the necessary preliminary education. By this, one should conceive that the education of Sir Home had been merely naval. But he was admitted and resided a short time at Trinity College, Cambridge, where he was almost killed by a large double hair pin which he swallowed. These may be *minutiæ*; and yet not uninteresting to Sir Home and his friends; but the writers of Public Characters seem to take no pains to collect either trifling or important anecdotes. For instance, Mr. Canning's mother is called Mrs. Reddish (P. 496); but we are not told that her second husband was Reddish the player, who acted the part of Edgar in King Lear so admirably. Such slight omissions however may be allowed to a great genius like the biographer of Mr. Canning; but why he should call that gentleman a *joint* secretary instead of *under* secretary of state for the foreign de-

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partment, when Lord Grenville presided over it, he only can determine. Still less can we conceive why the writer of Sir Charles Pole's life should assert that the baronet was in several of the severe but indecisive actions fought between Suffrein and Sir Edward Hughes in the East Indies. Sir Charles was not in any one of those actions. After the above plain set-down in a matter of fact, we take our leave of 'Public Characters;' not without a faint expectation that this annual chastisement will be the last which we shall have occasion to give the authors. If however, strengthened in their folly by the defence of numbers, they continue to provoke us, we shall still persist in the unwearied discharge of our duty, cut off their heads as they grow again, and, like the conqueror of the Hydra, finally, we trust, remain masters of the field.

ART. III.—*The Morlands. Tales illustrative of the simple and surprising. By R. C. Dallas, Esq. 4 Vols. small 8vo.* Longman. 1805.

IN these modern times, when a copious and still rushing torrent of novels has inundated the face of the land, and, to the great delight of the keepers of circulating libraries, the heavy grief of grave authors, and the infinite annoyance of parents and of guardians, nearly superseded with the young and the ill-informed, the perusal of all other literary productions, it is no small comfort to be able to distinguish in the motley crowd some individuals worthy of their success. Where many attempt, it is natural to expect that some should attain to excellence, but the difficulty of the undertaking may be fairly gathered from the comparative frequency of the failures. To write a perfect novel, indeed, seems to be a task little less arduous than to reach the palm of victory in any of the departments of the fine arts, and to demand the united qualifications of a clear head, a lively imagination, an eloquent style, and a knowledge of the human heart. These rare powers and acquirements, seldom united in one person, must yet stamp the value of his productions, and he who possesses them in the most eminent degree may expect to bear away the approbation and patronage of the public.

Mr. Dallas is a veteran in the walks of literature, and besides his former appearances as a novellist, we have recognized him successively as an historian and a moral philosopher. We will not so far forget our candour as to affirm,

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that in all these attempts his success has been equal, or his exertions uniform. But though we cannot assign to his history or to his ethics the most distinguished place, we can conscientiously assert that his novels are of a much superior class, and do infinitely greater credit both to his judgment and to his taste than any of his other productions. A novel ought to be a composition where human actions are represented with probability and interest, and with due regard to those moral feelings which distinguish the best periods of society. He who neglects to be probable, can hope to amuse those only of unripe years or of uncultivated taste: he who ceases to interest, ceases to be read: while the violator of morality meets his punishment in the merited contempt of all the virtuous and enlightened part of the community. It would be highly unjust to say that the volumes before us do not excite a great degree of interest, and still farther should we depart from veracity did we deny to them the praise of the utmost chastity and nicest decorum. These merits, of considerable importance in the eyes of all, will appear, if we mistake not, with peculiar charms to the paternal regards of the author, whom we have once before chanced to meet in a most irritable state from an accusation, upon unjust grounds, as he supposes, of a neglect of some of these material points.

Mr. Dallas introduces his hero, whose name is Edward Morland, to the knowledge of the reader, as a boy at school in the town of Reading, under the care of an aged dame yclept Waller, the widow of a brewer. His parents were unknown to him, and his patroness had always refused to gratify his curiosity regarding his origin. She educated him, however, with care, and in the fullness of time, dispatched him with a small allowance to the university, to drink from the fountain head of learning and port. In these circumstances, Morland naturally enough concluded that Mrs. Waller having no children of her own, 'adopted him to gratify a natural desire of offspring.' In the academic groves, while yielding to the charms of science, and heedless of the future, he was suddenly roused by the appearance of the curate of Reading, who announced to him with humane precaution, the death of Mrs. Waller, intestate, and without leaving any means to trace the parentage of her *protegé*. The curate, a man little versed in the busy scenes of life, and soured by personal disappointment, represented to Morland his destitute situation, and the impossibility of pursuing his studies, or of making advantageous use of what he had already learned at so early an age; and in short, demonstrated to the young

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man's reason, if not to his pride, the necessity of his submitting to perform the functions of a menial. This scene, not the most probable in the work, terminates in the hero's being sent off to a relation of the curate's, who is vicar of Holcomb, with a letter requesting him to procure among the lords or gentry of his neighbourhood a servant's place for this forsaken youth.

It is about this part of the work, that our author is supposed to receive the visit of a literary friend, who demands if he is resolved to adhere to his plan of simple memoirs, and receiving an affirmative answer, declares, that simplicity will not suceeed in these times. The author assures him, that Morland writes his own memoirs, and that he can only correct the style, and the press; whereupon the friend proffers unto the author to start for the prize from the first chapter, and build up a story with the same foundation but a different superstructure; and accordingly, the three first volumes are occupied by the first tale, and the fourth by the essay of the friend. By simple, Mr. Dallas professes to understand a display of probable facts and natural sentiments or characters; and by surprising, a series of facts so highly improbable as to appear impossible till the developement of the story, when a few mysterious explanations dispel the preceding darkness. There is certainly something amusing in this proposal of making the same introductory chapter serve for two stories, and, if we mistake not, also something novel. At all events, Mr. Dallas has succeeded in one great aim, that of bestowing upon his narratives the power of interesting the reader.

The hero Morland is in the first of these essays sent to Bath in a stage-coach, making by the way abundance of wise observations, and from Bath he is dispatched to the abode of the vicar Whitaker, his future patron. From this reverend personage he received a kind welcome, and earnest advice to divest himself of the manners of a gentleman; it is recommended to him to accommodate himself to his situation, and above all to gain a perfect command over his temper. At the very moment of uttering these apostolical injunctions at great length, the vicar himself narrowly escapes a stroke of apoplexy from a paroxysm of rage excited by a neighbouring baronet, Sir Nicholas Broke, who declined to admit him to his table during a visit from a duke. This scene, which is rendered exceedingly amusing, prevents Morland from being recommended as a servant to Lady Broke, as had been intended, and he is provided with a letter to a benevolent gentleman of the name of Jones, who is supposed to be in want of a domestic. The vicar, however, still agitated by

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rage, forgets to add the address, and Morland wanders to the house of a man of the same name, but of a most contrasted character, by whom he is nearly committed to prison. Escaping that indignity, he finds on his arrival at the benevolent Jones's of Affington, that the place, which would have suited him beyond his warmest wishes, being that of an under secretary, had been filled about an hour before by an individual less worthy and less likely to please than himself. This practical illustration of the effects of anger, which had thus injured him by procrastinating well-meant exertions in his behalf, may naturally be granted to have argued more powerfully against the indulgence of that passion than an host of grave admonitions. The vicar, however, was speedily recalled to the practice of patience by the overtures of Sir Nicholas towards a reconciliation, and Morland, after some adventures, which we have not room to notice, was established as a kind of upper domestic to Lady Broke, a dame of great pretension to fine feelings but in reality governed by the most selfish motives. In this capacity he found his duties of a very unusual description, and to consist more in spouting plays and enacting various tasteful absurdities than in announcing the names of visitors, combing lap-dogs, or walking in the rear of his lady. His education giving him peculiar advantages, he rose rapidly in favour, and was successively raised to the appointments of poet, musician, and jack of all trades to her ladyship. Sir Nicholas, in one of the theatrical exhibitions, meeting Morland in the dusk, was affected in a singular manner with terror, and repeatedly afterwards gave indications of some strange horror at the sight of our hero, who however continued to increase in estimation with Lady Broke. Mean while he had become by an accident, in a very novel-like manner, the friend of young Jones of Affington, who receives him at his father's house, and treats him as an equal. Events at last begin to thicken, and his fortunes to approach to a crisis. A foolish and ill-educated girl, the daughter of his master, falls in love with Morland, who despises her; but her passion escapes not the lynx-eyed jealousy of a fiddler, named Murphy, who, with the folly of ignorance, had cast a longing eye on the beauties or the dower of the melting damsel. This man, learning that Miss Broke meant on a certain night to assail the virtue of his rival in his own bed-chamber, leads Sir Nicholas to the appointed spot. Some strange motive of making fun, as our author describes it, directed at the same time the son of the baronet to the bed-room of our hero; not unacquainted with, and scarcely disapproving the profligacy of his sister. The youth having blown out the candle to prevent detection, is

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shot by mistake in the dark by Sir Nicholas, who, as he heard the dying groan of his own child, whom he believed to be Morland, exclaimed with a voice of horrid exultation, 'I am safe again, I am safe.' When the truth was discovered by bringing a light, Morland was accused, to his inexpressible surprise, of being the murderer, and so unfortunately for him were the untoward circumstances connected, that there appeared to the impartial too much reason to believe the accusation. He was committed to prison, and tried for the offence, and very nearly convicted by the perjured misrepresentations of Murphy and Sir Nicholas Broke. From the humiliating and painful consequences of such a misfortune, he was however saved by the ingenuity and exertions of his friend young Jones, who proved his innocence to the complete satisfaction of the jury. Nor was this all: Sir Nicholas was himself accused of the murder of his cousin, Sir Edward, to whose estates he had succeeded, and of the attempt to murder the infant son of Sir Edward, who, however, was preserved by the remorse of the villain, hired by great promises to perpetrate the crime. That boy, thus strangely saved, was no other than the hero of the tale, and had been placed at Mrs. Waller's with a decent allowance by the wretch, who was at once the destroyer of his father's, and the saviour of his own life, though not without the interested view of thus holding a rod over the head of his infamous employer. Sir Nicholas was apprehended, and finished in prison his career of crimes by the effects of shame, rage, grief, and disappointment. Morland is acknowledged as the true heir of his father's titles and estates, and is made happy in the possession of an amiable and beloved wife.

The due punishments being thus inflicted on hardened wickedness, and happiness dealt out with unsparing hand to the good, the curtain drops and the tale concludes. We are not disposed to deny to this story the merit of some ingenuity and of much interest; nor are the language and style in general reprehensible. The composition is upon the whole amusing, though its merits do not consist in any originality, or in much distinction of character. The author has himself declared his intention of conducting this narrative with simplicity, so that it should comprize no improbable facts or unnatural sentiments and characters. From offending in the last particulars we willingly and fully absolve him, but surely no person can be required to believe such a tissue of extraordinary incidents as at all approaching to probability. It is however, we acknowledge, of far more importance to a writer, to attract and fix the pleased attention of his

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readers, than to adhere with the most pertinacious fidelity to any preconceived plan.

The author's friend is supposed, in the fourth of these volumes, to commence his rival tale with no similarity but what arises from the identity of the first chapters of the two performances, and professedly dealing in the marvellous, though not in such improbabilities as ghosts, fairies, or magicians, but in strange events which shall at the conclusion receive an adequate and satisfactory explanation. Morland accordingly is supposed to go with his recommendatory letter to the vicar of Holcomb, who speedily provides him with a footman's place in the family of Sir Robert Wallingford of Cray-hill, a man, according to the author, of great wealth, a vain love of every thing possessed by himself, and equally free from vice and virtue. This Morland was unlike the last, a slender, fair-complexioned youth, of features, sensibility, and credulity feminine and almost childish. Shrinking from the society of menials, he was accustomed, after his domestic occupations were finished, to retire to his apartment, into which he had removed an old piano forte of Miss Wallingford's, wholly out of repair. This instrument, the cause of unforeseen accidents, was by the skill of our hero restored to an useful condition, and served him as the solace of his leisure hours. Speedily he became celebrated in the family for his musical talents, and rumours of his reputation reaching the ears of his master, he was examined as to his powers, and, (must we confess it?) in a most romantic manner allowed to combine the functions of footman and music-master to Miss Wallingford, a young lady of great beauty, accomplishments, sensibility, and discernment of humble merit. The consequences of this rare device may be easily conjectured, and the extatic pair were one morning interrupted, while on the point of declaring their mutual affection, by Sir Robert with a drawn sword in his hand. That baronet, however, having only two eyes, and both being blinded by rage, fell over a stool, and afforded to Morland the opportunity of escaping by a window into the fields. For successive miles he ran with fearful haste, thinking more of horsewhips, blankets, and ponds, than of the dying transports of eternal love. At length he found refuge in a retired farmhouse, where he lay for three days overcome by a fever, the result of personal fatigue and mental agitation. Having obtained relief from this malady, he left his chamber, and descending to the room which served the family for hall, parlour, and kitchen, he found a gypsy foreboding good things of every sort in store for those who consulted her.

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Her tall figure, her large features, her engaging countenance, and her penetrating eye arrested Morland's attention, which was still further roused by the evident and extraordinary knowledge that she displayed of his past life, and pretended to possess of his future fortunes. She thus obtained over the youth an unlimited ascendant, and persuading him to submit to the disguise of a female dress, carried him off with her, having returned for him in the attire of a man, and with the name of Forrester. This denomination, however, she speedily changed for that of Captain Godfrey, Morland still passing for her daughter, and attracting the amorous regards of the sons of a farmer, with whom they spent a night. When Captain Godfrey introduces himself as such to our hero, the latter with characteristic simplicity replies, 'Alas, *you* are what you please to be; pray, tell me what *I* am to be. I am still, as it pleases you, a woman in appearance, but I trust that I am not really to be metamorphosed.' Morland's devotion to the gypsy being so far established, seemed to require little addition, but a new wonder is provided to retain him in his state of perplexity. Godfrey, as we must call her, going to the window of the inn where they happened to be, descried in the court-yard a young man weeping bitterly. He called his servant, and desired him to inquire the cause of the lad's distress: the answer brought was, that he was a farmer's son, who had by stealth taken his father's horse to go to see a race, that he had been stopped by a footpad, who forced him to change coats with him, and carried off the horse. 'Go,' says the captain, 'tell the young man to feel in the pocket of the robber's coat, and he will find a purse which will more than recompense him for his losses!' The message is delivered, the purse is found, and the delight of the farmer's son is only to be equalled by the astonishment of Morland.

The next exploit of this wonderful captain is, to quell a riot with inexplicable facility, soon after which he meets an old serjeant, who salutes him with respectful familiarity as his commanding officer, and thus adds another embarrassment to the many which already distracted our hero's mind. This bewildered youth knew not whether to believe his strange protector to be a man or woman, a gypsy or a devil, but felt or imagined himself to be irresistibly led along by the train of events. The captain, however, does not long retain his military form, but exchanges it for the character of the sister of Godfrey, and conducts Morland as his niece to a retreat in Wales, where she leaves him with injunctions to learn Welch and practise female decorum.

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Morland's mind is now supposed to have been worked up to a most extraordinary state, and he was doubtful whether to consider all that passed around him as the illusions of a diseased brain, and frequently ruminated with himself on the proofs of his insanity. The gypsy, resuming the character of Captain Godfrey, removes our hero as a Welch girl to a village where also resided his mistress, Miss Wallingford, at the house of her aunt. Many ludicrous adventures ensue, which, however, we cannot here detail, but which are calculated to afford great amusement and perplexity to the reader. After some interval the captain restores to Morland the habit of his sex, and takes him on a journey. On the road he commences a conversation on the topic of his future prospects in life, and desires him to choose a profession with a view to obtaining the hand of the object of his love. Morland hesitating to determine, and still full of suspicious doubts, the story proceeds as follows:

'On this the captain undertook to assist him in his choice. The various states and professions of men were taken into consideration: the less they suited a husband for Matilda, the less agreeable were they to Morland, who naturally referred all to that idea, even though he regarded the conversation as a mere jest. There could be no propriety in a young beautiful heiress bestowing her hand on a clerk in a counting-house, a farmer, a country clergyman, a student of law, or a subaltern officer. Morland found something to object to in all. "It does not signify, my son," said the captain, "you must decide; you must be something. I have proposed to you professions in the middling stations of life; and I should have had no objection to see you fixed in one of them, for happiness does not depend upon rank; but tell me, does your ambition soar higher? Should you like to be a peer of the realm?" "Nay," cried Morland, "do not insult my birth by this trifling; you well know that I have ever suffered my views to be directed with the utmost modesty." "A truce with your modesty," replied the captain; "in giving you liberty to chuse, it was not my intention to limit you in your choice. Speak freely, would you like to be a peer of England?" Morland, out of patience, and to put an end to the jest, replied, "if you please; by all means a peer, and do not forget the estate necessary to support my peerage." "Estate!" replied the captain: "Post-boy, stop." By this time they had entered a beautiful picturesque part of the country. Woods, lawns, streams, an undulatory surface, and elegant seats, whose beauties were heightened by the clearness of the sky and the vivid tints of the season, gave an air of enchantment to the surrounding prospects that might well raise in Morland a suspicion that he and his guide were at last arrived in fairy land. "Estates," continued the captain—"You may see several from this hill. Take your choice. That mansion

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seems to me to stand better than any of the others—looks larger and nobler. Do you think it would suit you!" "Exactly," replied Morland, anxious for a conclusion of any sort, "Very well!" said the captain gaily, "permit me to kiss your lordship's hand. Lord Belmont will no doubt extend his goodness to Captain Godfrey, who will in future honour himself with the title of his governor. Postboy! drive to Belmont Castle."

This quotation will afford to the reader an opportunity of judging for himself of Mr. Dallas's style of writing in a better and more satisfactory manner than we could otherwise present to him. The story now draws rapidly to a close, and the last wonder is the reception of Morland by Lord Ashmore, the proprietor of Belmont Castle, for an account of which we are unwillingly compelled to refer to the work itself. We need only add that Morland is acknowledged heir to that lord, is himself created a peer, marries Matilda, and is almost overwhelmed with the bounteous gifts of fortune. The solution of the long train of mysteries is to be found in the history of the gypsy captain. This personage, after all, turns out to be of the female sex, and is sister to Lord Ashmore, and mother of Morland by an Irish baronet, whom she had compelled to make an honest woman of her by the forcible argument of a loaded pistol. The various extraordinary accidents, which may be supposed to have excited the curiosity of the reader, receive an explanation which the learned in novels will probably admit, in these times when the wonderful is so nearly exhausted, to be tolerably satisfactory. But the greatest absurdity, and what never failed to recur to our imagination at every turning, is to suppose it possible for any human being above the rank of the merest idiotism, to submit to such adventures as Morland is represented to have done. There is undoubtedly great inconsistency in this part of the work: it is impossible, in our ideas of things, to conceive any being to exist as here pourtrayed, with a mind of reasonable strength in general, but wholly overrun with a credulity the most extravagant and childish. The story, however, required such a supposition to carry it on, and we are ready to admit that, considering the frailness of his foundation, Mr. Dallas has reared a very respectable superstructure. The merit of both his efforts is considerable, though we would rather regard them as specimens of amusing invention, than of faithful execution of his original plan. Those who think at all about such matters, will probably differ in opinion concerning the preference due to one or other of these productions, thus exhibited for compa-

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fison. Our judgment, however, would decide for the last effort of skill, though we mean not to deny that both the 'author' and his 'friend' are twin Arcadians, 'cantare pares et respondere parati.'

ART. IV.—*A Treatise of Mechanics, theoretical, practical, and descriptive. By Olinthus Gregory, of the Royal Military Academy, Woolwich.* 8vo. 3. *Vols.* Kearsley. 1806.

IT is a complaint, that small encouragement is given in this country to works on pure and mixed mathematics; and undoubtedly, the trifling profit derived from the publication of such works, partly operates in producing the scarcity of English scientific treatises. The circumstances of the present times will probably cause more mathematical works to be produced; they are become more necessary, especially those works with which military tactics are connected. France swarms with military schools, in which are taught conjointly, mathematics and hatred against the English nation. Literature and classical erudition are neglected, and from some accounts held in contempt; and the rising youth of France are solely imbued with that science and those arts by which armies may be arrayed and battles fought. We are not disposed slightly to value the advantages which mathematical science can confer on military art. If this curious, but alarming state of French education, were not known to us from direct sources, we might have conjectured it, from the many scientific treatises that have lately issued from the French press: books on geometry, on trigonometry, on dynamics, &c. are continually appearing before the public, and the French government has found the means of directing the talents of its greatest mathematicians to the composition of elementary treatises for the use of the *elevés* of the Normal and Polytechnic schools. This system and scheme has already operated: French science has been felt at Ulm and Austerlitz. When we hail then the appearance of a mathematical work, feelings of patriotism are mixed with love of the science; and we particularly rejoice to behold the tutors at our military schools and academies emerging into authorship: they ought best to know, what particular parts of mathematics the military pupil should study.

If we mistake not, the author of the present work is the same who, two or three years ago, published a treatise on

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astronomy: Mr. G. is at least, therefore, entitled to the praise of industry and activity.

Introductory to, or rather precursive of the main subject of the work, are a dedication and a preface: the first is now a thing rather out of fashion, and in general both the one and the other might be dispensed with.

In the introductory definitions and remarks, the author falls into a common error: he detains the student: and detains by entangling with the formality and perplexity of definitions either untrue or unnecessary,—matter, space, absolute place, mobility, power.—Cannot the law of the composition of forces, the property of the lever, the laws of impact, and of the rectilinear descent of grave bodies be understood without the aid of these obscure terms? Why should mathematicians, who profess to love simplicity and plainness, still linger on the vestiges of an obsolete scholastic philosophy? It would be a loss of time to insist farther here on the uselessness of such definitions, as those on which we animadvert: it is sufficient to remark, that scarcely any of them, in the body of the work, and during the real business of discussion and deduction, are brought into use and activity: with the student, their effect is head-ache and disgust towards a science, which ought not to assume any other than a simple, plain, and engaging appearance.

The second chapter of this work is on the composition and resolution of forces; and in demonstrating this proposition, Mr. Gregory has adopted the plan of d'Alembert; indeed, he has very nearly followed the process given in the 'Traité elementaire de Franceur'. This latter author has departed somewhat from the geometrical method given in the Opuscules, and introduced trigonometrical expressions: there is a gain, by this introduction, of neatness and conciseness. Mr Gregory should have stated the last proposition more fully and exactly; the proposition, we mean, whereby it is to be shewn that, if the law of the composition of forces be true for any angle $= \frac{p.\,120}{2^n}$, p and n being any numbers whatever, the law shall also be true for any angle whatever A.

Mr. Gregory has been much indebted to Franceur's book, and we cannot blame him for adopting what is useful and convenient, and the method of rectangular co-ordinates, as it is called, appears to us very convenient; it introduces great regularity, and consequently facility, into the process of demonstration: this method is but little known and practised in this country; yet an Englishman, Maclaurin, had the me-

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rit of introducing it: and for many years it has been invariably adopted by the mathematicians of the continent.

The chief utility of this method of rectangular co-ordinates is perceived in those cases when the forces acting on a body are not situated in the same plane. Suppose the three axes along which the rectangular co-ordinates are measured to be called axes of x, y, z, then if a point be kept at rest by forces F, F′, F″, &c. the directions of which make with the axes of x, y, z, angles respectively equal to

$$\alpha,\ \beta,\ \gamma,\ \ \alpha',\ \beta',\ \gamma',\ \ \alpha'',\ \beta'',\ \gamma'',\ \&c.$$

then the three equations of equilibrium are

$$\begin{aligned} &F\ \cos.\ \alpha \pm F'.\ \cos.\ \alpha' \pm F''.\ \cos.\ \alpha'' \pm \&c. = 0.\\ &F\ \cos.\ \beta \mp F'.\ \cos.\ \beta' \pm F''.\ \cos.\ \beta'' \mp \&c. = 0.\\ &F.\ \cos.\ \gamma \pm F'\ \cos.\ \gamma' \mp F''.\ \cos.\ \gamma'' \pm \&c. = 0. \end{aligned}$$

We are of opinion that it would have been quite as simple if Mr. G. in the first instance, had given and deduced these three equations, and then had made as a corollary or particular case, that, in which the forces lie in the same plane: this, it is clear, is immediately effected by making γ, γ', γ'', &c. all equal to 90, for then cos. γ, cos. γ, &c. $= 0$.

As fluxions are not excluded from Mr. G.'s treatise, the fluxionary expressions for the three preceding equations of equilibrium might with great propriety have been introduced: in some instances, they lead more commodiously than any other expressions to the establishment of certain curious properties, and it is useful to know them, since they so frequently occur in the foreign Acts: suppose that the lines drawn from the origins of the forces F, F′, F″, &c. to their point of application, the point kept at rest, to be respectively λ, μ, ν, π, &c. then

$$\cos.\ \alpha = \frac{\dot{\lambda}}{\dot{s}},\quad \cos.\ \beta = \frac{\dot{\lambda}}{\dot{y}},\quad \cos.\ \gamma = \frac{\dot{\lambda}}{\dot{z}}$$

$$\cos.\ \alpha' = \frac{\dot{\mu}}{\dot{s}},\quad \cos.\ \beta' = \frac{\dot{\mu}}{\dot{y}},\quad \cos.\ \gamma' = \frac{\dot{\mu}}{\dot{z}}$$

$$\cos.\ \alpha'' = \frac{\dot{\nu}}{\dot{x}},\quad \cos.\ \beta'' = \frac{\dot{\nu}}{\dot{y}},\quad \cos.\ \gamma'' = \frac{\dot{\nu}}{\dot{z}}$$

consequently the above equations of equilibrium may be thus represented:

$$F.\ \frac{\dot{\lambda}}{\dot{x}} \pm F'.\ \frac{\dot{\mu}}{\dot{x}} \pm F''\ \frac{\dot{\nu}}{\dot{x}} \pm \&c. = 0.$$

$$F.\ \frac{\dot{\lambda}}{\dot{y}} \quad F'.\ \frac{\dot{\mu}}{\dot{y}} \pm F''\ \frac{\dot{\nu}}{\dot{y}} \pm \&c. = 0.$$

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$$F.\frac{\lambda'}{x'} \pm F'.\frac{\mu'}{z'} \pm F''.\frac{\nu'}{z'} \pm \&c. = 0.$$

or, if the symbol S, significant of, the sum of, be employed, the equations may be thus abridgedly expressed:

$$S.F.\frac{\lambda'}{x'} = 0 \quad S.F.\frac{\lambda'}{y'} = 0, \quad S.F.\frac{\lambda'}{\dot{z}} = 0.$$

In these expressions, $\frac{\lambda'}{x'}$, $\frac{\lambda'}{y'}$, $\frac{\lambda'}{z'}$, &c. are *partial* fluxionary co-efficients of $\dot{x}$, $\dot{y}$, $\dot{z}$; thus suppose

$$\lambda = \sqrt{\{(x-a)^2 + (y-b)^2 + (z-c)^2\}} \text{ then}$$

$$\frac{\lambda'}{x'} = \frac{x-a}{\lambda}, \quad \frac{\lambda'}{y'} = \frac{y-b}{\lambda}, \quad \frac{\lambda'}{z'} = \frac{z-c}{\lambda}$$

Forces situated in the same plane, acting on a material point; forces not situated in the same plane; and parallel forces acting on different parts of the same body;—this is the division which Mr. G., after Francœur, adopts. The mathematical reader will easily understand that, by this division, the direct deduction of the property of the lever is to be avoided. In point of simplicity and of generality we are not of opinion that any thing is gained by this arrangement. In fact, the same assumptions and reasonings by which the law of equilibrium, holding for forces acting on a single point, is shewn to obtain for forces acting on different points, may be equally used to extend the same law of equilibrium to the demonstration of the property of the lever. The demonstration of the lever is inferred very neatly from the *parallelogram* of forces by Prony in 'his Architecture hydraulique,' and previously, if we recollect rightly, by d'Alembert.

Some notice ought to have been taken of Lagrange's principle of virtual velocities, or, to speak with greater accuracy, of his form, from which may be deduced all the equations that are necessary for the equilibrium of a body, whether the forces tend to *translate* the body, or to cause it to revolve round a fixed point. The author of the 'Mecanique Analytique' has not given a proof of this formula: M. Carnot, in a work entitled 'Geometry of Position', has given a theorem, which, according to him, involves the principle: this theorem the author has demonstrated by a geometrical process, and it is not foreign to the present subject to shew how easily this theorem may be made to flow from the equations of equilibrium, which we have given in the preceding pages: thus, suppose the forces F, F', F'', &c. to act in the same

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plane, on a point M, then from M conceive a line drawn to a point P, the line making with the axis of x an angle $= \varphi$, and let $MP = p$;

then since

F. cos. $\alpha \pm$ F'. cos. $\alpha' \pm$ F''. cos. $\alpha'' \pm$ &c. $= 0$.

and F. sin. $\alpha \pm$ F'. sin. $\alpha' \pm$ F''. sin. $\alpha'' \pm$ &c. $= 0$.

since $\alpha = (90 - \beta)$,

multiply the first equation by p. cos. φ, and the second by p. sin. φ, and add the two equations; then

Fp. $\{\cos. \alpha . \cos. \varphi + \sin. \alpha . \sin \varphi\} + F'p$. $\{\cos. \alpha' \cos. \varphi + \sin. \alpha' \sin. \varphi\} +$ &c. $= 0$.

or, Fp. cos. $(\alpha - \varphi) \pm F'p$. cos. $(\alpha' - \varphi) \pm$ &c. $= 0$.

Now it is plain, that p. cos. $(\alpha - \varphi)$ p. cos. $(\alpha' - \varphi)$ &c. are lines intercepted between M and the points of perpendiculars drawn from P on the respective directions of F, F', F'', &c. Hence, if M be moved from M to P, the respective velocities along the directions of F. F', &c. must be the aforesaid intercepted lines; hence calling these velocities, u, u', u'', &c. we have

$$Fu \pm F'u' \pm F''u'' \pm \text{&c.} = 0.$$

which is Carnot's theorem, (p. 839,) but differently demonstrated, and which proves Lagrange's formula in the case when the forces act on a single point.

We have wandered a little from the plain road of strict criticism, but we will immediately return to it, after another short trespass: If the first equation just mentioned be multiplied by p. sin. φ, and the second by p. cos. φ, and the two equations be then subtracted, we shall have

Fp . sin. $(\alpha - \varphi) + F'p$. sin. $(\alpha' - \varphi) \pm$ &c. $= \varphi$.

or, $F\pi \pm F'\pi' \pm F''\pi'' \pm$ &c. $= 0$.

calling π, π', π'', &c. the perpendiculars drawn from the point P on the respective directions of F, F', F'', &c.

Since any one of the forces (as F) may be feigned to be the result of all the others, we have $F\pi = F'\pi' \pm F''\pi'' +$ &c. which, expressed in words, affirms that the *moment* of the resulting force is equal to the sum of the moments of the component forces, which is a known theorem; the *moment* here means the product of the force by a perpendicular.—

The next subject treated of, is the centre of gravity, and the known fluxionary formulas are given, by which the centres of gravity of areas, curve lines, solids, &c. may be determined. The author then introduces the centrobaryc method, as it is called, and of which the inventor was Guldin. Few of our English treatises have taken notice of this method; it is not indeed, in any process of calculation, essential and absolutely necessary; but it is curious, and worthy

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the mathematical student's attention: it may be stated in a few lines.

Let y be the ordinate, x abscissa of a curve, and let the distance of the centre of gravity of the area from the axis x, be d:

$$\text{Then } d = \frac{1}{2}\frac{\int y^2\dot{x}}{\int y\dot{x}} = \frac{\pi\int y^2\dot{x}}{2\pi\int y\dot{x}}$$

Hence $2\pi d\int y\dot{x} = \pi\int y^2\dot{x}$, that is, the solid generated by the revolution of the curve round the axis x, equals the product of the area of the generating curve and of the circumference ($2\pi d$) described by the centre of gravity $\pi = 3.14159$.

After the centrobaryc method, a method of greater curiosity than utility, as we have already observed, the author treats of the mechanical powers, the lever, inclined plane, screw, &c. which subjects have been so frequently treated of before, that on them nothing new can be reasonably expected. We were glad to find that the author did not pass over the subject of the strength and stress of timber. It is in fact less capable than many other parts of mechanics, of mathematical precision, but it is curious, and, as connected with certain parts in the animal œconomy, very interesting. On this subject a book was published some years ago, by a foreigner of the name of Girard; but for the generality of students, what Emerson has done in his Mechanics, or what with greater neatness and refinement, Robison has done in the Encyclopedia Britannica, may appear sufficient. At the end of this article are added one or two remarks of practical utility.

"The propositions we have given on the strength and stress of materials, however true, according to the principles assumed, are of no use in practice till the comparative strength of different substances is ascertained. And even then they will apply more accurately to some substances than others. Hitherto they have been almost exclusively applied to the resisting force of beams of timber; though it is probable no materials whatever accord less with the theory than timber of all kinds. The resisting body is supposed in the theory to be perfectly homogeneous, or composed of parallel fibres, equally distributed around the axis, and presenting uniform resistance to rupture. But this is not the case in a beam of timber: for, by tracing the process of vegetation, it has been found that the ligneous coats of a tree formed by its annual growth, are almost concentric; and that they are like so many hollow cylinders thrust into each other, and united by a kind of medullary substance which

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offers but little resistance: these hollow cylinders, therefore, furnish the chief resistance to the force which tends to break them. Now when the trunk of a tree is squared in order that it may be converted into a beam it is evident that all the ligneous cylinders greater than the circle inscribed in the square or rectangle which is the section of the beam, are cut off at the sides; and therefore, as Montucla remarks, almost the whole resistance arises from the cylindric trunk inscribed in the solid part of the beam. The portions of the cylindric coats which are towards the angles add a little, it is true, to the strength of that cylinder, as they cannot fail to oppose *some* resistance to the straining force; but it is far less than though the ligneous cylinder were entire. Hence we can by legitimate comparison accurately deduce the strength of a joist cut from a small tree by experiments on another which has been sawn from a much larger tree or block: the latter is generally weak and very liable to break. As to the concentric cylinders we have been speaking of, they are evidently not all of equal strength. Those nearest the centre being the oldest, are likewise the hardest: which again, is contrary to the theory, in which they are supposed uniform throughout. After all, however, it is still found that in some of the most important problems the results of the theory and well-conducted experiments coincide, even with regard to timber: thus, for example, the experiments of Duhamel on rectangular beams afford results deviating but in a slight degree from the theorem of Galileo, that the strength is proportional to the product of the breadth into the square of the depth.

'Experiments on the strength of different kinds of wood, are by no means so numerous as might be wished. The most useful seem to be those made by Emerson, Parent, Banks, and Girard: but it will be at all times highly advantageous to make new experiments on the same subject; a labour especially reserved for engineers who possess skill and zeal for the advancement of their profession. It has been found by experiments that the same kind of wood, and of the same shape and dimensions, will break with very different weight; that one piece is much stronger than another, not only cut out of the same tree but out of the same rod: and that if a piece of any length planed equally thick throughout, be separated into three or four pieces of an equal length, it will be found that these pieces require different weights to break them. Emerson observes that wood from the boughs and branches of trees is far weaker than that of the body: the wood of the great limbs stronger than that of the small ones: and the wood in the heart of a sound tree strongest of all. He also observes that a piece of timber which has borne a great weight for a small time has broke with a far less weight when left upon it for a much longer time. Wood is likewise weaker when it is green, and strongest when thoroughly dried; and should be two or three years old, at least. Knots in wood often weaken it very much. And when wood is cross grained, as often happens in sawing, this will weaken it in a greater or less degree according as the cut runs more or less across the grain. From all which it follows that

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a considerable allowance ought to be made for the strength of wood, when applied to any use where strength and durability are required.

'Iron is generally much more uniform in its strength than wood: yet experiments shew that there is some difference occasioned by different kinds of ore; the difference is not only found in iron from different furnaces; but from the same furnace, and the same melting; this may arise in great measure from the different degrees which it has when it is poured into the mould.

'Every beam or bar, whether of wood, stone, or iron, is more easily broken by any transverse strain, when it is sustaining any very great compression endways. Several experiments have been made on this kind of strain: a piece of white marble ¼ inch square and three inches between the props, bore 88lbs: when compressed endways with 500lbs. it broke with 14¼lbs. The effect is much more remarkable in timber, and more elastic bodies; but is considerable in all. This, therefore, is a point which must be attended to in all experiments: as must likewise the following, namely, that a beam supported at both ends, will carry *twice* as much, when the ends beyond the props are kept from rising, as when the beam rests loosely on the props. The demonstration of this is given by Girard; and many experiments furnish nearly the same result.'

In the articles which regard arches, domes, &c. the author has followed Franceur, Emerson, and Robison; and since no new observations or reasonings are added, there is nothing that from us requires particular criticism.

To the doctrine of equilibrium succeeds the doctrine of motion, a subject of much greater variety, extent, and difficulty, requiring new methods and formulas of computation. The problems appertaining to it are those that have caused most of the improvements to be made of late years in analytical science; in fact, under the head of dynamics, all physical astronomy is to be arranged: we need not say a word farther then concerning the extent of the subject. Mr. Gregory only, as it may be supposed, considers it in some of its partial and particular applications. The simplest problems that belong to it are, concerning the laws of the rectilinear descent of bodies by gravity, the motion of projected bodies, the motion of points in circles, curves, &c. but the laws of the motion of the parts of a body, or of the parts of a system connected together after an invariable manner, require the most curious analysis: on these hang, the theories respecting the centres of oscillation and of gyration, &c. and what may be of daily practical consequence, the theory of machines. Mr. Atwood, it is known, in his Treatise on Rectilinear Motion, has solved a variety of problems relative to these matters, with great ap-

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pearance of neatness, but to our minds, not clearly and satisfactorily. M. d'Alembert, whom we consider as the founder of the present school of foreign mathematicians, gave a method, or as it has been called, a principle by which dynamical problems are reduced to statical problems. It is to be regretted that, of this principle, he did not lay down clearer and fuller proofs; for were it necessary, we could shew that considerable doubts and difficulties obscure and perplex the principle. But admit it, use it as a method, and we know not what artifice in mathematics, for refinement and utility, has a greater claim to distinction than this has. We very much commend Mr. Gregory for introducing it into his treatise: he has had it, we perceive, by the medium and agency of his constant friend M. Franceur; but the thing is not the worse on this account. As the principle and connected method is of importance, and we believe but little known amongst the mathematical students of this country, we shall first state the principle in Mr. G.'s words, and then endeavour, on our own part, to shew its utility by one or two easy applications.

'"In whatever manner several bodies change their actual motions, if we conceive that the motion which each body would have in the succeeding instant, if it were quite free, is decomposed into two others, of which one is the motion which it really takes in consequence of their mutual actions, the second must be such, that if each body were impelled by this force alone (that is, by the force which would produce this second motion), all the bodies would remain in equilibrio.'"

'This is evident: for if these second constituent forces are not such as would put the system in equilibrio, the other constituent motions could not be those which the bodies really take in consequence of their mutual action, but would be changed by the first.

'The use of this proposition will appear from the following examples:

'I. Let there be three bodies B, B', B'', and let the forces F, F', F'', act upon them, so as to give them the velocities v, v', v'', in any directions whatever, producing the quantities of motion $B\,v$, $B'\,v'$, $B''\,v''$, which we may call F, F', F'', because the momenta are the proper measures of the moving forces. Let us further suppose that by striking each other, or being any way connected with each other, they cannot take these motions F, F', F'', but really take the motions f, f', f''. It is obvious that we may consider the motion F impressed upon the body B to be composed of the motion f which it really takes, and of another motion φ. In like manner F may be resolved into f' which it actually takes, and another φ'; and again F'' into f'' and φ'. The motions will be the same whether B be acted upon with the force F, or the constituent forces f and φ; whe-

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ther B' be acted upon by F', or by f' and ϕ'; and B'' by the force F, or the component forces f'' and ϕ'. Now by the supposition, the bodies actually take the motions f, f', f'': therefore the motions ϕ, ϕ', ϕ'', must be such as will not derange the motions f, f', f'': that is to say, if the bodies had only the motions ϕ, ϕ', ϕ'', impressed upon them they would destroy each other, and the system would remain at rest.'

Suppose a body Q to be as a weight on an inclined plane, the height of which is p and length l, and to be connected by means of a string with another weight P, commonly called the power, hanging vertically :

Let v = P.'s velocity, and let $m = 16\frac{1}{12}$, t = time, then

$$v + 2m.\frac{h}{l}\dot{t} = v + \dot{v} + \left(2m\frac{h}{l}\dot{t} - \dot{v}\right)$$

and $\quad -v + 2m\dot{t} = -v - \dot{v} + (2m\dot{t} + \dot{v})$

but the motions at the end of the time $\dot{t}$ are

Q $\{v+\dot{v}\}$ and $-$ P $\{v+\dot{v}\}$, hence in consequence of Q $\left\{2m\frac{h}{l}\dot{t} - \dot{v}\right\}$, P $\{\dot{v} + 2m\dot{t}\}$, equilibrium must ensue; consequently

$$Q\left\{2m\frac{h}{l}\dot{t} - \dot{v}\right\} = P\{\dot{v} + 2m\dot{t}\}$$

$$\therefore 2m\dot{t}\left\{\frac{Qh - Pl}{l}\right\} = (P+Q)\dot{v}$$

consequently

$$\frac{\dot{v}}{2m\dot{t}} = \frac{Qh - Pl}{l.(P+Q)}, \quad \text{and} \quad \frac{\dot{v}}{2m\dot{t}} \text{ is called}$$

the accelerating force, which, in this case, is the constant force accelerating the descent of Q.

If the velocity be required, since $\dot{t} = \frac{\dot{s}}{v}$, ($s$ the space)

$$\frac{v\dot{v}}{2m} = \frac{Qh - Pl}{l.\{P+Q\}}, \text{and } v^2 = 4m.\frac{Qh - Pl}{l.\{P+Q\}}$$

As a second instance, suppose Q to be elevated by means of a weight P called a power, and a moveable pulley, let

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v=P's velocity, and v'=Q's velocity, equal $\frac{v}{2}$;

$$\text{now } v+2mi = v + \dot{v} + 2mi - \dot{v}$$

$$-v' + 2mi = -v' - \dot{v}' + (2mi + v');$$

the quantities of motion at the end of the time t are

$$P\{v + 2mt\} \text{ and } \tfrac{1}{2} Q\{v' + v'\} \therefore$$

P. $(2mi - \dot{v})$ and $\frac{1}{2}$ Q. $(2mt + v')$ impressed solely, would cause an equilibrium; hence

$$P\{2mi - \dot{v}\} = \tfrac{1}{2} Q\{2mi + \frac{\dot{v}}{2}\}, \text{ since } v' = \frac{v}{2},$$

and consequently, $\frac{v'}{2mi} = Q\frac{2P - Q}{4P + Q}$.

If v be required, since $\dot{t} = \frac{\dot{s}}{v}$

$$\frac{v\dot{v}}{2ms} = Q\left(\frac{2P - Q}{4P + Q}\right);$$

$$\text{and } v^2 = 8ms\left\{\frac{2P - Q}{4P + Q}\right\}$$

As a last instance, suppose two bodies P and Q, to be placed on a straight lever at distances p and q from a centre of suspension S, let v = P's velocity, v' = Q's, then

$$v + 2m\dot{t} = v + v' + 2mi - \dot{v}$$

$$v' + 2mi = v' + v' + 2mi - v'$$

consequently, since the momentum after the interval $\dot{t}$ is $Pp(v + v) + Qq(v' + v')$, $Pp\{2mi - \dot{v}\} + Qq(2mi - v') = o$; or $Pp(2mi - \dot{v}) = Qq(2mi - \dot{v}\frac{q}{p}) \therefore \frac{\dot{v}}{2mi} = p\left(\frac{Pp + Qq}{Pp^2 + Qq^2}\right)$:

hence, if u be the velocity corresponding to any other distance ρ, $\frac{u}{2mi} = \rho\left(\frac{Pp + Qq}{Pp^2 + Qq^2}\right)$. Suppose $u = 2mi$, then

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$\rho = \frac{Pp^2 + Qq^2}{Pp + Qq}$, which is the expression for the distance of the centre of *oscillation* from the centre of suspension: and the analysis which has in the preceding instance been confined to a simple case, might, without difficulty, be extended to any complex one.

Mr. Gregory errs considerably in his arrangements; he does not make the parts of science aptly cohere: for instance, this principle of d'Alembert ought immediately to have preceded the fourth chapter, which treats of the rotation of bodies about fixed axes, of the centres of oscillation, gyration, &c.: and since the book was intended to comprise many subjects and discussions comparatively within a small compass, the author, in those curious and difficult problems that relate to the rotation of bodies, &c. ought to have contented himself with one method, and not to have perplexed his reader with different ones; Mr. G. has not, perhaps, completely digested this subject.

In Chap. V. Mr. G. introduces a *physico-mathematical* theory of Percussion: the author of this theory is George Juan, a Spanish author, and all that we knew of this theory previously to the appearance of the present volumes was from the 'Architecture Hydraulique.' Perhaps this was Mr. G.'s source? We should not have thought worse of his judgment and propriety of selection, if he had omitted this theory.

Chap. VI. is on the motion of machines, and on their *maximum*. One of the first problems is to find the velocities of the power and weight at the end of a time, when the power raises the weight by means of the wheel and axle: if P be the power, Q the weight, and if r, r' be the radii of the wheel and axle, then by an application of d'Alembert's principle, similar to those which we have already exhibited, it might easily be shewn that

$$\frac{v}{2mt} = \frac{Pr^2 - Qr'^2}{Pr^2 + Qr'^2} \ (v = \text{Vel. P})\text{; and consequently that}$$

$$v = 2mt \left\{ \frac{Pr^2 - Qr'^2}{Pr^2 + Qr'^2} \right\}.$$

And in fact, Mr. G. treating of d'Alembert's principle, deduces from such principle, the same expression; but in the present chapter, he employs for this deduction of v a different method, in reality the method which Mr. Atwood uses in his Treatise on Rectilinear Motion. This is most undoubtedly superfluous; it surely is no bad œconomy to use a result

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previously obtained: but, from a scholium added to this problem, we are led to suspect, that Mr. G. was not certain that each method, that of the French mathematician and of Mr. Atwood, must lead to the same result: he says 'if we compare, &c. it will be seen that the expressions correspond exactly. Hence it follows, that when it is required to proportion the power and weight so as to obtain a maximum effect on the wheel and axle, we may adopt the conclusions of cor. 5. and 6 of this proposition.' We must confess that we see no meaning in the 'Hence it follows:' it by no means appears to us an inference. But, although we do not entirely approve of the mathematical investigations on this subject, some of the remarks and inferences, as practically useful, are worthy of attention.

'The theorems just given may serve to shew in what points of view machines ought to be considered by those who would labour beneficially for their improvement.

'The first object of the utility of machines consists in furnishing the means of *giving to the moving force the most commodious direction;* and, when it can be done, of causing its action to be applied immediately to the body to be moved. These can rarely be united: but the former can be accomplished in most instances; of which the use of the simple lever, pulley, and wheel and axle, furnish many examples. The second object gained by the use of machines is *an accommodation of the velocity of the work to be performed to the velocity with which alone a natural power can act.* Thus, whenever the natural power acts with a certain velocity which cannot be changed, and the work must be performed with a greater velocity, a machine is interposed moveable round a fixed support, and the distances of the impelled and working points are taken in the proportion of the two given velocities.

'But the essential advantage of machines, that, in fact, which properly appertains to the *theory* of mechanics, consists in augmenting, or rather in modifying, the energy of the moving power, in such manner that it may produce effects of which it would have been otherwise incapable. Thus a man might carry up a flight of steps twenty pieces of stone, each weighing 30 pounds (one by one) in as small a time as he could (with the same labour) raise them all together by a piece of machinery, that would have the velocities of the impelled and working points as 20 to 1; and, in this case, the instrument would furnish no real advantage, except that of saving his steps. But if a large block of 20 times 30, or 600lbs. weight, were to be raised to the same height, it would far surpass the utmost efforts of the man, without the intervention of some such contrivance.'

'Or, generally, as M. Prony remarks (Archi. Hydraul. art. 304.), machines enable us to dispose the factors of $FV\,t$ in such a manner, that while that product continues the same its factors may

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have to each other any ratio we desire. Thus, to give another example: Suppose that a man exerting his strength immediately upon a mass of 25lbs. can raise it vertically with a velocity of 4 feet per second; the same man acting upon a mass of 1000lbs. cannot give it any vertical motion though he exerts his utmost strength, unless he has recourse to some machine. Now he is capable of producing an effect equal to $25 \times 4 \times t$: the letter t being introduced because if the labour is continued the value of t will not be indefinite, but comprised within assignable limits. Thus we have $25 \times 4 \times t = 1000 \times v \times t$; and consequently $v = \frac{1}{10}$ of a foot. This man may, therefore, with a machine as a lever, or axis in peritrochio, cause a mass of 1000lbs. to rise $\frac{1}{10}$ of a foot, in the same time that he could raise 25lbs. four feet without a machine; or he may raise the greater weight as far as the less, by employing 40 times as much time.

'From what has been said on the extent of the effects which may be attained by machines, it will be seen that so long as a moving force exercises a determinate effort with a velocity likewise determinate, or so long as the product of these is constant, the effect of the machine will remain the same: thus under this point of view, supposing the preponderance of the effort of the moving power, and abstracting from inertion and friction of materials, the convenience of application, &c. all machines are equally perfect. But, from what has been shewn, (arts. 376, 377.) a moving force may, by diminishing its velocity, augment its effort, and reciprocally. There is, therefore, a certain effort of the moving force, such that its product by the velocity which comports to that effort is the greatest possible. Admitting the truth of the law assumed in the articles just referred to, we have, when the effect is a *maximum*, $V = \frac{1}{2} W$, or $F = \frac{1}{2} \varphi$; and these two values obtaining together their product $\frac{1}{4} \varphi W$ expresses the value of the greatest effect with respect to the unit of time. In practice it will always be adviseable to approach as nearly to these values as circumstances will admit; for it cannot be expected that they can always be exactly attained. But a small variation will not be of much consequence: for by a well known property of those quantities which admit of a proper maximum and minimum, a value assumed at a moderate distance from either of these extremes will produce no sensible change in the effect.

'If the relation of F to V followed any other law than that which we have assumed, we should find from the expression of *that law* values of F, V, &c. different from the preceding. The general method, however, would be nearly the same.

'With respect to practice, the grand object in all cases should be to procure a *uniform motion*, because it is that from which *(cæteris paribus)* the greatest effect always results. Every irregularity in the motion wastes some of the impelling power; and it is the greatest only of the varying velocities which is equal to that which the machine would acquire if it moved uniformly throughout: for, while the motion accelerates, the impelling force is greater than what balances the resistance at that time opposed to it, and the velocity is less than what the machine would acquire if moving uniform-

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ly; and when the machine attains its greatest velocity, it attains it because the power is not then acting against the whole resistance. In both these situations, therefore, the performance of the machine is less than if the power and resistance were exactly balanced; in which case it would move uniformly (art. 363.). Besides this, when the motion of a machine, and particularly a very ponderous one, is irregular, there are continual repetitions of strains and jolts which soon derange and ultimately destroy the whole structure. Every attention should, therefore, be paid to the removal of all causes of irregularity. Some of the most successful methods of ensuring a uniformity of motion will be given in the second volume. We must now turn to other subjects.'

In book 3d. Mr. G. treats of hydrostatics, that is of the subjects usually included under it; of the specific gravity of bodies, of the pressure of non-elastic fluids, and of the stability of floating bodies: the last subject involves many points of difficult consideration, but, at the same time, is highly interesting and momentous. In hydrodynamics, the efflux of fluids from orifices in vessels, the effect of water on undershot and overshot wheels, are considered. Both subjects have their peculiar difficulties, and we cannot but admire the zeal and care with which Mr. G. has put together and compared the reasonings, theories, and experiments of several eminent men upon them, and especially on the first mentioned subject. Pneumatics, the resistances of fluids are also in this first volume treated of, not very fully indeed, but sufficiently for the object and intent of the work. We let these pass without particular criticisms, since such criticisms would lead us very far to exceed the limits on these occasions usually observed by us, and since in some of the preceding disquisitions we may be judged to have been unnecessarily minute and particular.

The second volume of this work is devoted to practical mechanics, and to the description of machines. It is to us the most interesting part of the whole work, and to the public, considering the scarcity of works of this kind, the most valuable. Emerson's work, it is known, contains a description of machines; but since his time, machinery has been amazingly improved: in modern times, the most useful work of this kind that we have seen, is Prony's Architecture Hydraulique; but this can never come into common use. This part of the *mechanics* then we consider to be highly useful, and, indeed, there does not now occur to our minds any English work of the like plan and extent. After the first 80 pages, machines are arranged alphabetically and described: and in the previous pages, certain methods and artifices are explained, by which the direction of motion may be chang-

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ed; friction and the rigidity of cords are treated of; prime movers, as they are called, &c. In regard to the subject of friction, the author states the experiments and inferences of Mr. Vince, and then the experiments of M. Coulomb; and then he observes, which is true enough, that the results obtained by these two experimentalists widely differ. Was there not here an opportunity for a critical examination of the two methods, and of the reasonings founded on them? As the matter stands, the reader is adrift on an uncertain sea.

On the subject of steam engines, there is a long article of somewhat a controversial cast; its intent is to lessen the merit of Mr. Watt. So many particulars, which we have no means of ascertaining, and so many circumstances out of the power of speculative men properly to appreciate, are involved in the discussion of this point, that we shall easily be excused, if we do not attempt to state or to decide on the merits of the case.

In the description of machines, is inserted that of a chimney cleanser: and we could not forbear smiling at a paragraph in which are *advertised* all those who sweep chimnies with the *new machines at the old price.*

As we have already stated, we have been much entertained and instructed by this second volume; but its nature is such, that all particular criticisms are excluded, or can only be with awkwardness introduced. We can do little more than state in general terms, that the descriptions, in general, are full and satisfactory: there may indeed be trifling and occasional errors and obscurities, but they have not occurred to us; and we acknowledge not so to have read, as not to have omitted any one description.

The plates of this work are neatly executed, and by a very judicious arrangement placed by themselves in a separate volume.

On the whole, we regard the present as an useful and respectable treatise, although, in its scientific part, there are many things at which the nicety and fastidiousness of our criticism might incite us to carp and cavil. If the author does not seize on the arduous station of an inventor, he ever appears solicitous to explain to his reader, the discoveries of preceding philosophers; and if on particular subjects the student demands additional information, he is almost constantly referred to sources ample and original. We cannot dismiss this subject, without feeling it to be our duty again to commend the author's industry, and the zealous activity with which he has pursued his various researches.

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ART. V.—*Memoir of the Expediency of an Ecclesiastical Establishment for British India; both as the Means of perpetuating the Christian Religion among our own Countrymen; and as a Foundation for the ultimate Civilization of the Natives. By the Rev. Claudius Buchanan, M. A. one of the Chaplains at the Presidency of Fort William in Bengal, Vice Provost of the College of Fort William, and Professor of Classics in the same; and Member of the Asiatic Society.* 4to. 12s. Cadell. 1805.

BEFORE we come to a particular consideration of the subject of the present article, it may be proper to remind our readers, that Mr. Buchanan is the gentleman who has already exercised the talents of the English and Scotch universities, and of some of the principal English schools, by proposing to them, with a truly oriental munificence, prizes for the best compositions in prose and verse on certain subjects, all of which had respect, in a greater or less degree, to the state and improvement of religion and civilization in our gigantic empire in the eastern world. The same gentleman has this year offered to the universities a prize of 500l. (each) for the best work in English prose, embracing the following subjects:

1. The probable design of the Divine Providence in subjecting so large a portion of Asia to the British dominion.

2. The duty, the means, and the consequences of translating the scriptures into the oriental tongues, and of promoting Christian knowledge in Asia.

3. A brief historic view of the progress of the gospel in different nations, since its first promulgation; illustrated by maps, shewing its track throughout the world; with chronological notices of its duration in particular places.

That a single unsupported individual, and that individual one whose profession precludes him, almost entirely, from participating in the wealth which India sometimes pours into the lap of her conquerors, and oftener imparts to the more peaceful labours of the civil departments of her government, or to the toils of the merchant, should feel himself called upon to make such extraordinary exertions, is a circumstance in itself calculated to excite and awaken some portion of the public attention. The captious and ungenerous might be perhaps disposed to ask how are we, at so great a distance, boys too, or men confined to cloistered walls and academic shades, competent to direct such mighty objects as the ci-

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vilizing and evangelizing many vast and barbarous nations, to whose habits, prejudices, manners, and languages, we are almost entire strangers? Might not Mr. Buchanan have done better in proposing his splendid rewards to the students in the infant establishment of Fort William, who must enjoy manifold helps and advantages for these discussions, of which an European scholar has no share?—To these, and to any other enquiries or imputations of a similar tendency, a very satisfactory reply may be deduced from the most cursory perusal of the present memoir. Its subject, it will soon be seen, is of the very highest importance. It wants only to be known, to be felt as such through every corner of these favoured kingdoms. Our eyes have been too long closed against the wretched state of our mighty eastern empire in all those things which ought to be of nearest concern to Christian sympathy and Christian policy. Let us but become sufficiently aware of these circumstances, and, in spite of all obstacles, something must and will be done. From this country the remedy must proceed; in this country therefore, it is first necessary that the extent and malignity of the malady should be investigated and understood. Hence Mr. Buchanan has, in our estimate, chosen his measures with very great sagacity and prudence. He has succeeded to a considerable extent in awakening the public attention by his preparatory proceedings; he has opened a new and valuable mine of knowledge to the emulation and pursuit of our students; he has excited a desire and thirst for authentic particulars respecting the present and the past state of our eastern possessions; and has aroused the speculations as well of the politician as the divine, to the probable future condition of that region. We are now therefore in a fit and prepared state of mind to listen to such documents and reasonings as the industry or the wisdom, whether of Mr. Buchanan himself, or of any other best calculated to impart instructions, may lay before us.

The present work is arranged in three principal divisions: the first of which respects the means of preserving and improving the state of religion and morals among our countrymen in India; the second concerns the propagation of religion and civilization among the natives; and the third details the progress which has been hitherto made in this latter object.

Our fellow countrymen, who penetrate into the eastern hemisphere for the purposes of carrying on the concerns

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of that portion of the empire, in whatever department, whether as private adventurers, or as public servants, and that whether in a civil or military capacity, have many dangers to encounter both physical and moral, and therefore have more especial claims on the watchful eye and fostering hand of our mother country. They are at once deprived of the ten thousand ties to that sort of life which an affectionate mother would delight to be witness of in a beloved son, by their separation from their relatives and friends, from those whose duty it would have been to watch over and to guard their youth, and from the innumerable links and associations which a home, a family, a neighbourhood, and a native country bind upon the heart, and which tend to help and guide it in the way of duty. This separation and loss most commonly takes place also at an age when every aid and every hand is wanted to provide for the security of their integrity. Thus, young in years, in instruction and experience, they are landed on a luxurious shore, and in this unarmed and almost defenceless state are assailed by innumerable temptations. They are sent to live in a remote unhealthy country, amidst a superstitious and licentious people, where both mind and body are liable to suffer; among their countrymen they meet with a lax and dissipated state of society, where some are toiling and living only for the express purpose of procuring their speedy return to that home and country where all their hopes are centered; others, whose prospects are less flattering, are caring only for the day that is passing over them, given up to luxury and vice, and regarding their homes with a gloomy and sullen despair. It should be considered too that of the multitudes of our countrymen who go out every year, these are but a very few who ever return. What shall we think then of this melancholy truth, as it is conveyed to us in the words of Mr. Buchanan, 'that when they leave England, they leave their religion for ever!'

For, let us inquire what provision is made towards the prevention of these dangers, and for promoting, continuing, and completing the advantages of a religious and moral education.

The establishment of chaplains for the British empire in India, is not much greater now than it was when our possessions deserved little more than the name of *factorial*, under Lord Clive. Six military, and twelve civil chaplains completes the whole number. Nor is that list ever full. The number is sometimes reduced one half. When one dies or returns home, his successor does not arrive, in most cases, till

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two years afterwards. Two-thirds of the number is the average complement upon duty at one time for the last ten years. At Bencoolen, at the factory at Canton, at the flourishing settlement of Prince of Wales' Island, at Malacca, Amboyna, and at the other islands to the eastward now in our possession, there is not a single English clergyman. The two British armies in Hindostan and in the Dekhan, lately in the field, had not one chaplain. Some single islands in the West Indies have a more regular church establishment, and more extensive Christian advantages than the whole British empire in the east. Jamaica alone has *eighteen* churches: English India has *three*; one at Calcutta, one at Madras, and one at Bombay.

And what then can we expect to be the state of religion among a people who have no divine service? After a residence for a few years at a station where there is no visible church and worship, and where the superstitions of the natives are constantly visible; where inveterate example and the whole system and plan of life tend to aid and confirm the melancholy degeneracy; all respect for Christian institutions dies away, and the Christian sabbath is no otherwise distinguished than by the display of the British flag.

'This (says Mr. Buchanan), is the only country in the whole world, civilized or barbarous, where no tenth is paid; where no twentieth, no hundredth, no thousandth part of its revenues is given by government, for the support of the religion of that government; and it is the only instance in the annals of our country where church and state have been dismembered. We seem at present to be trying the question, "whether religion be necessary for a state?" whether a remote commercial empire, having no sign of the Deity, no temple, no type of any thing heavenly, may not yet maintain its Christian purity, and its political strength, amidst pagan superstitions, and a voluptuous and unprincipled people?'

The want of faithful instructors in their youth it is, which confines so many in that remote country to so late a period of life. From the want of counsellors in situations of authority and influence to save them from debt, on their arrival in India; and to guard them against those illicit native connections, not less injurious, it has been said, to the understanding, than to the affections, and which the long absence of religion has almost rendered not disreputable, they fall into a desponding and indolent habit of mind, which contemplate home without affection, and yet expects in that country happiness. For want of divine service, Europeans in general, instead of keeping the Lord's day holy, profane

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it openly. The Hindoo works on that day, and the Englishman works with him. The only days on which the Englishman works not, are the Hindoo holidays: for on these days, the Hindoo *will not* work. The annual investment sent to England, particularly that belonging to individuals, has this *peculiar* to it, considered as being under the law of Christian commerce, that it is in part the produce of Sunday labour by Christian hands. Does it not appear, Mr. Buchanan demands in the course of this appeal, a proper thing to wise and good men in England (for, after a long residence in India, we sometimes lose sight of what is accounted proper at home) does it not seem proper, when a thousand British soldiers are assembled at a remote station in the heart of Asia, that the sabbath of their country should be noticed? that at least it should not be what it is, and ever must be where there is no religious restraint, a day of peculiar profligacy? Of a thousand soldiers in sickly India, there will generally be a hundred who are in a declining state of health; who, after a long struggle with the climate and with intemperance, have fallen into a dejected and hopeless state of mind, and pass their time in painful reflection on their distant homes, their absent families, and on the follies and vices of their past life, and at length close their days in the most deplorable state of destitution and wretchedness.

Nor can it be urged that this sad condition of things is the voluntary degradation and self-abasement of the wretched individuals who are the subjects of it, and the sufferers by it. The voice of religion, wherever it is heard, is always listened to. The Christian minister finds an audience whenever he solicits attention. The establishments of the Romish, the Armenian, and the Greek churches, tend all to confirm this dictate of natural reason, and prove at the same time, though labouring under many disadvantages, that their tendency is decidedly salutary. They display an example which at once challenges and encourages our imitation, and upbraids our neglect. Among them divine service is regularly performed, and the churches are generally well attended; ecclesiastical discipline is preserved; and the benefactions of the people are liberal. It has been observed, that the Roman Catholics in India yield less to the luxury of the country, and suffer less from the climate than the English; which is owing, it may be supposed, to their youth being surrounded by the same religious establishments which they had at home, and to their being still subject to the observation and counsels of religious characters whom they are early taught to reverence.

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The remedy then which Mr. Buchanan proposes for the evils above enumerated, is a British ecclesiastical establishment. This he assures us would be received with thankfulness, and might be organized without difficulty. Nor is it probable, in his judgment, that it will be opposed on the ground of expence. By the late cessions and conquests, provinces have been added to the British sovereignty, whose annual revenues would pay the whole ecclesiastical establishment of England many times over.

Besides the manifold advantages, the deplorable necessity, and the consequent inevitable obligation to such an establishment, in behalf of our own countrymen, its political benefits in regard to our ascendancy among the natives would, we are assured, be incalculable. Their constant observation is, that 'the English have no religion;' and they wonder whence our countrymen have derived their acknowledged principles of humanity, justice, magnanimity, and truth. Amidst all our conquests in the east; amidst the glory of our arms or policy; amidst our brilliant display of just and generous qualities, the Englishman is still in their eyes 'the Cafir,' that is, the infidel.

Mr. Buchanan having thus evinced the *necessity*, the *expediency*, and the *practicability* of the introduction of enlarged religious advantages into British India, proceeds, in the fifth chapter, to the examination of the *objections* which may be adduced in opposition to such a design. These are principally reducible to two: first, that the empire has hitherto flourished without an ecclesiastical establishment; and secondly, that such an establishment would promote colonization. These objections are not, we think, so powerful, but that we may safely leave them to their utmost operation; or refer those, who cannot satisfy their own minds respecting them, (as our limits admonish us to do) to Mr. Buchanan's Memoir.

At the latter end of this chapter, he closes the first part, and leads us forward to the subject of the second, which is the civilization and improvement of the natives, in the following terms:

'It will be remembered, that nothing which has been observed is intended to imply that any peculiar provision should be made immediately for the instruction of the natives. Any extensive establishment of this kind, however becoming our national character, or obligatory on our principles, cannot possibly be organized to efficient purpose, without the aid of a local church.

'Let us first establish our own religion amongst ourselves, and our Asiatic subjects will soon benefit by it. When once our national

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church shall have been confirmed in India, the members of that church will be the best qualified to advise the state as to the means by which, from time to time, the civilization of the natives may be promoted.' P. 20.

The second part thus commences:

'Supposing an ecclesiastical establishment to have been given to India, we shall now consider the result, in regard to the civilization of the natives. No immediate benefit is to be expected from it in the way of revolution; but it may be demonstrated by a deduction from facts, that the most beneficial consequences will follow, in the way of ordinary effect from an adequate cause.' P. 21.

But is it clear that the natives stand in need of, and would be benefited by our civilization and our religion? Has it not been often repeated to us in Europe, that they are a meek, gentle, and harmless race, men who might rather give to us, who boast ourselves in our christianity and our virtues, an example to copy after, of that temper which is indeed the dictate of our religion, but is in no sort realized in our lives? Are not they already better and happier than we are, and more like what we ourselves ought to be?

We agree with Mr. Buchanan in the belief that much artifice has been used to pre-occupy the minds of the people of Europe, by writers of various views and inclinations, through statements of this character, which the real circumstances and dispositions of the native tribes will by no means justify. It has been accounted a *virtue* at home not to remove the prejudices of the ignorant natives; not to reprove their idolatry, nor to touch their bloody superstition.

Few perhaps will be disposed to interpose in vindication of the religious and moral state of one large portion of the inhabitants of British India, the Mahometans. But the moral state of the Hindoos is represented by those who know them best, as still worse than that of the Mahometans. Hardly any such thing as truth, honesty, gratitude, honour, or charity, is to be found amongst them. They are a race of men of weak bodily frame, and have a mind conformed to it, timid and abject in the extreme. They are passive enough indeed in receiving any vicious impression. But they are described by competent judges as being of a spirit vindictive and merciless; exhibiting itself at times in a rage and infatuation, which is almost unexampled among any other people. Several examples are adduced in support of this charge, particularly some from a discourse delivered by Lord Teignmouth, while president of the Asiatic Society in Bengal, in which he illustrated the revengeful and pitiless

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spirit of the Hindoos, by instances which had fallen within his own knowledge, which fully support the conclusions which are deduced from them, respecting the character and principles of the inhuman perpetrators. But for these also we must refer our readers to the Memoir itself. In the space of six months, one hundred and sixteen women were burnt alive with the bodies of their deceased husbands within thirty miles round Calcutta, the most civilized quarter of Bengal: and probably that is a number which hardly at all exceeded the average of deaths in the same way for several centuries. Among the superstitious practices now subsisting among the Hindoos, which inflict immediate death, or tend to death, we have some account of these following:

1. *The Offering of Children to Gunga,* (the river Ganges). When a woman who has been long married, has no child, she and her husband make a vow to the goddess Gunga, that if she will bestow on them the blessing of children, they will devote to her their first-born. If a child accordingly be born to them, the parents, at a proper season, take it along with them to the river, and at the time of bathing it is encouraged to walk into deep water till it is carried away by the stream. If it be unwilling to go forward, it is pushed off by its parents. Sometimes a stranger attends, and catches the perishing infant, and brings it up as his own: but if no such person is near, the child is inevitably drowned, being deserted by the parents the moment when it floats in the river.

2. *Kamya Moron, or voluntary Death.* When a person is in distress, or has incurred the contempt of his society; and often when there is no other cause than his belief that it is meritorious to die in the river Gunga, he forms the resolution of parting with life in the sacred stream. In this case, it is not uncommon for a father to be pushed again into the river by his sons, if he attempt to swim back to land. It is accounted a propitious sign if a person be soon seized by a shark or crocodile; but his future happiness is considered doubtful if he stay long in the water without being destroyed.

3. *Exposing of Children.* If a child refuse the mother's milk, whether from sickness or from any other cause, it is supposed to be under the influence of an evil spirit. In this case the babe is put into a basket, and hung up in a tree for three days. It generally happens that before the expiration of that time the infant is dead; being destroyed by ants or by birds of prey. If it be still alive, it is taken home, and means are used for its preservation.

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4. *Destroying of Female Infants.* This practice is common among a race of Hindoos called Rajpoots. Without alleging any other reason than the difficulty of providing for daughters in marriage, the mothers *starve* their female infants to death. In some places not one half of the females are permitted to live.

The Hindoo children have no moral instruction. Every branch of their mythology is full of vice and falsehood. They have no moral gods. The robber and the prostitute lift up their hands with the infant and the priest, before an horrible idol of clay, painted red, deformed and disgusting as the vices which are practised before it. 'In most sects they have a right-handed or decent path, and a left-handed or *indecent* mode of worship.'

The great temple of Jaggernaut in Orissa is resorted to by pilgrims from every quarter of India. At the annual festival of the Rutt Juttra, seven hundred thousand persons, it is calculated, assemble at this place. The number of deaths in a single year by voluntary devotement of the infatuated Hindoos (who throw themselves down before the car in which their idols are drawn along by the multitude, that they may be crushed to death by the wheels), by imprisonment for non-payment of the demands of the Brahmins, or by famine among such a multitude, is almost incredible. The precincts of the place are all covered with bones.

What shall we say then? Do not these men stand in need of civilization? and would not they be benefited by the introduction of Christian instruction, morals, and Christian religion? Is it from charity, from a regard to their real welfare, that we abstain from imparting to them of our spiritual blessings? Or is it not more likely to be true, as Mr. Buchanan informs us, that the European who has been long resident in India, looks on the civilization of the Hindoos with a hopeless eye? That we neglect them, therefore, because we despise them; and are wanting in those feelings which are due to our fellow creatures, when sunk in vice, and fettered with the chains of superstition? Despairing therefore, or heedless of their moral or intellectual improvement, the master is content with an obsequious spirit, and manual service. These he calls the *virtues* of the *Hindoo*; and after twenty years service, praises his domestic for his virtues.

At the time when government passed the law which prohibited the drowning of children, or exposing them to sharks and crocodiles, there were many intelligent persons in Calcutta, who had never heard that such enormities existed. No one cares for the Hindoos, nor ever thinks of repairing to

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their villages to inquire about their state, or to improve their condition! When a boat oversets in the Ganges, and twenty or thirty of them are drowned, their bodies float down the river, and are viewed with no other emotions than are felt at beholding the floating bodies of the meanest animals.

It is plain, therefore, that the Europeans in India, at least, are no strangers to the abject state of the natives, both in morals and religion; or if they be ignorant of these things, the ignorance proceeds from an habitual and rooted neglect and contempt, which expresses much more strongly than any words can do, the abject and degraded condition of those to whom it refers.

But let us turn our eyes from this melancholy spectacle of so many millions of men left by this country in a wilful and long protracted state of destitution, to a more pleasing prospect, which proves at once the practicability, and the political expediency of endeavouring to extend the same beneficial effects over other parts of that vast continent. Mr. Buchanan, giving an account of some ancient Christian churches in Malabar, thus proceeds;

'The province of Malabar now forms part of the British dominions; and Divine Providence hath placed these churches under our government.

'The manners of these Christians are truly simple and primitive. Every traveller who has visited the churches in the mountains takes pleasure in describing the chaste and innocent lives of the native Christians. The congregations support each other, and form a kind of Christian republic. The clergy and elders settle all disputes among members of the community; and the discipline, for the preservation of pure morals, is very correct, and would do honour to any Protestant church in Europe.*

'The climate of Malabar is delightful; and the face of the country, which is verdant and picturesque, is adorned by the numerous churches of the Christians. Their churches are not, in general, so

* At certain seasons, the Agapæ, or love feasts, are celebrated, as in primitive times. On such occasions they prepare delicious cakes, called Appam, made of bananas, honey, and rice-flour. The people assemble in the church-yard, and arranging themselves in rows, each spreads before him a plantain leaf. When this is done, the clergyman, standing in the church-door, pronounces the benediction; and the overseers of the church, walking through between the rows, gives to each his portion. "It is certainly an affecting scene and capable of elevating the heart, to behold six or seven thousand persons of both sexes and of all ages, assembled and receiving together, with the utmost reverence and devotion, their Appam, the pledge of mutua lunion and love." Bartolomeo, page 424.

† Compare the amiable lives and character of these Christian Hindoos with the rites of their unconverted countrymen in Bengal, described in Appendix A.

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small as the country parish churches in England. Many of them are sumptuous buildings,* and some of them are visible from the sea. This latter circumstance is noticed incidentally by a writer who lately visited the country.

'Having kept as close to the land as possible, the whole coast of Malabar appeared before us in the form of a green amphitheatre. At one time we discovered a district entirely covered with cocoa-nut-trees; and immediately after, a river, winding through a delightful vale, at the bottom of which it discharged itself into the sea. In one place appeared a multitude of people employed in fishing; in another, a *snow-white church* bursting forth to the view from amidst the thick-leaved trees. While we were enjoying these delightful scenes with the early morning, a gentle breeze, which blew from the shore, perfumed the air around us with the agreeable smell wafted from the cardamon, pepper, betel, and other aromatic herbs and plants."†

'A snow-white church bursting on the view from amidst the trees! Can this be a scene in the land of the Hindoos; where even a church for Europeans is so rarely found? And can the persons repairing to these snow-white churches be Hindoos; that peculiar people who are supposed to be incapable of receiving the Christian religion or its civilizing principles? Yes, they are Hindoos, and now "a peculiar people," some of them formerly Brahmins of Malabar; who, before means were used for their conversion, may have possessed as invincible prejudices against the religion of Christ as the Brahmins of Benares, or of Juggernaut.

'Whatever good effects have been produced by the Christian religion in Malabar, may also be produced in Bengal, and in every other province of Hindoostan.'

Besides the above, we are presented with some interesting particulars, respecting the progress which has been made in the introduction of christianity by the chaplains and the missionaries, such as the apostolical Swartz, the venerable Carey, and others, who have been sent out and supported by the benevolent exertions of the societies for

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* "The great number of such sumptuous buildings," says Mr. Wrede, "as the St. Thomè Christians possessed in the inland parts of the Travancore and Cochin dominions, is really surprising; since some of them, upon a moderate calculation, must have cost upwards of one lack of rupees, and few less than half the sum." Asiat. Res. Vol. VII. p. 380. "Almost all the temples in the Southern Malabar (of which I had occasion to observe more than forty,) were built in the same style, and nearly on the same plan; the façade with little columns (evidently the style of architecture prevalent in Asia Minor and Syria) being every where the same." Ibid. 379.

† In the year 1790, Tippoo the Mahometan, destroyed a great number of the Christian churches, and a general conflagration of the Christian villages marked the progress of his destroying host. Ten thousand Christians lost their lives during the war. Bartolomeo, page 149."

† Bartolomeo, p. 425.'

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the propagation of the gospel, and for the promoting Christian knowledge. The letters of King George the First and of Archbishop Wake, and the circumstances connected with them, form an important part of these details, and tend to confirm the belief that the most salutary effects would ensue from an enlarged and judicious pursuit of similar means of amelioration. But we must restrain our pen, having, we hope, already conveyed enough to excite the curiosity, and awaken the sympathy of our readers.

Let us then, in conclusion, be allowed to return our cordial thanks to Mr. Buchanan for his truly benevolent and pious endeavours. Difficulties, no doubt, and obstructions he will have to meet with; but we exhort him to persevere, and we trust that he may live long enough to see the fruits of his labours, and that thousands yet unborn will have occasion to bless his name. That Master whose servant he is, does, we doubt not, look down with an eye of favour upon him: and we trust that he will speedily obtain the encouragement and co-operation of many eminent and good men. To the clergy, and especially to those of highest rank and influence, we beg leave earnestly to recommend the subject of this Memoir, as one of the most important which can possibly engage their attention. And as among the laity the cause of the poor African, has found very zealous and excellent patrons, so we trust, that from among them also will arise those who shall espouse the sad cause of their far distant and otherwise helpless fellow-countrymen, and of those poor natives who seem, by the especial ordinance and direction of Providence, to be stretching forth their hands towards us, and entreating us to go over and help them. The British parliament is already in some degree pledged to the advancement of the principal objects of this Memoir. In the year 1793, certain resolutions recognizing the general principle of civilizing the natives of India were carried, and now stand on record in the journals of the House of Commons. We cannot doubt but that ere long its attention will be recalled to the same great objects. The eyes of all men will then be turned upon the East India Company, and we trust that they will by their benevolent exertions, and by the facilities which they can afford, gratify the anxious wishes and expectations of all good men.

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ART. VI.—*An Illustration of the Monastic History and Antiquities of the Town and Abbey of St. Edmunds Bury. By the Rev. Richard Yates, F.S.A. of Jesus College, Cambridge, Chaplain to his Majesty's Royal Hospital, Chelsea, and Rector of Essa alias Ashen. With Views of the most considerable Monasterial Remains, by the Rev. William Yates, of Sidney Sussex College, Cambridge.* 1*l.* 6*s. Royal Quarto.* Miller. 1805.

TOPOGRAPHICAL histories, tours and illustrations, are at this time much in vogue as articles of literary luxury, of more amusement than utility; as literature is rendered the humble hand-maid of the fine arts; not the arts, as they should be, the hand-maids of literature.

A topographical work, except by a few, a very few readers, is estimated from the value of the prints; the only circumstance generally consulted; and Sir Richard Hoare, lavishing expence on meagre and tawdry views, would bear off the palm, let the narrative be ever so unauthenticated and trifling, from a modern Camden, or a modern Leland, if they were so indiscreet as to enter the lists with him.

These are among the melancholy signs of the times. Profuse expence on the fine arts, when the votaries of real science and real literature are with difficulty preserved from being associated, in parish workhouses, with the refuse of the community, are awful signals to a country, hitherto too much occupied by the contentions of political parties, and the shifting pretensions of political adventurers.

The fruits of pecuniary jobs, and some portions of the enormous effects of monopolies, are offered with lavish profusion to the arts, and to those manipulations and tricks of science which may be exhibited like puppet-shews; while those superior and more enlightened friends of humanity, who would solace the long and painful meditations of genius; who would preserve from misery the most useful of all talents, those employed on the actual instruction of nations, are left to struggle with everlasting difficulties, and to dread the disappointment of their noble intentions.

We mean not to depreciate the *just* value of exquisite engravings, fine printing, superb binding, &c. &c. We admire what are called the fine arts, and wish them every possible support and success, whilst they remain in their proper rank and station; but as the advocates of *true* literary merit, we must ever deprecate the degradation that real literature suffers

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when the arts are elevated to a fancied superiority, which an impartial discrimination of genius, utility, and truth, would render it impossible for them to maintain.

It might however be useful, that a dissipated and degenerated public should sometimes *contemplate ruins*, were it only in the *plates* of topographical histories, if they could be induced to consider them as warnings, to avoid desolations similar to those which are described to them.

In this view, the work before us may possess a peculiar utility. It exhibits the ruins of one of the most splendid ecclesiastical establishments that has ever been produced in this country.

The abbey of St. Edmunds Bury possessed not only the common immunities of monastic institutions, but was, as much as can well be imagined, an independent society, exempt from episcopal jurisdiction; chartered by a long succession of kings; and subject to papal authority only in occasional and temporary sanctions.

It was therefore self-governed; it exhibits in its foundation, in its growth, and in the arts of acquiring wealth and power, &c. all the customary prudence of a rising state; in its prosperity and in its fall, those excesses of luxury and ambition, and those indiscretions and vices, which always prepare communities of every description for subjugation and ruin.

The liberal author of this work will be far from considering us as depreciating his labours, by pointing out this use of them—it will be seen that we estimate those labours justly, in all respects; but a treasurer* of the Literary Fund must have too often felt the truth of our observations on the comparative attention to real literature and the fine arts, to be offended when we apprize him, that the delineations of his brother's pencil will be much more considered than the useful lessons which his religion and philosophy may insinuate and wish to impress, from the origin, the rise, and the fall of the opulent and powerful abbey of St. Edmunds Bury.

After a respectful inscription of the work to the Earl of Bristol and Sir Charles Davers, whose families are particularly interested in the remains of the conventual property, Mr. Yates, in his preface, explains the nature and purposes of his undertaking, which is, as all institutions of this sort are, very similar, to give such a connected and well arranged narrative of the history of this great abbey as may gratify

* Mr. Yates is one of the treasurers of the society for the Literary Fund.

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the local enquirer, and at the same time afford to the general reader a distinct and comprehensive view of monastic establishments, officers, habits, and employments. He then acknowledges his obligations to those who have countenanced it. Lord Bristol, Sir C. Davers, the Duke of Norfolk, the Bishop of Lincoln, the Rev. Mr. Mills, the Rev. G. Ashby, the Hon. Mr. Nassau, &c. &c. are mentioned as benefactors of this kind. He distinguishes Mr. Gough, the antiquary and friend of antiquaries, in the following manner:

'To the liberality and friendship of Richard Gough, Esq. I am under peculiar obligation.—It is well known that the late celebrated antiquary, Thomas Martyn, of Palgrave, was an enthusiastic admirer of the monastic antiquities of Bury, that he intended writing a history of them, and was employed during many years in making a preparatory collection for that purpose; but, unfortunately, did not live to give the public the result of his enquiries. After passing into several hands, the part of his collection that related to Bury was purchased by Mr. Gough; who, with the generosity that distinguishes his character, and renders it a noble example for all literary men of wealth, has permitted me to incorporate into this work, Mr. Martyn's collections respecting the various parts of the history and antiquities of Bury.'

In his account of the plates, he saves us the trouble of remark and observation, as we are perfectly of his opinion:

'The plates, I trust, will appear to be executed in a style of accuracy and elegance seldom equalled, and never exceeded by works of similar magnitude, containing the same number of plates, and offered at the same price. The drawings were all made by my brother, with the most laborious regard to truth of delineation; and, as they were all finished and corrected upon the spot from the original objects, it is hoped they will be found to possess no inconsiderable portion of that first requisite of excellence, an exact portraiture of the object delineated, without any adventitious additions of a fanciful and incorrect taste. The apprehensions of my brother, as an amateur artist, on first submitting to the public eye his efforts in an art, which he only cultivates as an occasional relaxation to the more severe studies of classical and scholastic pursuits, were in a great measure relieved by the unequivocal and gratifying approbation of Henry Bunbury, Esq. the productions of whose fascinating pencil, as they afford a general gratification, have long enjoyed the meed of general applause.'

The work commences with some observations and etymologies respecting the names of the town, and, in tracing the origin of the abbey, the author observes that

'The zealous monarch of East Anglia entered with ardour into the spirit of the age. Churches were built, schools established, and

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monasteries endowed *. To his liberality Bury is indebted for the germ of its ecclesiastical eminence and distinction †.

'Sigbercht founded a monastery, and built a church, in the town of *Bedericksworth*, which he dedicated to the honour of the Holy Virgin St. Mary ‡.

'After reigning about seven years, the mistaken piety of the times induced Sigbercht to retire from the avocations of public life into the seclusion of a convent.

'Consigning the cares of a crown, and the reins of government, to his kinsman Egric, he received the tonsure, and became a monk in his own monastery at *Bestericksworth*.'

The legend on which the establishment was founded is thus introduced:

'Like many of the heroes of ancient story, the birth of Edmund is ushered into notice by a prophetic prodigy. Alkmund, a Saxon prince of distinguished valour, wisdom, and piety, being upon a pilgrimage at Rome, while performing his devotions, a brilliant sun was observed to display its glories on his breast. A prophetess interprets this to be a happy omen, and promises Alkmund a son, whose fame should extend over the whole world. Alkmund returns home; and that very year his queen Siware makes him a joyful father. Edmund is born in *Nozenberghes* A. D. 841 ‖

'The slight and obscure manner in which the parents of Edmund are mentioned has given rise to contradictory accounts respecting his ancestry.

'*Abbo Floriacensis* ¶, and *Asserius Menevensis*, using the same words, say that Edmund sprung from royal ancestors and a noble family of ancient Saxons.

'A few writers, ancient§ and modern**, have expressed some hesitation respecting his descent from Alkmund, or even of there having at that period existed a king in Saxony of that name. Others, with the registers †† and Lydgate, have not noticed any doubts upon the subject, but state explicitly that the names of Edmund's parents were Alkmund and Siware; and that he drew his first breath in Norembergh, his father's metropolis.

'* Caius de Antiq. Cantab. Acad. p. 57. Lond. 1574. Fuller's Church History, p. 74.

'† Bede, l. 3. c. 18. Speed, p. 64. Abbey Registers, *passim*. Dugdale, Mon. Ang. vol. I. p. 291.

'‡ Abbey Registers, *passim*. Bede, l. 3. c. 18. Speed, p. 61. Dugdale, Mon. Ang. vol. I. p. 291.

'‖ Lydgate, MSS. Bibl. Harl. No. 2278.

'¶ Edmundus ex antiquorum Saxon nobili prosapiâ oriendus;' "and soon after, Qui atavis regibus edictus."

'§ Asser. Menevensis, Annal. a Galeo editis 1691; & vita Elfridi Franc. 1608, &c.

'** Battely, p. 15, 16, 17, &c.

'†† Regist. Curteys. 202. Blomefield, Norfolk, vol. I. p. 341.

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'About this time Offa, a relation of Alkmund, wielded the sceptre of *East Anglia*; and, having no child to inherit his dignities, he resolves upon a pilgrimage to Jerusalem; and there, by devotional exercises, to supplicate the blessing of an heir *.

'In his way to the Holy Land, he visits his kinsman Alkmund, and is by him entertained with the warmth of affection and the splendour of royalty. The pleasing manners and estimable qualities of the youthful Edmund engaged the heart of Offa. On his departure he presented to the young prince a valuable ring, saying to him, "Accept, my dearest Edmund, this pledge of my regard, and memorial of an unalterable attachment, the result of your assiduous attentions. With pleasure I acknowledge your kindness, and, by the providence of God, it shall not want a proper reward." The king proceeded on his journey, and having arrived at Jerusalem, paid his vows, and performed those religious exercises which were the objects of his pilgrimage. On his return, he was taken ill at a place called St. George's Arm †, or Port St. George ‡; and, apprehending his dissolution near, convokes his council to deliberate on the succession to the kingdom. He addresses the assembly: "My relation, the King of Saxony's son, is not unknown to you: this accomplished and elegant prince I earnestly recommend as my successor, and your future sovereign;" and resigns to them his royal signet, ‖ delivered to Edmund as a token of his appointment ¶.

'After the funeral solemnities of Offa were celebrated, his nobles hastened to Saxony, delivered the royal mandate, and intreated Edmund to accept the vacant crown.

'Alkmund convenes his bishops and nobles, and declares the purpose of the embassy. They unanimously recommend his concurrence. He then appoints a nobleman of distinguished wisdom and integrity to be his son's guardian and counsellor, and selects twenty of his own knights, and the same number of Offa's East Anglian nobles, to undertake the conduct and management of the affair. Every necessary arrangement being speedily formed, the young prince, amidst the tears and blessings of Alkmund and Siware, takes leave, and sails for East Anglia. As soon as he reached the shore of his new dominions, he kneels on the sands, in grateful praise to Heaven for past mercies, and devout prayer for future protection.

'*Five* ¶ springs of sweet water immediately flowed from the dry and sandy soil upon which the royal stranger knelt; in commemoration of which he afterwards built upon the same spot, the town named, from this circumstance, *Hunstanton*.

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* Lydgate. It is observable that this story of Offa is not mentioned by Abbo Floriacensis, although stated or alluded to by all the monastic writers.

† Galfridus de Fontibus.

‡ Lydgate.

‖ Lydgate.

§ Lydgate.

¶ Galfridus says *twelve*.'

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'Edmund did not assume the royal dignities immediately on his arrival, but spent the following year in studious retirement in the ancient city of Attleborough *.

'It might now be expected, that under such circumstances his counsellors should direct his young mind to anticipate the cares of royalty; to examine the laws of the state he was about to govern; and to make himself acquainted with the customs, manners, and interests of the people whose happiness was shortly to be intrusted to him. The genius of the age gave a very different complexion to Edmund's studies. He employed the twelve months of seclusion in committing to memory the Psalter †. The book ‡ he was supposed to have used upon this occasion was said afterwards to have been preserved in Bury abbey with religious veneration ||.'

The Danish invasion by Ingwar and Ubba having succeeded, the consequences to the power and dominion of Edmund are thus described:

'An embassy from Ingwar, who was shortly after the battle joined by his brother Ubba, with ten thousand fresh troops, soon followed Edmund; and the speeches supposed to have passed upon this occasion are given by Abbo § in a style of oratorical declamation, interspersed with quotations from the classic poets. King Edmund, attended by Bishop Humbert and his council, received the Danish messenger, who thus delivered his master's proposals:

'"Our Lord formidable on sea and land, King Hinguar, most invincible, by conquest subjecting to himself many countries, with a numerous fleet, has landed on the shore of this province, intending here to pass the winter, and therefore demands that you divide with him your treasures and paternal dominions. If you despise his power, supported as it is by innumerable legions, you will be deemed unworthy of either kingdom or life. And who art thou, that thou should'st dare insolently to speak against such power? Protected by the favouring elements, the tempests of the ocean assist our oars, and retard not the designs of those, over whom the tremendous thunderings of Heaven, and the rapid blasts of lightning, pass without injury. Submit, therefore, to this potent commander, on whom the elements attend, and who, in all cases, determines to favour the obedient, and vanquish the presumptuous ¶."

'Bishop Humbert, anxious to preserve the life of the king, earnestly recommends immediate compliance with this imperious demand.

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* Regist. Curtys. f. 211. Blomefield's Norfolk, vol. I. p. 341 and 387.

† Galfridus de Fontibus. Batteley, p. 14.

‡ Lives of Saints, &c.

¶ A very curious ancient Psalter, still to be seen in the library of St. James's church, is thought by some antiquaries to be this very book. Speed, p. 64.

§ Abbo Flori. MS. Bibl. Cott. Tiberius, B. 2.

"¶ Parcere subjectis, & debellare superbos." VIRG. lib. vi.

'This quotation, given by Abbo, in the express words of Virgil, closes the address of Hinguar's ambassador.'

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'Edmund with downcast eyes was long silent*; but at length declared that he should die with pleasure, if his death would restore to its former peace his desolated beloved country.

'The bishop states, that the country is already covered with slain, and without means of defence; and, therefore, urges his beloved monarch to avoid the impending punishment.

'The king perseveres, and again declares his wish to die for his subjects. Flight would tarnish his former glory. Could he now sustain the disgrace of deserting his brethren in arms? It is honourable to die for our country †. He had devoted his life to Christ, and would not now begin to serve two masters. Then addresses the ambassador:

'"Polluted with the blood of my subjects, you deserve death; but, following the example of Christ, I am unwilling to defile my hands; and, for his name, am prepared to submit to fire and darts: hasten therefore to compleat your injurious purpose, and bear to your master this answer.

'"A true son, you imitate your father the devil, who, swollen with pride, fell from heaven, and desiring to involve mankind in his own falsehood has subjected many to his own punishment.

'"You, his chief follower, shall neither intimidate me with threats, nor decoy me with flattering allurements. You will find me unarmed, restrained by the faith of Christ. The treasure bestowed on us by Providence your avidity may seize and consume. This frail carcase you may break as an earthen vessel, but the freedom of the mind you can never for a moment constrain. To assert immortal liberty, if not with arms, at least with life, is more honourable, than with weeping complaints to seek it when lost. For me, to die is glory—to live contumacious bondage. Never for the love of temporal life will I submit to a pagan leader; preferring rather to be a standard-bearer in the pavilions of the King Eternal‡."

'Inguar and Ubba, incensed at this answer to their embassy, march to Eglesdene; and Edmund surrenders to their superior force without further contest; and still refusing to comply with the conqueror's terms, is bound to a tree, and beaten with "short bats §." They then wantonly made him a mark to exercise the skill of their archers ||, and his body was covered with arrows like a por-

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'* Sic demum ora resolvit.'

'† 'Pro patria mori."

'‡ The substance of these speeches, and evidently founded on the oratory of Abbo, may be found in some of the Registers; in Lydgate's poetical work; in Mons. Casenewe's Life of St. Edmund: and other legendic writers.

'§ Lydgate.

'|| The Anglo Saxons and the Danes were certainly well acquainted with the use of the bow; a knowledge they derived at an early period from their progenitors. The Scandinavian Scalds, speaking in praise of the heroes of their country, frequently add to the rest of their acquirements a superiority of skill

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cupine with quills. Inguar, still finding his mind invincible, ordered his head to be struck off. "And thus he deied kyng, martyr, and virgyne *," on the 20th Nov. A. D. 870, in the 15th year of his reign, and the 29th of his age. His faithful friend, Bishop Humbert, suffered at the same time with his royal master.

'The Danes were now masters of East Anglia, and ravaged the country uncontroled during the winter. Upon the approach of spring, they marched into Mercia, and other parts of the country that afforded more plunder to gratify their rapacity; but maintained the supreme authority in East Anglia, and soon after established themselves there under Godrum, or Gothrem, who, in A. D. 878, entered into a treaty with King Alfred, and embraced Christianity: this Danish prince, on his decease, was interred at Hadleigh in Suffolk†.

'The circumstances relating to St. Edmund‡, which took place on the retreat of the Danes, and which have formed a favourite theme for the monkish writers, and a favourite subject for their painters and sculptors, are given with miraculous embellishments by Abbo; and, from his account, transcribed, with various degrees of amplification, by most of the subsequent monastic poets and historians.

'To offer the utmost indignity to the martyred king, the Pagans cast his severed head and body into the thickest part of the woods of Eglesdene. When the departure of the Danes removed the terror their presence inspired, the East Anglians, prompted by affection for their late sovereign, assembled, in considerable numbers, to pay his corpse the last duties of attachment. After a sorrowful search, the body is discovered, conveyed to the neighbouring village, Hoxne, and there interred; but the head could not be found. The zealous and dutiful subjects therefore divide themselves into small parties, and search every part of the wood. Terrified by the thickness and obscurity of the wood, some of them cry out to their companions—"Where are you?" A voice answers, "Here,

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in handling the bow**. It does not, however, appear, that this skill was extended beyond the purpose of procuring food, or for pastime, either by the Saxons or by the Danes, in times anterior to the conquest††.

'* Lydgate.

'† Morant, Essex, vol. I. 43 and 44.

'‡ Edwold the brother of King Edmund, unable to stem the torrent of misfortune, renounced the world, and sought repose in the seclusion of an hermitage belonging to the Abbey of Cerne in Dorsetshire. Blomefield, vol. I. p. 390.

'** Olaii Worm. Lit. Run. p. 129. Barthel. p. 420. Pontoppidan's History of Norway, p. 248.

'†† It is indeed said, that Edmund king of the East Anglians was shot to death with arrows by the Danes; but, if this piece of history be correct, it is no proof that they used the bow as a weapon of war. The action itself might be nothing more than a wanton piece of cruelty; and cruelty seems to have been a prominent feature in the character of those lawless plunderers.

'See Strutt's Sports and Pastimes of the People of England; p. 29.'

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here, here!" They hasten to the place whence the sound proceeded, and find the long sought head in a thicket of thorns, guarded by a wolf—" an unkouth thyng and strange ageyn nature *." The people, almost overpowered with joy, with all possible veneration, take the holy head, which its guardian quietly surrenders to them, and carry it to the body. The friendly wolf joined in the procession; and, after seeing the " precious treasure," that he had with so much care protected, deposited with the body whence it had been severed, with doleful mourning, and without shewing any fierceness, returned into the woods.'

The farther miraculous agencies in consequences of the martyrdom, which were invented and improved for the purposes of the establishment, are gradually developed:

'The obsequies of the martyred king were dignified by no august solemnities; and his body, "buried in the earth †," lay neglected in the obscure chapel ‡ at Hoxne for thirty-three years.

'Miraculous agency, the means of awakening the devotional energies most usual and most effectual in that age, was then resorted to.

'A report was extensively circulated, that some blind were restored to sight, and many other miracles performed by the deceased king and martyr.

'The dormant attention of his late subjects was thus roused into action; and not only the common people, but also the nobles, the bishops, and the clergy, were zealous to testify their respect to the memory of the martyred sovereign.

'As a more suitable depository for the honoured corpse, "a large church was constructed with wood in the town of *Betrichesworth* §;" and Abbo says, when they expected, from the length of time, to find the body putrid, to their astonishment it appeared safe and as in health; with the head united to it, only the mark of a red thread appearing round the neck.

'And the blessed king and martyr was, about A. D. 903, translated from the obscure abode at Hoxne to this stately one, prepared for his reception in a town which, from this circumstance, may be supposed to have then possessed considerable eminence and distinction.'

The ejection of the secular clergy, and the establishment of the monks, is the epoch of its independence.

'* Lydgate.

'† Abbo Floriacensis,—"in terrâ defossus."

'‡ 'In ignobili sacello." Batteley, p. 37, &c. Regist. Curteys. Regist. Pyncebek, &c.

'§ 'Per maximam ligneo tabulata basilicam.' Curteys. Regist. Batteley, p. 124 Per maximum miro ligneo tabulata ecclesiam. Abbo. Floriacensis. Collect. Buri.'

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'We are now arrived at the third important epoch of the monastic history of Bury.

'When Sigebert, A. D. 630, *erected the first Christian church*, the foundation of the town's future celebrity may be considered as laid; though it continued in this state 273 years.

'From the *translation of St. Edmund's body*, A. D. 903, to this church, the fame and wealth of the conventual institution made very rapid advances during 117 years.

'But it was not till the *introduction of the monks*, A. D. 1020, that the establishment attained its full vigour and maturity.

'The reputation of the monks, for superior and exemplary sanctity, had now pervaded all ranks of people; and, under the direction of Dunstan, and other popular leaders, they had already carried into effect many of their ambitious projects.

'Success stimulated their exertions, and excited more rapacity in the acquisition of power, privileges, and wealth. They now seemed disposed to rid themselves of all competitors in their lucrative employments. The celebrity and increasing revenues of the monastery of Bury had long attracted their notice. Their efforts to obtain entire possession of it were at length successful. Having obtained an ascendancy over the mind of Canute, the son and successor of Sweign, this prince was prevailed on to favour their projects. The writers of their order say, that the king was terrified by the vengeance of St. Edmund; and that, to expiate his father's crimes, and pacify the angry saint, he took the monastery of Bury under his royal protection *. From whatever cause it arose, his notice of the establishment was fatal to its ancient inhabitants, the secular clergy.

'The episcopal authority of the diocese was placed in the hands of Ailwin, the monk, who had already been appointed the guardian of St. Edmund's corpse. Ailwin† was consecrated Bishop of Hulm, A. D. 1020; and, relying on the favour and protection of King Canute, immediately on the assumption of his power, he ejected the secular clergy from the convent of Bury, and supplied their places with regulars of the order of St. Benedict‡.'

The progress of the monks in the acquisition of wealth and power, is uncommonly rapid; they are chartered by contending kings, whether Saxons or Danes; the abbot acquires the mitre, and becomes a parliamentary baron,

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'* Regist. *passim*. J. Sarisb. Polycrat. 8. Batteley, p. 33.

'† Allwinus, *Hoved.*: Ealwinus, *Westmon.*; Aldwinus, *Duneml.*; Elfwin, *Test.*; *Roff.* successit, A. D. 1020, post resignationem Algari; eo enim anno, præcepto Canuti Regis monachos induxit in *Betryscheword*. Et hic etiam episcopatum deserens, recessit ad cœnobium Eliense (unde monachos processerat) & multos post annos vitam finivit. Godwin de Præsulibus, p. 425.

'‡ Batteley, p. 32. Regist. St. Bened. de Hulm. Regist. Nigrum, f. 94. Regist. Sacrist. f. 23. Mon. Ang. vol. I. p. 285 and 291, & Regist. in Archivis Archidiac. Sudburiæ.

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exempt from episcopal authority, and subject only to the see of Rome. In spirituals he gives the episcopal benediction, and in temporals is invested with many of the *jura regalia*, his officers hearing causes, holding assizes, appointing the alderman of the town, and administering the oath of fealty.

This prosperity excites envy; and the bishop of the diocese looks with an eye of ardent, though not of holy desire on the possessions of the abbey, as proper appendages to the wealth and dignity of the diocesan. Here scenes of disgraceful contention are opened, and narrated at length in the 3d section of the 4th chapter with great candour; the 4th section of the same chapter describes the introduction of the Grey friars, and their intrigues to participate the power of the Benedictines in possession of the Abbey.

In the fifth, the author affords an interesting narrative of the resistance and insurrections of the burgesses and townsmen of Bury, and the repeated desolations of the abbey in those insurrections, and in the rebellion of Wat Tyler.

On the restoration of the abbey, the author proceeds in the sixth section to enumerate the royal visitors, parliaments, &c. at St. Edmunds Bury, from Canute to Elizabeth; and the seventh terminates the chapter with a description of the grandeur, magnificence, and estimated income of the establishment.

The fifth chapter gives a distinct detail of monastic officers, their ranks and distinctions; and the sixth, the regular succession of the lord abbots.

The seventh chapter investigates the causes which deprived the monks of their popularity, and then describes the dissolution. Whilst the errors and vices of the monks are sufficiently enlarged upon, their claims upon public gratitude are stated with liberality, and the enormous injuries and abuses that attended these rash and violent attempts at reformation, are not unnoticed.

'That dangerous errors and enormous abuses prevailed in the convents is not to be denied, and that important changes were become absolutely necessary may very readily be allowed; but was it therefore requisite to tear up and utterly demolish that which only required reparation and amendment? Wisdom and justice might have suggested means of correcting the evils complained of; might have preserved to the community the numerous advantages these establishments were capable of affording, without incurring those misfortunes that were the consequences of their violent dissolution.

'In despoiling the church of its possessions, too little regard seems to have been had to the maintenance of the inferior clergy; and a

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very insufficient provision was, in many places, reserved for the performance of divine offices.

'The monks had, for ages, been the guardians of ancient literature; and the loss of the innumerable books that were preserved in the convents* is a most important and irretrievable misfortune that can never be sufficiently lamented. Respectable writers affirm, that immense quantities were carelessly and wantonly destroyed; that ignorant petty tradesmen, for a great length of time, employed the elegant productions of Grecian and Roman taste in wrapping up their merchandize and lighting their fires; and that an incredible number of valuable manuscripts were procured by foreign agents, and sent out of the kingdom to enrich the libraries of the continent†.

'Had moderation and equity guided the correction of monastic abuses, the valuable and extensive buildings might have been preserved, and employed to the most beneficial purposes. Their grandeur and magnificence might still have ornamented our country, and have afforded a comfortable retreat for age, indigence, and misfortune. As schools, colleges, hospitals, and asylums, a small expence might have protected them from the ravages of time; and moderate establishments might have conferred on the country at large the most important advantages. Youth might, at an easy rate, have been trained to industry, knowledge, and virtue; the sufferings of the aged, the infirm, and the diseased, alleviated; and the necessities of the labouring classes in a great measure supplied, without having recourse to laws that too often are found to operate as a premium to idleness, and impose a very severe burthen on the industry of the state.'

At page 240 et seq. we meet with some observations on the tythes, &c. of abbey lands, which never struck us before, and which we recommend to the careful perusal of all incumbents of livings formerly attached to abbeys, and to all the present possessors of abbey manors and lands.

Our general opinion of this work may be in some degree inferred from the observations already made.

The author possesses all the essential qualifications of an antiquary. He has great patience, diligence, and fidelity of enquiry; he arranges his materials in a clear and perspicuous manner: and having proposed his object, he preserves it generally in view.

Without the affectation of modern infidelity, from which

'* A complete catalogue of a considerable library belonging to Leicester Abbey may be seen in Mr. Nichols's History of that County, vol. I. pp. 101—103.

'† Stevens's Preface to Monasticon. John Bale on Leland; and notes to Grose's Preface.'

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philosophical clergymen are not always free, he describes the legends and fables of artful superstition, without wounding the interests of religion, or the feelings of religious men.

In the selection of materials from vast masses lying before him, the author seems to us to have been happy in his choice; and in his references to the general history of England, where that of St. Edmund's Bury was interwoven with it, he has always shewn historical judgment.

In the composition and style of the work he is generally animated and pleasing; and his chief fault is that of all young authors of merit, a diffusion of ornament, rather too indiscriminate.

This is the more excusable, as there are but very few models of historical style particularly in the province of antiquity: but practice and experience will afford him daily instruction, and as he proceeds from miracles and fables to real occurrences, he will write with less effort to render his narrative agreeable to the reader.

In short, we consider the History of St. Edmunds Bury as a real and useful acquisition to antiquarian and historical learning; and we hope the advantages from it to the author's fortune, will be equal to those of his credit and fame.

A second part is announced to complete the original plan.

ART. VII.—*Elements of Intellectual Philosophy; or, an Analysis of the Powers of the Human Understanding, tending to ascertain the Principles of a Rational Logic. By R. E. Scott, A. M. Professor of Moral Philosophy in the University and King's College of Aberdeen.* 8vo. 9s. Cadell. 1806.

TO the consideration of questions which involve the interests of the whole human race, in their collective as well as individual capacity, it might seem not unreasonable to suppose, that a very large number of mankind would feel inclined to direct some portion of that attention, which they can bestow with effect on their more ordinary, though less important concerns; and it is with a view to the benefit of mankind, to be derived only from such attention, that the philosopher employs his time and thoughts on abstruse and deep speculations into the sources of human actions and the principles of human happiness. It is hardly necessary for us, however, to repeat a truth which long experience has sufficiently established, that the number of such men is very inconsiderable, and that of this inconsiderable number, the

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smallest part reflect on these subjects with any view to their own or the general improvement, and not rather as matters of unenlightened curiosity, or idle investigation. Nor is it without many dispiriting thoughts, and some degree of justifiable indignation, that the moralist or metaphysician, whom experience has fully secured against surprize, observes the indifference and aversion which are the usual rewards of his unwearied industry and most meritorious exertions.

Many of the causes of this indifference are obvious, and it has furnished no unfruitful topic of declamation to many ingenious writers, to shew, that matters apparently removed from the common round of daily necessities, cannot form subjects for every day's reflection, and that distant objects are overlooked, while we are occupied by a series of actions founded on the real and immediate wants of nature, or such as have become real by habit and association. Nor has it been without a strict observation of nature, that others, with a reference to the inefficacy of abstract principles, have descanted on those unproductive and frozen dispositions of mind which derive no warmth from collision, and kindle not at the nearest approximation to truth.

There are, however, some other less manifest circumstances which operate against the reception and advancement of those enquiries in which some few enlightened spirits have, fortunately for the interests of humanity, found it their pleasure as well as their advantage to engage. Among these we may place an entire ignorance of the real value of such pursuits, which, in whatever source it may have originated, seems to attach to the generality of mankind, and which, however fostered by prejudice, has nevertheless found a very specious and perhaps sufficient excuse in a reference to that mass of vain and unprofitable speculation which for many ages occupied the attention of philosophers. Of the inutility of these investigations, and of the mistaken notions under which they were pursued, enough has been said by many distinguished authors of the present day, who have pointed out the real objects of philosophy, the legitimate means of attaining them, and have established the importance of those branches of metaphysical science, which, founded on principles permanent and not fluctuating, are of universal interest and application. Such is the philosophy of the human mind, a science, from the consideration of which two chief and important uses are derived. In the first place, by a comparative examination we learn the distinguishing characters which separate us from

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the rest of the animal creation, and thereby acquire a sense of our natural dignity; and, in the second place, ascertain what, in the course of education, is to be cultivated, and in what manner, and how best towards happiness.

As another reason for the indifference with which metaphysical or moral investigations are generally received, we may assign the false notions which are attached by the vulgar and superficial to the character of a philosopher. By them his experience and observation are overlooked; and his precepts being rather considered as necessarily connected with or derived from his name, than his name as acquired by the habit of reflection, they are despised as if not really applicable, and are esteemed rather as an ornamental drapery than as a serviceable covering against the inclemencies of passion, or the incursions of contending affections.

Other causes of indifference to these subjects act equally against the advancement of many other departments of science, namely, the foolish persuasion that the business is not our own, or that our exertions are too late. The idea that some powerful genius is anticipating us, or that our fathers or grandfathers have done, or are doing all that can be done in these matters, is a very common obstacle in the way of improvement. Alexander used to lament to his companions that his father would leave him and them no opportunities for the performance of great and illustrious actions. A sufficient field, however, remained for him to outstrip his predecessor in atchievements and glory. A still more extensive space remains for our exertions in the field of knowledge and invention. For its proper cultivation there is need of the united talents and labour of each individual, and the harvest will be more abundant in proportion to the more assiduous culture which has been bestowed by each successive set of labourers.

That these observations hold true with regard to the particular department upon which our attention is about to be engaged, we shall have occasion to illustrate in our consideration of some topics which occur in the subsequent parts of our review. We shall in this place anticipate only so much as to say, that it may still be looked upon as doubtful whether the commonly received division and arrangement of the faculties of mind be accurate, and whether some which are usually classed as such, really deserve the name, or actually exist. The doubts which still remain can be removed only by such as have much acquaintance with the labours of their predecessors, and can bestow an undivided attention on the subject. By such means alone may they

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hope to ascertain new phenomena, or to correct the arrangement of those already adopted and approved. Under the influence of this conviction, it has not been without much astonishment and concern that we have lately witnessed an attempt in a philosopher of rank and consideration to revive the exploded and erroneous hypotheses of the old academies, to the utter neglect or depreciation of the invaluable conclusions which have been drawn from the enlightened enquiries of his countrymen and contemporaries.

We have before us a work, the chief object of which is to combat some of the notions of the latest of those philosophers who have investigated the properties and powers of the mind. In any other view we can discover no end which was to result from its publication, which might not have been better answered by the publications already existing on the same subjects. Besides some few supposed amendments and original speculations, we find it only, what in fact it professes to be, a syllabus, consisting chiefly of long quotations from many valuable authors, with broad margins, and wide and large characters. Of the style we may say (and we say it from a comparison with other works on the same subject with which we are naturally conversant) that it is dry and uninteresting, frequently barren and bald, having little support from illustration, or refreshment from metaphor or happy combination of phraseology. Whether it will have the effect of enticing young men into the paths of metaphysics, which seems to have been wished by its author, is very doubtful; but, as it furnishes a convenient vehicle for a few observations on some subjects of interest, we shall use it as such, and, having given the general arrangement adopted in it, consider each head somewhat more at length than we ordinarily do, reserving, however, a fuller consideration of the same subjects for another place, where we are not confined within the narrow limits assigned by custom.

The powers of the human mind are divided by Mr. Scott into those of consciousness, sensation, perception, abstraction, association, conception, memory, and reason; a division, which, as far as it is new, appears to us not altogether accurate, and as far as it is accurate, by no means original. The existence of consciousness as a *distinct faculty of the mind* is assumed, in our opinion, without any support from argument, and analogy is set aside to make way for an hypothesis which derives neither value from its power of illustration, nor importance from its tendency to add dignity to the nature of man. In defining consciousness to be 'that

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faculty or mode of human thought by which the various powers of our minds are made known to us,' we are rather inclined to think that this state of the mind (for the existence of such a state we do not deny) is understood in a far too limited sense, and that some error must arise from such a misconception. However well, therefore, Mr. Scott may argue from his own definition, we cannot but question the accuracy of these premises upon which his reasonings are built. They seem to aim at a distinction founded only on a difference in the application of another acknowledged power. In this sense, and as we shall farther explain, we may be conscious not only of the faculties of our mind, but of the operations of those faculties, and of the subjects of those operations. Consciousness seems to exist in the first operations of the senses, and in the progressive developement of the most abstract intellectual powers. All the knowledge we can attain is resolvable into a belief, of which we can give no account but that it is a property of the indissoluble and immortal mind; and, even allowing consciousness to be confined to a knowledge of a belief in our own faculties, we cannot consider it as essentially differing from the belief which accompanies the evidence of those faculties of the mind themselves. It differs only, under this limitation, as to the objects by which it is excited. As well, we should say, might the belief arising from sensation, memory, &c. be classed as separate powers, as this knowledge be considered as such; and all that we mean by belief, is that strong assent to the truth of any proposition which the mind cannot, according to its present constitution, withhold, without any reference to the various means by which it may be produced. To say we believe because we are conscious, is, therefore, to explain *idem per idem;* and if consciousness be a separate faculty or intellectual power, and our author's definition of it be admitted as correct, we may assuredly say we acquire our knowledge of consciousness by consciousness; which mode of reasoning may, upon the same principles, be carried back, *ad infinitum,* to a very palpable absurdity.

Allowing, as before, that consciousness extends only to a knowledge of the faculties of our mind, the question still seems to be, is it to be accounted a distinct mode of belief, or differing only as produced by different causes? We are inclined to consider it, in respect to our own faculties, as the consequence of *perception* alone, applied to those faculties as subjects for its operation; and not a new mode of belief, nor the consequence of a new or distinct power. We should explain it as the knowledge derived from the

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evidence of the faculties of mind of their existence; and not more exclusively the knowledge of those faculties, than perception is again exclusively confined to such a knowledge. Of these faculties themselves, we have no knowledge otherwise than as derived from the perception of certain phenomena; and by these faculties are meant only different modes or qualities of the same thinking principle. Each of them is attended by a belief or knowledge, of which, of course, we are conscious, or the belief could not exist, and belief and knowledge we are inclined to consider as synonymous, inasmuch as no assent accompanies uncertainty. From the operations of these several faculties, we derive a knowledge or belief, when (to use the language in common use) we direct our attention to them, of the existence of something to which such operations must be referred. These are principles which we denominate by the different terms of sensation, memory, &c. and refer to another general principle called mind.

If what we have said be true, Mr. Scott's opinion that the power of consciousness appears to be altogether denied to the lower animals; nor shews itself in man till he is advanced towards maturity; and also that our senses and perceptive powers come first of all to maturity; and that those which are purely intellectual, such as consciousness, are reserved for the more contemplative period of life, must be received under the following limitation. Our senses and perceptive power cannot come to perfection without consciousness, or rather it is necessarily co-existent with every exertion of these powers; for can it be said that we feel or perceive, without being conscious of the knowledge communicated by such act? That it does not operate on itself (if such an expression be still comprehensible) till late in life, will be readily admitted, but not that it does not exist as a principle called into action by subjects of sense. We *attend* first to the knowledge derived through the senses, or to the modes of matter, and subsequently to the qualities of mind; and we have only the same arguments for the existence of material as immaterial beings, a belief or consciousness derived from perception, we know not how, or whence, or wherefore. The supposition that it is reserved for the contemplative period of life, and then makes its appearance as a new power, is easily explained upon the principles, that a new field or subject is opened for the exercise of our perceptive faculty, which, in consequence of the necessities of our nature, had hitherto passed unnoticed. The denial of consciousness to the lower animals is also, under the above definition, easily explained

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by the real absence of most of those faculties which, in the later periods of life, we perceive to exist in ourselves. Consciousness, then, seems in fact to be no other than the knowledge derived through our perceptive powers of various external modes and relations, and of an existence distinct from these, endowed with certain modes and relations which we also perceive.

We have already stated that the introduction of consciousness as a distinct *faculty*, was reserved for the present author. It is passed over by the author of the 'Elements' in that work, or is only incidentally mentioned as an involuntary state of mind. In the 'Outlines of Moral Philosophy,' some notice is taken of it, and it is there described as 'the immediate knowledge which the mind has of its sensations, and thoughts, and in general, of all its present operations:' it adds, 'of all the present operations of the mind, consciousness is an inseparable companion,' but it is not mentioned as a separate power. It appears then that our opinion coincides with that of Professor Stewart as to the existence and continued agency of this principle, but that we are inclined to extend its office further, perhaps, than he intended, by making it the same in kind with all other belief, and differing alone in this instance, as excited by a different application of causes.

We cannot think that Mr. Scott has been more successful in his attempt to identify consciousness with attention, and to set aside Professor Stewart's opinion on this subject. Whatever may be the fact as to the real existence of *this* power, very absurd consequences are evidently involved by supposing, that, without the intervention of some distinct and specific act of the mind, the intensity of its powers may be increased. We shall have occasion to consider this subject more fully when treating of memory, and would only suggest here, that if to *attend* be, as he thinks, the same as *to be conscious*, and we may substitute identical terms or phrases for one another, it will not be unfair to say *when we are conscious, we are conscious*, a truism not more ingenious than convincing. We are disposed to think that some act, of whatever unknown agency, intervenes, in order that the knowledge, derived from perception, &c. may make a due impression on our minds. That many subjects are offered to our senses and other powers without operating on them, every one readily discovers. Every one, for example, is sensible of the inefficacy of habitual sensations towards making impressions, and this law of habit in facilitating the acquisition of knowledge, by suffering the mind continually to pass

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over known things without interruption to new objects, is among the most wonderful processes of our constitution. Every one is equally aware of the force with which he is drawn towards new objects, and of the strong sensation which is experienced on their discovery. That, in the multiplicity of objects presented to us in our younger days, we should pass by many for the sake of others, is not at all wonderful, neither that we should not be conscious of the *time*, &c. when certain ideas were acquired. Consciousness, limited, as it necessarily must be, by the imperfect state of our perceptive powers, is scarcely discoverable otherwise than by a few and trifling external acts connected with the necessities of our nature.

Mr. Scott's observations on the inactivity of consciousness in the earlier period of life, and his explanation of the train of thought which frequently passes through the mind, are highly satisfactory and illustrative.

'In this instance,' he says, p. 39, (speaking of the several constituents which enter into the notion of distance), 'and in some of the others mentioned by Mr. Stewart, it may be remarked, that the inactivity of consciousness is to be ascribed, not only to the rapidity of the intellectual process, but also to its having been familiarised to the mind in early life before the faculty of consciousness came into exercise.'

The inactivity of consciousness is, then, to be ascribed to the circumstance that the faculty itself had not been as yet active, or called into exercise!

Sensation is defined the faculty by which we experience pleasing or painful effects from various objects through the medium of the senses. We find in Mr. Scott a strong advocate for the distinction which has been adopted of late years by the Scotch philosophers, and which was originally pointed out by Dr. Reid, between sensation and perception, a refinement, which, as far as it might be deemed necessary for the purposes of clearness, appears to us irreconcileable with fact. That a perfect and entire knowledge of qualities is not immediately conveyed by sensation, we readily admit, but that this faculty may, without absurdity, be received in Dr. Reid's sense, we cannot so easily allow. Sensation, he observes, taken by itself, implies neither the conception, nor belief of any external object. It supposes a sentient being, and a certain manner in which that being is affected; but it supposes no more. Perception implies an immediate conviction and belief of something external; something different both from the mind that perceives, and from the act

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of perception.' (Essay II. ch. 16.) Why under these limitations, and implying neither the conception nor belief of any external objects, sensation should suppose a sentient being we cannot divine, nor how any other mode can be imagined in which a being may be affected than through such belief. In every act *of our senses*, or in every sensation as above defined, we are disposed to think that there is some notion of an external existence most intimately connected with the bodily sensation.

The great argument in favour of this distinction seems to be the gratuitous assumption that, though generally, they are not always conjoined, so that there may be sensation without perception, and perception without sensation; or in other words, we may experience pleasing or painful effects from various objects through the medium of the senses, without any immediate conviction and belief of something external, and *vice versâ*. As instances, are adduced 'the thrilling sensation which accompanies certain affections of the mind, the painful sensation of hunger and the like; of which, it is maintained, we cannot be said to have any perception, or mental notion of the nature of the particular cause of these sensations; and again, in the case of many of the perceptions of sight, as of extension, figure, magnitude, &c. as viewed by the eye, in which it can scarcely be said that there is any accompanying sensation even of the most indifferent kind.' In opposition to this conclusion we are disposed to think that, in the instances of sensation above noticed, we have an immediate conviction and belief of something different from the mind that perceives and the act of perception, and that it is not necessary to the argument that we should have any notion of the nature of the particular cause of these sensations; and, secondly, that in the cases of perception, we have distinct sensations, however unevident they may be in consequence of their compound nature or the effect of habit.

We would ask, however, are these fair instances of sensation? In our opinion they are not. In arguing with regard to a conception of external existence, we evidently argue with a reference to what are called the external senses, and in the definition of sensation above given, such were certainly implied. The *sensations* of hunger, thirst, and such as may be derived from several affections of the mind, have, perhaps, nothing common in their cause with those derived through the external senses, though the effect may be somewhat analogous. Upon this theory, when we look at a lighted candle, we are sensible of, or feel its

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colour, heat, form, &c. but perceive no external existence; when we hear a trumpet, we feel the sound, but have no notion of any thing external, which absurd consequence may be extended to all the other senses.

The fact seems to be, that the faculty, which these philosophers would distinguish from sensation under the title of perception, is in no wise different from that improved power, which, from the observation of certain phenomena, at first ascribes qualities to certain laws called matter, and afterwards applies the same to mind. And the distinction seems a remnant of that error, which teaches us that there are external and internal senses, as if any thing could be in the outer sense or machine which did not reach the mind; or as if the instrument itself were capable of belief independently of the mind. That all our knowledge, or improved notions of the nature of matter and its relations, do not accompany our earliest sensations, will not be disputed; and perception, as furnishing this knowledge, is, as we have just observed, a compound only of sensation, memory, judgment, and whatever other faculties may convey the idea of the qualities of extension, figure, motion, and so forth. What is called a hard substance, has excited in our mind, through the intervention of touch, certain sensations accompanied by a belief or knowledge of something external, a belief which, it is true, must be indistinct as to its objects. The other senses, particularly sight, assist, and our future sensations are accompanied with a more distinct knowledge or perception of what, in common language, is called hardness. This knowledge or perception of a quality called hardness, is not accompanied by any knowledge of the causes which produce it. What is here then distinguished as perception, does not seem to be an original faculty or distinct power, but only an aggregate of sensations acted on by memory and judgment.

To this distinction, as to its proper law, has been referred the division established by Locke and other philosophers, as well before as after him, between the *secondary and primary qualities of matter,* as they have been denominated, a division, which, plausible and useful as it may have been in the early infancy of science, appears now as unnecessary as unphilosophical. And surely it is unphilosophical to make a distinction, founded, as this will appear to be, in a difference of degree and not of kind. A very slight examination will inform us that the sensations arising from both these sorts of qualities, are, in fact, only the effects of modes of matter less apparent the one than the other; only differ-

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ent states of aggregation of the same matter discoverable by all or some of the senses. The extension, figure, and motion of Des Cartes, together with those other primary qualities of Locke, viz. divisibility, solidity, hardness, softness, and fluidity, are qualities no less made manifest by sensations than those of sound, colour, taste, smell, heat, and cold, and are no less the consequence of certain arrangements of matter operating in an unintelligible manner upon our constitution, the one than the other.

The primary qualities, according to Mr. Scott (p. 57), are those of which we have a distinct perception, and but a slight sensation; while of the secondary, our perception is but obscure, and we have a strong sensation; which chiefly arrests our attention. All, it seems to us, that can be said, is, that the early and continued habit of feeling has lessened the effect of the sensation. That what is termed the perception will be increased, follows from our own explanation of it. The sight, operated upon and excited by subtle particles of matter (never without sensation when perfect) assists our knowledge of primary qualities derived through the touch. This sense also being of all others in most constant exercise, is ever becoming less and less sensible to the impressions made upon it, or, in other words, its sensations are becoming less manifest. With regard to the secondary qualities we would ask, is our perception of colour more obscure than of extension? or is that of sound? or of taste? or even of smell? Have we, in fact, a more uncertain notion of the existence of some quality connected with matter in certain objects; or, in other words, are we less informed of certain properties of external objects in consequence of the impression they make through the organs of sense in the case of these so called secondary qualities, than in those primary qualities of extension, figure, &c.? We are disposed to think that our notion is as certain in the one case as in the other. Our knowledge of their nature may, it is true, be more obscure, but our knowledge of the fact, and the connection we establish between it and matter, is no less positive in this than in the former case. From an ignorance of the identity of grosser matter with its more subtle combinations or states of aggregation, we are apt to ascribe to the latter an influence derived from a supposed difference of nature, but we afterwards learn to reunite and explain their effects upon similar principles. What more do we know of the primary qualities than, according to Dr. Reid's account, we know of the secondary qualities, that;

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namely, they are the unknown causes or occasions of certain sensations with which we are well acquainted?

'The distinctness of our notions of primary qualities,' says Dr. Reid (quoted by Mr. Scott, p. 58) 'prevents all questions and disputes about their nature. They are the object of the mathematical sciences; and the distinctness of our notions of them, enables us to reason demonstratively about them to a great extent. It is not so with secondary qualities. Their nature not being manifest to the sense, may be a subject of dispute. It is a proper subject of philosophical disquisition; and in this, philosophy has made some progress.'

Now, if what Dr. Reid seems desirous of including in the first part of his reasoning be admissible, namely, that there is a distinction in the two sets of qualities founded on a real difference, this difference, we are of opinion, should always exist, and no experience should be capable of doing away those obscure notions; or, in other words, secondary qualities never should become so manifest to the sense as to allow us to form any distinct notions of them, to the removal of questions and disputes. The concession, however, in the latter clause, that their nature is a proper subject for philosophical disquisition, or, as we should say, physical experiment, means only that discoveries have been and may still be made, which at once annihilate a distinction built on mistaken ideas of the real nature of the qualities of matter. Since the time even of Dr. Reid, experimental philosophy has advanced with rapid strides, and the existence of matter under a variety of new modes has been ascertained either by casual or artificial combinations. The most subtle and insensible substances of light and heat have been subjected to the investigations of the philosopher, and by the assistance of instruments of human invention, an analysis has been effected of what were conceived the most simple and indivisible states of matter. The opinion of the atomists, Des Cartes, and Locke, naturally resulted from the low state of physical knowledge in the times in which they severally lived, but that the reality of the distinction should be asserted under all the experience of the present day, is to us no small matter of surprise. Mr. Scott's position (p. 67) that 'Colour is a sensation occasioned by the fitness of certain particles of external bodies to reflect some only of the rays of light; and that, in this acceptation, it really exists in the sentient being, although early prejudice induces us to refer it to the external body alone,'

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is surely quite untenable. To us, at least, colour appears in no respect different from the other secondary qualities, and consequently no more to exist in the sentient being than those others. Difference of colour results only from a difference in the state and relation of aggregation of the particles of matter acting differently as a stimulus to the eye, and can no more exist independently of such external circumstances, than the primary qualities can be discovered without the assistance of the touch.

We have endeavoured to shew that this distinction between sensation and perception, considering the latter as a distinct and simple principle, is not proved by any of the instances adduced in its support, and that sensation therefore could probably not exist without that degree of knowledge which is supposed to be communicated by its conjunction with perception alone. We allow that a more accurate knowledge of the properties of external objects is acquired from experience; but to this experience the philosophers with whom we are treating, are not accustomed or disposed to attach the term perception. To suppose this accurate knowledge co-existent with the first sensations is manifestly absurd; we cannot, however, admit a total ignorance of every external object, and are inclined to consider sensation as partly consisting in this knowledge.

It is evident that with the mode in which this knowledge, whatever it may be, is communicated from matter to mind, genuine philosophy has no concern. The histories of those old and erroneous theories relating to perception are fraught, however, with some instruction. They are remembered as distant stages in the progress of improvement, or as obstacles which were to be surmounted in the legitimate road of science. They stand as conspicuous landmarks to caution against error, and as valuable instances demonstrative of the falsity of the foundations on which many pernicious, but once generally adopted notions were established. From the images, species, and phantasms of Aristotle, the films of Democritus and Epicurus, the shadows of Plato, the representative pictures, species, and innate ideas of Des Cartes, and other premises of as false a nature, flowing out of the ideal theory, rose, by imperceptible but necessary gradations, numberless absurd and dangerous conclusions, even the denial of all existence both of the material and spiritual world.

In considering the *evidence of perception*, Mr. S. has thought it intimately and necessarily enough linked with sensation to allow their being classed under one head, for by the evidence of the senses he surely means that of sensation, or excludes all belief from this latter.

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'In every perception of an external object of sense,' says Dr. Reid (at p. 95), 'we find these three things: 1st, Some conception or notion of the object perceived; 2dly, a strong and irresistible belief of its present existence; and, 3dly, that this conviction and belief are immediate, and not the effect of reasoning.' In commenting upon this passage, Mr. Scott observes that we may have a conception of an object without perceiving it; that is, in his own words, we may represent to our minds the objects of any of our other faculties variously modified, (say, for instance, perception), without being informed of the properties of external objects in consequence of the impressions they make on the organs of sense. All he can mean is, that memory, &c. may give us a notion, in acquiring which our *senses* do not *immediately* and at present act, which is all that is meant by what is called *conception*; perception, or the immediate interference of sense being evidently rejected by it. Instead of *may*, he should, therefore, to avoid confusion, have said *must*, it being implied in his own and every other account of conception. 'When we perceive,' Mr. Scott continues, 'some conception or notion is necessarily implied.' We would ask whether in this place he really means that conception and notion should be considered as synonymous terms? If so, his definitions are of little service. If not, we regret the confusion which must arise from this inattention to the proper use of terms. Being of opinion with Mr. Scott that the second and third propositions before mentioned (if the third be at all necessary) may be united into one, we comprize all that is contained in the perception of an external object in supposing it to be the knowledge (which implies belief) of a present external existence, which is not resolvable into reasoning, or any other kind of evidence.

That the knowledge acquired by sensation (or perception in his meaning of the term) would not even fit the rudest savage for the narrow purposes of his being, must appear evident on a very slight examination. The knowledge of external objects acquired by the other powers, and particularly by reason, though very limited in children and savages, is nevertheless fully sufficient for the purposes of such an existence, and differs only in degree from that of the most cultivated and polished of mankind. There seems to be a strange and unaccountable objection on the part of philosophers to admit the assistance of reason in giving us any of the notions we possess of qualities. There seems no satisfactory ground, however, upon which we should be afraid of allowing to reason, the noblest faculty of the mind, the discovery of truths, which, though small in their beginning, rise,

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nevertheless, in the progress of experience in a compound ratio to the most valuable and important deductions, unlimited as the sphere of the creation, and important as the happiness of created beings.

Abstraction. 'Had we,' says Mr. Scott (p. 106), 'possessed no such faculty as abstraction, it is evident that all our knowledge would have been limited to an acquaintance with individual beings and individual facts.' To say afterwards, in opposition to the opinion of some philosophers, that reasoning may, no doubt, be exercised upon 'particular facts and circumstances,' appears to us contradictory and unintelligible. We know, at least, no particular facts or circumstances upon which reasoning may be exercised, the several modes and relations of which it will not be necessary to separate before their essential characters can be ascertained, and a fair inference drawn. In the first sentence it is implied that without abstraction we could not have reasoned, for an acquaintance with individuals is certainly not reasoning; and, in the latter he endeavours to make a difference only of degree into a difference in kind, asserting that reasoning may be employed on particular facts, and that such is the reasoning of animals.

Abstract and general terms. After enumerating the several classes of words found to exist in language, according to the order in which they were probably adopted by mankind, and having advanced, that it may in general be assumed as a manifest truth, that both the noun and verb are necessary for the communication of thought, even in the rudest state of language, Mr. Scott proceeds to the controversy:

'Whether the mind is capable of attaching distinct notions or conceptions to those general and abstract terms which it so frequently employs? Or is it incapable of forming such notions, so that, when it employs general terms, these are to be considered rather as signs than accurate expressions of our thoughts, and if any distinct notion is annexed to them, it must be that of an individual of the species which they are employed to express?'

His opinion is thus stated, (p. 124)

'Let us now pause and ask, Have we distinct conceptions attached to the various classes of words which we have just enumerated? I think it cannot be doubted that we are capable of forming such conceptions. What it is *to walk*, *to run*, *to have walked*, or *to command to walk*; what it is *to love* or *to hate*, *to be angry* or *to pity*—all which are examples of the verb—surely we as distinctly comprehend, as what is meant by the specific name of any tree, mountain, or river, such as *Ash*, *Snowdon*, or *Thames*. Certainly, too, we have an equally distinct conception, when we say the ash is *green*, or it is *smooth*, or it is *crooked*; which are examples of the adjec-

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tive: and I think there is no difficulty in annexing a distinct meaning to the abstracts, *smoothness*, *crookedness*, &c. although we are perfectly aware that these cannot exist, and therefore cannot be figured visibly before the eye without some substance that should be *smooth* or *crooked*. But surely, a distinct mental conception is one thing, and an ocular representation or visible painting is another.'

Without meaning to enter into a controversy which appears to us of no considerable importance, we are inclined to ask what is meant by distinct mental conception, and whether, in opposition to Mr. Scott's own definitions, such representations can exist in the mind without having been previously subjects of sensation? If they have been in the sense, whether by the aid of memory and association such representations may not be suggested by words, and whether according to the laws of habit these suggestions may not be passed over as acknowledged, and the signs fully answer every purpose of reasoning? A distinct mental conception certainly differs from ocular representation in so far as the forms of memory are distinct from those derived from present sense, and as the sense of sight is not the only sense whose objects may supply conception.

In denying the conformity of Dr. Reid's opinion concerning the origin and nature of generic terms, with the process of distinct mental conception, and the natural progress of language, Mr. Scott denies also by implication the perception of attributes before abstraction or the invention of language. 'For,' he observes, 'generic terms are manifestly of very early origin, and greatly precede, in the order of time, the names of many of those attributes which ought, according to this account of the matter, to have been had in view when the generic terms were invented.' (p. 28.) It appears to us however, that though names were not assigned, yet attributes were perceived and acknowledged before the invention of generic terms. Condillac's reasoning in his 'Logique' appears to us therefore inconsequent. A child will, we think, be very far from calling every tree he sees by that name, unless certain of its attributes or properties (upon which alone he can exercise his powers) agree with those of which he has previously made the acquaintance. If the prominent features coincide, he will then call it tree; but this conclusion has resulted from a process of abstraction, and exercise of this power upon what? upon those very attributes, which, though not designated by any name, are, nevertheless, as is evident from this very act, perceived and acknowledged. If this were not the case, and if it were only, as Condillac supposes, more convenient to make use of a name already learnt, than to

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employ a new one, a child would naturally apply the same term tree to every object, as to a house, apple, orange, &c. Whence, we repeat, does he adopt the genera, cherry-tree, plum-tree, apple-tree, but from a discovery of attributes? Whence can resemblance or dissimilarity be detected, and that such are detected is allowed by Condillac and the present author, otherwise than by an observation of attributes?

The conclusions of Condillac and Prof. Stewart are well known, that, namely, generic terms are mere signs of convenience, which we acquire the habit of employing with accuracy, but to which no distinct notion can be annexed. In this conclusion Mr. Scott does not acquiesce, and in answer to Mr. Stewart's proposition, 'Whether it might have been possible to have so formed us that we might have been capable of reasoning concerning classes or genera of objects without the use of signs, while he ventures to affirm that man is not such a being,' replies, P. 155:

'In opposition to this ingenious philosopher I take upon me to affirm, that *man is such a being*; and that, though generic terms are very convenient and useful signs, both for communicating our thoughts and giving them precision, they are by no means indispensibly requisite for enabling us to speculate concerning general classes of objects. Thus, I think, though language had contained no such generic term as *man*, we might have entered into many useful speculations concerning the whole human race; and, in like manner, though we had wanted the words *plant* and *mineral*, we should not have been entirely ignorant of the general properties of the vegetable and fossil kingdoms. Nay, I maintain, that we are actually without such generic terms in many departments where scientific speculation has been most successfully conducted. Thus, I know of no term, in any language, that properly defines and comprehends the objects of astronomical science. The term *stars*, excludes the sun and moon, and perhaps the planets and comets; and hence, in giving a brief explanation of the objects of this science, we are obliged to make use of a circumlocution, viz. *the heavenly bodies*. But certainly a circumlocution is not *a term*, but a clumsy substitute for one, which necessity prompts us to employ. I would likewise observe that the sense in which generic terms are understood, is by no means fixed and precisely limited; so that to one person they may indicate all the individuals of a certain subject of speculation, while to another their meaning may be more circumscribed. Thus many writers upon pneumatology employ the term *mind*, as comprehending not only the intellectual part of man, but also the divine mind, and every spiritual being; while others limit it to the human mind alone; and are, therefore, without any generic appellation for

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all the objects of this science. The conclusion I would deduce from these illustrations is, that generic terms, though extremely useful and convenient, are by no means essential to general speculations, or to the formation of general notions.'

Is not Mr. Scott's objection to Prof. Stewart's opinion, in this instance, rather a quibble upon words than legitimate argument? If, instead of *man* we were to say the *human race*, or for *stars*, the *heavenly bodies*, do we not, though employing a circumlocution, use what may be fairly called a generic term, or certainly all that is meant by Prof. Stewart and others who reason upon this subject? Generic terms may be most convenient, as being most perfect, when most concise; but they are no less generic because, in consequence of the accidents of language, they happen to be compounded. Prof. Stewart observes that without the use of signs all our thoughts must have related to individuals. Is not this still true, though from poverty of language we happen to use a compound sign? To say that the sense in which generic terms are understood is by no means fixed and limited (as in the case of mind), is to say nothing which is not fully allowed and regretted as the source of innumerable errors in reasoning, and as capable of removal only by a proper attention on the part of authors to the definition or explanation of the terms they employ before they commence their reasonings.

It is asked, have generic terms any distinct signification of which a clear conception can be formed, or not? and here again Mr. Scott differs from Professor Stewart, as he cannot conceive in what manner accurate reasonings can be carried on, or speculation successfully pursued, by means of terms to which we are incapable of annexing a distinct meaning; insomuch, that when casual association does lead us to annex some meaning to them, viz. that of an individual of the class which they denote, this has rather a tendency to disturb, than to assist us in our reasoning. We are inclined to think that generic terms have a *distinct signification*, though no clear conception is formed of them; for how conception (defined as it is generally defined) can give us an accurate idea of what has never been an object of the other faculties, we do not comprehend. The same difficulty, we think, should apply to algebraic signs by means of which we reason, disposing them merely according to certain established relations. It is to be observed, moreover, that Mr. Scott himself maintains the possibility, and gives instances of reasoning without clear conceptions, as in the instance of the generic terms, stars, or mind, of which the notions, he

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says, are imperfect or indistinct. In proportion as the *signification* of generic terms is accurately defined, shall we be able to carry on our reasonings and pursue our speculations more successfully; and the accuracy of the definition will depend on the knowledge we have of individuals, and the power of abstracting accidental from essential qualities. This signification consisting of diverse parts, each of which has been conceived and understood, is represented afterwards by the term, and with this is associated, at first, each constituent forming the whole. In the course of habit, the term itself is capable of conveying belief, and the several steps by which we once proceeded are now gradually omitted. We agree perfectly with Professor Stewart in thinking that the intrusion of individuals is to be guarded against as the basis of much false reasoning. We likewise are of opinion, that if we reason from any distinct conceptions excited by generic terms, we reason from individuals, and therefore upon wrong premises, our individuals having necessarily some specific characters which render them inapplicable to the case in question: nor is it till individuals are quite lost from sight, consequently that the attention is not occupied by any distinct conceptions, that the application of the other power, namely, reasoning, can proceed. It appears a sufficiently strong objection to this theory that it supposes all along the simultaneous and distinct operation of two faculties.

It is a singular illustration which Mr. Scott has given at page 137, 'Hence I would describe the notion which the mind attaches to a generic term, to be a general indefinite notion of the various individuals to which the term extends.' Having before said that he cannot conceive how we can reason by means of words to which we attach no *distinct* meaning, he in this place describes the notion which the mind attaches to generic terms, as a *general indefinite notion* of the various individuals to which the term extends. What *distinct* meaning can be attached to an *indefinite notion* we cannot comprehend.

To suppose that we ever had a conception of man, &c. in the abstract, would be to suppose, that, besides the two substrata of mind and matter, we might conceive a third to which the same attributes belonged; and to imagine that what are equal to the same, are not equal to one another.

Mr. Scott sums up his reasoning on abstract terms in these words, (P. 141);

'The conclusion that I wish to establish from all that has been said, is; that general terms are not to be considered as mere signs or words, to which we are incapable of annexing any distinct signification; but that the mental conception, of which they are the sign,

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is sufficiently intelligible. It is not, however, a single object of thought, made up of a collection of attributes; but a general indefinite notion of the various individuals to which the generic term may be applied.'

We shall not contend with our author on the *capability* of annexing distinct significations, as in most instances a sufficiently distinct meaning may, no doubt, be attached to signs and words; nothing, in fact, can be more clear, than that a distinct signification must have been *originally* conveyed. Generic terms are just as much signs as notes in music, which we have once, it is true, submitted to analysis, but now understand and act upon, as it were, instinctively, no examination of attributes being any longer necessary, nor any mental conception, of which the mind is aware, having existence. In this manner, perhaps, both theories may be reconciled, if we allow in the early exercises of the mind an imperfect and indistinct conception of abstract qualities, which is improved and perfected by experience, and then admit that habit may have as full an effect here as in any other instance, and enable us to reason by signs understood and acknowledged. To the truth of this statement many men of observation can bear testimony, who are daily aware of this process with regard to generic terms, and of the period when they begin to adopt them as signs. In his last paragraph Mr. Scott is strangely unintelligible, when he confounds individuals with their attributes, and speaks of the former as if known otherwise than by the latter. We have already spoken of the indefinite notion which he supposes the mind to possess.

'The algebraic symbols,' says Mr. S. (p. 147), 'are doubtless of very general application; but I cannot help thinking that their meaning admits of being very precisely defined. Thus, I conceive the import of the letters *a*, *b*, *c*, *d*, &c. which it employs, to be quantity, (i. e. what is susceptible of being numbered or measured with accuracy), considered in general, or according to some particular limits pointed out by the terms of the problem; + denotes addition — subtraction; and so on. And if we even wholly lose sight of these significations during an analytical process, the certainty of the result is nothing dissimilar to what happens in other cases of practical facility, which have usually been explained by a recourse to the principle of habit, and of which the real nature has been so philosophically explained by Mr. Stewart himself.' (Elem. &c. c. 2.)

Here Mr. Scott seems unintentionally to come round to our opinion and to desert his own. According to our view we do lose sight of these significations, and that the cer-

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tainty of the result is nothing dissimilar to what happens in other instances of habit, is what Professor Stewart and ourselves have endeavoured to explain. The question is not whether their meaning admits of being precisely defined, which no one doubts, but whether this meaning is present in every investigation as a link of which we are conscious, before we can arrive at any certain conclusion. That it is not necessary, Mr. Scott admits in this place by involution, and we have elsewhere endeavoured to establish.

Our author is also disposed to consider Mr. Stewart's arguments, taken from the nature of syllogism, as being no less inconclusive with regard to the system of nominalism, than those derived from algebraic symbols.

'As long,' he observes (p. 150), 'as the major proposition contains the genus, of which the minor denotes a species, or individual, our assent will, doubtless, be given to the conclusion. But if this be not the case, our assent will necessarily be withheld; on this account, I think Mr. Stewart has not given a well selected example of substitution in the syllogism, whose minor is, *z is an x*; which will never enforce our assent, unless we settle, by previous definition, that *x* denotes a genus, or species, of which *z* is an individual. All which, I think, results properly from the necessity of understanding the meaning of the terms of a syllogism, and indeed of every process of reasoning, before we admit the conclusion.'

On this we have only to remark that certainly the involution of *z* in *x* must be evident before assent can be given. But then it becomes necessarily involved and understood by the assertion, *z* is an *x*. What, in fact, is the use of this minor proposition, but to establish the fact, that the second member is a species of the first genus? We are here merely talking of the syllogistic arrangement in consequence of which we maintain that assent will necessarily follow, though we have no knowledge of the facts on which it is founded.

In considering Mr. Scott's observations on the ambiguity of abstract terms, we are inclined to ask these questions: Can we distinctly *conceive* objects which have been made known to us distinctly by the senses? Have not extension and figure been distinctly made known to us by the sense of feeling without any reference to colour, and, if so, may we not conceive them apart? Has not length been made known to us by the same sense, abstracted from that other dimension called breadth, and if so, may we not have distinct conceptions of them? We are rather disposed to think Mr. Stewart wrong in his remarks on abstract terms, when he gives these instances of the power of reasoning concerning

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one quality of an object, abstractedly from the rest, while, at the same time, we find it impossible to conceive it separately. Surely we are informed of the above-mentioned dimensions by the sense of feeling without any reference to colour, and, if we shut our eyes, and pass our finger along the edge of a card or knife, or along an hair, obtain no notion of breadth. Length is, then, the immediate object of sensation, and may be called up, we think, as a separate conception. Or what, we would ask, is breadth but length in another direction? breadth is only the shortest length, and of this relative idea, we can separate one mode so as to conceive it separately.

'*Association of ideas.* The faculty of *combination*,' (which term Mr. Scott substitutes for association of ideas) 'is,' he observes, 'the direct counterpart of abstraction. By the latter we analyze the individual objects with which nature presents us; so as to make their various qualities and attributes, separate subjects of our thoughts. By the former, we form these objects into various classes, or groups, according to some observed resemblance among them; or we connect together certain individuals, which have no real relation to one another, merely on account of some accidental circumstance which has occasioned them to be present to our thoughts at the same moment.'

Previously to the exercise of this faculty *as here defined*, we think that two other faculties must be exerted, namely, memory, and one other which has, as yet, received no separate name, but which, as we shall endeavour to shew, deserves to be classed as a distinct faculty, both on account of its real difference from any other, and the constancy and importance of its agency. We shall here call it *comparison*. That memory is necessary to the exercise of combination will not be disputed, if it be allowed that the mind, at the same instant, cannot be intent on two separate objects, and that it does but pass very rapidly from one to the other. If this be the case, we evidently trust to that faculty which *retains*, or to memory, to keep one idea while we take note of the other. It is this faculty alone which can enable us to ascertain resemblance to, or dissimilarity from other objects past and absent. If we do not remember individual objects and their attributes as they have formerly been objects of sensation, how can we acknowledge resemblance, or arrange according to observed similitude? According to our author's own account, the discovery of resemblance precedes the combination. But the *act* of *tracing resemblance* is not memory, for memory only acknowledges similitude. Neither is it combination, for we do not combine till the resemblance

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has been observed. It is not judgment, for this is only a *result* of the operation of several powers collectively taken. The faculty of *comparison*, seems a distinct mode which is necessary to many operations, and which with memory will explain all the effects of combination and imagination. It is a faculty which seldom sleeps. We are always comparing present with past sensations or objects of thought. The result of this comparison is so rapid in many cases, that we acknowledge similarity almost instantaneously, and combine involuntarily. In other instances we combine not till after an active effort of memory and comparison, and in proportion to the vigour of these faculties, will more or fewer, stronger or more weak resemblances be discovered. The desire of fresh knowledge, which is the active motive in all our minds, causes us to pass on without regarding dissimilar and inapplicable ideas, or such as have before been acknowledged as similar to new, and therefore more interesting similitudes.

That the faculty of combination is involuntary or placed beyond our controul, is, to a certain extent, true; for it is undoubtedly true that our opinion of resemblance will influence us with all the force of belief which is involuntary. In so far, however, it is voluntary, that what shall constitute similarity depends upon our early habits, and artificial and acquired notions. It is to the purposes of combination that we compare, and of knowledge that we combine. For combination in its philosophical sense, and as already defined, does not simply mean contiguity of dissimilar ideas, but of ideas related by some real or supposed resemblance.

The distinction which Mr. Scott and others attempt to illustrate between *involuntary associations* and such as demand *an active effort*, is, in our opinion, founded on two distinct operations, memory alone acting in the first instance, and memory with comparison in the second. What are called involuntary associations are such as having been former subjects of comparison are now become objects of memory, comparison keeping them only in view as combinations already formed; but in those associations which require *an active effort*, we are to retain in our minds the original idea, compare with a variety of others, and then combine with such as appear related. In associations which appear the most involuntary, an active effort does however take place to a certain extent.

In the instance of our connecting together certain individuals which have no real relation to one another, merely on account of some accidental circumstance which has occasioned them to be present to our thoughts at the same moment,

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we have only an instance of a more extended memory, which retains not only thoughts, but all the circumstances which individually composed the general impression. These circumstances are, in fact, so far related.

The relations, in consequence of which association takes place, are divided by Mr. Scott into essential and accidental.

'Among the essential relations, the most remarkable appear to be, 1, Resemblance; 2, Analogy; 3, Contrariety; 4, Mutual dependence, as of cause and effect, premises and conclusion, means and end, &c. The accidental relations or sources of association, seem chiefly reducible to the circumstance of the two objects of thought having been presented to the mind together; or from what Mr. Hume has called contiguity in time and place, in consequence of which we are led afterwards to think of them at the same time, and to conceive some real connexion between them.'

Supposing, what may perhaps be doubted, that there is a sufficient difference to allow this distinction, we cannot consider these sub-divisions as perfectly philosophical. There seems no reason why analogy should not be comprehended under the head resemblance, or contrariety, in many cases under mutual dependance. In other instances what is called contrast is in fact resemblance. If the north pole suggest the south pole, it is evident that they suggest one another, as both agree in being the farthest distant points from the centre of the globe. So also a book at one end of a shelf may suggest a book at the other end, which two positions though opposite are, in fact, points of resemblance or agreement. Contrast is also frequently only a part of known proportion. The supposed contrasts of heat and cold, night and day, life and death, may be either classed as such, or as points of mutual dependance, the relation being the same as in every instance of cause and effect. In instances in which ideas seem most certainly suggested by contrariety, it does not, however, seem to be the mere and positive effect of contrast, but of a long process of reflection and comparison, in consequence of which we either at length arrive at a point of interruption and disagreement, or at a necessary conclusion. Such seems to have been the case when Xerxes wept in consequence of associating the melancholy idea of mortality and dissolution, with the prospect of his millions in the pride of activity and military glory. In his mind a sort of syllogistic process went on, and the conclusion was a natural consequence of the premises.

The discovery of disagreement in many of its degrees must frequently result from comparison, as by it alone we can arrive at resemblance.

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'This bias of the mind', (says Mr. Scott, talking of association by contrast,) 'is likewise eminently conducive to the advancement of our knowledge, for it leads us to inquire in what respects the various objects of nature differ from one another, as well as wherein they agree, and thus stimulates us to acquire an accurate knowledge of their properties.'

It is, as before observed, evidently unnecessary to adopt a new power to account for this phenomenon, as the discovery of dissimilitude is, in our opinion, necessarily implied in the act of ascertaining resemblance.

After a slight account of the influence of arbitrary association on the decisions of taste, speculative opinions, and moral judgments, a subject of the highest interest, and still rich in new and valuable speculation, Mr. Scott observes that an important effect of the faculty of combination or association, remains to be examined, viz. the power which it has in regulating the succession of our ideas, and in directing the transition from one object of thought to another. This important effect, however, seems to us in no wise to differ from those already examined. Memory and present sensations suggest ideas which we combine by resemblance, and reject from dissimilitude; the senses frequently serving as the only but continual link of connection.

(To be continued.)

MONTHLY CATALOGUE.

RELIGION.

ART. 8.—*A Sermon preached before the University of Oxford, November 24, 1805, in which is proposed a New Interpretation of the 87th Psalm. By John Eveleigh, D. D. Provost of Oriel College, and Prebendary of Rochester.* pp. 24. 8vo. White, 1806.

THE very different and even contradictory interpretations which have been given of this difficult psalm, and the general consent of the learned, that none of these interpretations is exempted from obscurities and uncertainty, is a sufficient apology for an attempt at a new exposition by Dr. Eveleigh. We applaud the design then, but we can hardly think that the Provost has been fortunate in the

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choice of the form of the composition in which he has been pleased to utter his thoughts. We should have been more gratified with them in the shape of a critical dissertation, and should have had a higher opinion of the doctor's judgment, if he had not proclaimed to us, that he had tried previously, for half an hour, the patience of his congregation at St. Mary's, with so much Hebrew, so much speculation and obscurity, and with that which, if we grant him all possible success in his efforts, has no very close or happy relation to the favourite and most profitable engagements of the pulpit. We shall lay before our readers the doctor's own translation, and decline to enter into any comparison of it with that of the authorized version, or of other commentators. We begin from the fourth verse, Dr. E. acceding to the vulgar interpretation of the preceding verses.

'4. I will mention Egypt and Babylon to them that know * me; behold the Philistine, and the Tyrian, with the Cushite; each one of these was born † there.

'5. Accordingly, of Zion it shall be said, That all these different men were born in her: and the Highest himself shall establish her.

'6. The Lord shall count, when he registers the nations, that each one of these was born there.

'7. But, ‡ princes are as § slain men: all my springs are in ‖ thee.'

ART. 9.—*The Watchers and the Holy Ones. A Sermon preached in the Cathedral Church of Saint Asaph, on Thursday, December 5, 1805; being the Day of Public Thanksgiving for the Victory obtained by Admiral Lord Viscount Nelson, over the Combined Fleets of France and Spain off Cape Trafalgar. By Samuel, (by Divine Permission) Lord Bishop of Saint Asaph.* 4to. Hatchard. 1806.

IN the compositions of Bishop Horsley, his readers have by long experience been taught to look both for entertainment and instruction. In depth and variety of learning, in vigour and capaciousness of mind, and in the skill and power of composition, this distinguished prelate has few rivals among the scholars of our degenerate days. And yet, as if he were desirous to cede a portion of his superiority, and to submit himself designedly to a level with ordinary men, we seldom peruse any thing which has fallen from his pen, especially of late years, which in some part of it does not provoke a smile by its ridiculousness, offend our taste by its coarseness, or awaken our

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'* As a Jew or Israelite in general.
'† That is, in Zion.
'‡ That is, the most illustrious persons connected with Zion.
'§ As dead or unprofitable men.
'‖ In Zion, as the sanctuary of God, &c.'

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reason into opposition by its hardihood or its sophistry. The present discourse has its share of the merits and the faults of its author.

DRAMA.

ART. 10.—*A Prior Claim; a Comedy in Five Acts, as performed at the Theatre Royal, Drury Lane. By Henry James Pye, and Samuel James Arnold. Second Edition.* 8vo. 2s. 6d. Ridgway. 1806.

PREVIOUS to our perusal of this comedy, we had been informed by the sagacious author of a popular novel, that the fire of Mr. Pye's genius increased with his years; we consequently anticipated much pleasure; but the only amusement we experienced, arose from the extreme anxiety which the Laureate betrays in his advertisement, lest the due proportion of demerit should not be attributed to his friend Samuel James Arnold. How this play has seen a second edition, we cannot conjecture, as it died a very early death at Drury Lane Theatre.

ART. 11.—*Rugantino, or the Bravo of Venice: a Grand Romantic Melo-Drama, in Two Acts, first performed at Covent Garden Theatre, on Friday, October 18th, 1805. By M. G. Lewis. Second Edition.* 8vo. 2s. Hughes. 1806.

WALK in, ladies and gentlemen! Here are masks, coloured lamps, musicians, conchs, cupids, and cockle-shells, Pan, satyrs, and hamadryades, Neptune and Amphitrite, nereides, tritons, artificial zephyrs, Pluto, Proserpine, and the Lord knows what. The dialogue of this piece is transcribed nearly verbatim from the Bravo of Venice, for the review of which we refer our readers to our number for July, 1805.

ART. 12.—*The Travellers, or Music's Fascination; an Operatic Drama, in Five Acts, as performed at the Theatre Royal, Drury Lane. By A. Cherry, of the Theatre Royal, Drury Lane. The Music composed by Mr. Corry. The Ninth Edition.* 8vo. 2s. 6d. Phillips. 1806.

WE shall not consume the time of our readers in useless expostulation with the author, Mr. A. Cherry. He is indeed a very wise man; 'put money in your purse,' as Iago says, seems to have been his motive for publishing this farrago, of which the public have already swallowed eight doses. It will be sufficient for us to say that the dialogue is poetical prose, and the songs like the production of Sternhold and Hopkins, or

William Prynne, Esquire, who wrote in the
Year of our Lord six hundred thirty-three.

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MEDICINE.

ART. 13.—*A Historical Relation of the Plague at Marseilles in the Year 1720; containing a circumstantial Account of the Rise and Progress of the Calamity, and the Ravages it occasioned; with many curious and interesting Particulars relative to that Period. Translated from the French Manuscript of Mons. Bertrand, Physician at Marseilles, who attended during the whole Time of the Malady, by Anne Plumptre. With an Introduction, and a variety of Notes, by the Translator.* 8vo. 7s. 6d. Mawman. 1806.

THE history of any great physical calamity, in which the fate of thousands was involved, presents so many incidents calculated to excite the curiosity, to call forth emotions of sympathy, and to gratify that passion for the contemplation of scenes of distress, which has been implanted in the human breast, that it will seldom fail to be read with considerable interest. But we must acknowledge that, reflecting on the numerous accounts of the calamity in question, which are extant, and the distance of the period at which it occurred, we were disposed to ask the question, which the translator anticipates;—'Why, after the lapse of near a century that it has lain dormant, now present such a relation to the public?' Miss Plumptre rests her apology, or rather her reason for so doing, on the general interest of the subject, and on the circumstance that the book is not a book of science, but a narrative; not a medical merely, but also an historical work. Such in truth is the greater portion of the volume; and it exhibits a series of wretchedness, scarcely to be paralleled in the history of any similar visitation. In the houses and in the streets, on the quays of commerce, and the promenades of fashion, nothing is seen but suffering and death, and all the feelings of humanity are stifled by the love of life, or the instinct of self-preservation. The author of this narrative lost his wife and all his children, one after the other, and suffered three attacks of the disease himself; and on the whole nearly fifty thousand people perished. In such a situation numerous instances of fortitude and active philanthropy are generally called forth; and in this respect some of the physicians and of the clergy of Marseilles particularly distinguished themselves; more especially Mons. de Belzunce, the bishop, of whom Pope has sung,

> 'Why drew Marseilles' good bishop purer breath,
> When nature sicken'd and each gale was death?'

On the other hand, as in all similar situations, where the chance of death appears almost inevitable, as in shipwrecks, and in the prisons of Paris during the daily executions by the guillotine, and in the plagues of old, at Athens and elsewhere, a great mass of the people gave themselves up to every species of immorality, and to the gratification of every licentious passion; excesses which rendered it necessary in this instance even to augment the dreadful mortality

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by frequent executions. Mons. Bertrand has related many anecdotes which illustrate these circumstances.

We cannot omit a medical fact of some importance. M. Bertrand has shewn clearly that the disease was imported to Marseilles in a merchant ship of Syria, which received some Turks on board at Tripoli, one of whom fell sick and died on the passage. Two sailors, who had touched the body, fell sick and died also in a few days, and several others underwent the same fate. On their arrival at Marseilles, the cargo was landed at the Lazaretto, where the porters employed in unloading the vessel were seized with the same fatal malady. One of the first who fell sick in the city, had been passenger in the ship, and had only quitted the Lazaretto a few days before, with his clothes; and the disease spread rapidly in the street in which it first appeared. Hence Mons. Bertrand justly infers, that this calamity was not the result of bad food, nor of any contagion in the atmosphere, but that its introduction might have been prevented by a due attention to the purification of the ship and cargo, and a separation of the sick and their clothes from the town and its inhabitants. These facts tend to demonstrate the necessity of enforcing the proper quarantine and purification of vessels, which arrive with any suspicious disease among their crews, or from any suspicious quarter of the globe; and also to controvert the erroneous but popular notion, that epidemic diseases are propagated by contagion floating at large through the atmosphere.

On the whole, this volume will rather serve to gratify the curiosity, than to contribute any novel or useful information to the general reader, or to readers of any other class.

ART. 14.—*An Encyclopedia of Surgery, Medicine, Midwifery, Physiology, Pathology, Anatomy, Chemistry, &c. &c. to which is added, an abridged Translation of Cullen's Nosology. By John James Watt, Surgeon. Small* 8vo. 8s. Highley. 1806.

'PARTURIUNT montes, nascetur ridiculus mus.' The grand deficiency in all other medical dictionaries, is the want of 'a brief, yet sufficient view of the symptoms and cure of diseases,' and Mr. Watt recommends his own Encyclopedia, because in it this deficiency is supplied. On turning to the word *Small-pox*, however, we found, 'see Variola;' and turning to the latter we met with no interpretation but 'the small-pox;' and in most instances we have only the two or three leading symptoms enumerated, as in Dr. Cullen's definitions. With respect to cutaneous diseases, of which the author uses Dr. Willan's nomenclature, almost all his accounts are erroneous. He describes *porrigo* and *tinea capitis* as two different affections; *psoriasis* as a species of itch affecting the scrotum; *herpes* as consisting of ulcers and small scales, &c. *Hydragogues* are 'medicines which possess *tonic*, *diuretic*, and cathartic properties.' We find, in short, blunders in every department. We know not what the author's knowledge of botany can be, when he tells us that *asparagus* is 'a genus of the monogynia; slightly diuretic.' *Bangue* we are informed is 'an Italian plant possessing *aphrodisiac* virtues;' whereas it

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is the Persian name for the common hemp, cannabis sativa, which is there used for the purpose of intoxication, like opium. In short, the errors are numerous; the descriptions frequently imperfect; and there is a considerable number of frivolous and useless articles. The work is also very carelessly printed. Some of the short definitions of technical terms are good, which is almost the only praise we can give to the volume.

POETRY.

ART. 15.—*Sensibility, with other Poems. By John Robins, Jun. Small octavo.* Cadell. 1806.

IT is no easy matter to vary our remarks upon the numerous books of poetry which come under our inspection, marked by no shades of difference, and deserving no epithet but that of an unmeaning and uniform mediocrity. Presuming upon the acknowledged truth of Horace's observation, that an indifferent poet is a bad poet, we are liberal in our censures upon works of this description, and however a certain set of readers may be offended by our severity, we believe ourselves to be serving the cause of literature in discountenancing the publication of useless and perishable lumber, and we vindicate the gratitude of society.

As it is the usual cant of those authors, whose works do not meet with favourable notice, to accuse reviewers of *want of candour*, and as they frequently complain of not being permitted to speak for themselves, we will indulge Mr. Robins by laying before the public a specimen of his 'Sensibility,' though we are aware that it will do him no credit, and that we are wasting space which ought to be devoted to more interesting matter. It is an address to his friend, 'The pictur'd Damon,' and is neither better nor worse than all the rest of the present volume.

'Congenial spirits! ye whom fate hath tied
In closest friendship, and in soul allied;
Your sympathetic breasts and yours alone
Can bleed for other sorrows than your own:
What though some lowly cottage hide your worth,
And homely parents stigmatize your birth;
What though a wayward destiny defeat
Your gen'rous purpose, and your prospects cheat;
Still shall the feeling soul, to nature true,
Know joys, the soul-less wealthy never knew.

'And thou, the pictured Damon, dearest friend!
In whom truth, honor, virtue, feeling blend;
Shall friendship be the theme, and I restrain
The plausive lay, thy merit shuns in vain?
For thou, ere while, when many a sorrow press'd,
Didst charm the barbed venom from my breast,
And lessen'dst oft, by gentle means, and slow,
The too great sensibility of woe:
Can I forget thee then? so kind, so true!
Then mem'ry's self shall be forgotten too.'

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Besides the poem on Sensibility, this volume contains a great number of smaller pieces: they are all in verse, and of various merit, that is, some are bad, and others very bad. The author in his preface does not expect to be admired, by the 'unsympathizing.' We are not ashamed to confess ourselves of that description.

ART. 16.—*Poetic Sketches. By T. Gent. Small octavo. 4s. 6d. Rivingtons. 1806.*

'ECCE iterum Crispinus.' We have here another of the same description, and to whom the above observations will nearly apply. Mr. Gent, however, has, upon the whole, drunk deeper of the Cassalian spring than Mr. Robins. He sometimes attempts the lighter species of poetry, and aims at being facetious, and indeed the compositions in which he attempts humour, are better than his serious ones, which is not usual. His first piece is the following address to 'Reviewers.'

'Oh ye! enthron'd in presidential awe,
To give the song-smit generation law:
Who wield Apollo's delegated rod,
And shake Parnassus with your sov'reign nod;
A pensive pilgrim, worn with base turmoils,
Plebeian cares, and mercenary toils,
Implores your pity, while with footsteps rude,
He dares within the mountain's pale intrude;
For oh! enchantment through it's empire dwells,
And lulls the spirit with lethean spells:
By hands unseen aërial harps are strung;
And Spring, like Hebe, ever fair and young,
On her broad bosom rears the laughing loves,
And breathes bland incense through the warbling groves;
Spontaneous, bids unfading blossoms blow,
And nectar'd streams mellifluously flow.
There, while the Muses wanton unconfin'd
And wreaths resplendent, round their temples bind;
'Tis your's to strew their steps with votive flowers,
To watch them, slumb'ring 'mid the blissful bowers,
To guard the shades that hide their sacred charms,
And shield their beauties from unhallow'd arms!
Oh! may their suppliant steal a passing kiss?
Alas, he pants not for superior bliss;
Thrice-bless'd his virgin modesty shall be
To snatch an evanescent extacy!
The fierce extremes of superhuman love,
For his frail sense too exquisite might prove;
He turns, all blushing, from th' Aönian shade,
To humbler raptures with a mortal maid—

'I know 'tis your's, when unscholastic wights
Unloose their fancies in presumptuous flights;

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Awak'd to vengeance, on such flights to frown,
Clip the wing'd horse, and roll his rider down.—
But if, empower'd to strike th' immortal lyre,
The ardent vot'ry glows with genuine fire:
'Tis your's, while care recoils, and envy flies
Subdued by his resistless energies;
'Tis your's to bid Pierian fountains flow,
And toast his name in Wit's seraglio,
To bind his brows with amaranthine bays,
And bless, with beef and beer, his mundane days!—

'Alas! nor beef, nor beer, nor bays are mine,
If by your looks, my doom I may divine:
Ye frown so dreadful, and ye swell so big,
Your fateful arms, the goosequill and the wig:
The wig, with wisdom's somb'rous seal impress'd,
Mysterious terrors, grim portents, invest;
And shame and honor on the goosequill perch,
Like doves and ravens on a country church.—

'As some raw squire, by rustic nymphs admir'd,
Of vulgar charms, and easy conquests tir'd,
Resolves new scenes and nobler flights to dare,
Nor "waste his sweetness in the desert air;"
To town repairs, some fam'd assembly seeks,
With red importance blust'ring in his cheeks;
But when, electric on th' astonish'd wight
Burst the full floods of music and of light,
While levell'd mirrors multiply the rows
Of radiant beauties and accomplish'd beaux;
At once, confounded into sober sense,
He feels his pristine insignificance;
And blinking, blund'ring, from the general *quiz*
Retreats, "to ponder on the thing he is."—
By pride inflated, and by praise allur'd,
Small authors thus strut forth, and thus get cur'd;
But critics, hear! an angel pleads for *me*,
That ten-tongued cherubim, call'd *modesty*.

'Sirs! if you damn me, you'll resemble those
That flay'd the trav'ller who had lost his clothes.
Are there not foes enough to *do* my books?
Relentless trunk-makers and pastry-cooks?
Acknowledge not those barbarous allies,
The wooden box-men, and the men of pies—
For Heaven's sake, let it ne'er be understood
That you, great censors! coalesce with *wood*;
Nor let your actions contradict your looks,
That tell the world you ne'er colleague with *cooks*.

'But, if the blithe muse will indulge a smile,
Why scowls thy brow, O bookseller! the while;

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Thy sunk eye glistens through eclipsing fears,
Fill'd, like Cassandra's, with prophetic tears—
With such a visage, withering, woe-begone
Shrinks the pale poet from the damning dun—
But speak thy woes, I'll sigh to all thy sighs,
And most pathetically sympathize;
Thou answer'st not, sheer grief hath tied thy tongue,
What ho! awake! rouse, rally! soul of dung!—
I know whence comes this stupifying shock,
Thou hold'st my brains bright produce, all *dead stock*
Doom'd by these undiscriminating times,
To endless sleep, with Della Cruscan rhymes;—
But see *my* soul such bug-bears has repell'd
With magnanimity unparallel'd!
Take up the volumes, every care dismiss,
And smile gruff Gorgon! while I tell thee this:
Not one shall lie neglected on the shelf,
All shall be sold—I'll buy them in myself.—'

The address to 'A Fly on the Bosom of Chloe, while sleeping,' would have been better if the author had concluded it with a more accurate rhyme than 'chid' and 'stead.' But Mr. Gent has been inattentive to his rhymes in many instances, a species of negligence which is unpardonable in versifiers like him.

'Come away, come away, little fly!
Don't disturb the sweet calm of love's nest:
If you do, I protest you shall die,
And your tomb be that beautiful breast.

'Don't tickle the girl in her sleep,
Don't cause so much beauty to sigh;
If she frown, all the Graces will weep;
If she weep, half the Graces will die.

'Pretty fly! do not tickle her so;
How delighted to tease her you seem;
Titillation is dangerous, I know,
And may cause the dear creature to dream.

'She may dream of some horrible brute,
Of some genii, or fairy-built spot;
Or perhaps the prohibited fruit,
Or perhaps of —— I cannot tell what.

'Now she 'wakes! steal a kiss and be gone;
Life is precious; away little fly!
Should your rudeness provoke her to scorn,
You'll meet death from the glance of her eye.

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'Were I ask'd by fair Chloe to say
How I felt, as the flutt'rer I *chid*;
I should own, as I drove it away,
I wish'd to be there in it's *stead*.'

Mr. G. closes his poems as he begun them, with an attempt to be facetious; he congratulates the reader in a copy of verses, on having arrived at the end. Of course he did not mean to be in earnest; but many a true word is spoken in jest.

MISCELLANEOUS.

ART. 17.—*Commercial Phraseology, in French and English, selected from Le Negociant Universel, by W. Keegan.* 3*s.* 6*d.* Longman. 1805.

THIS work would have been more useful, if the translation, instead of accompanying the original on the same page, had been transferred to the end of the work. The learner might then have translated the French into English and the English into French to his master, in such a manner as to discover his faults, as well as progress in the languages. The work is very well suited for young clerks: and, if they make themselves completely masters of its contents, they will find but little difficulty in managing a French commercial correspondence.

ART. 18.—*The Genuine Art of Guaging made easy and familiar, exhibiting all the principal Methods actually practised by the Officers of his Majesty's Revenue of Excise and Customs. By Peter Jonas, late Supervisor, &c.* 8vo. 9*s.* Dring *and* Page. 1806.

THE art of guaging depends upon sciences which should be early learned by those who are to be practitioners: these sciences are arithmetic and geometry; and the author, aware of the little attention paid to the former science, begins his work with the doctrine of decimal fractions. On the same principle the chief properties of circles and the conic sections, with the doctrine of solids, ought to have been fully investigated: but these, in fact, should be previously learned before a person thinks of the art of guaging; and the six first, with the eleventh and twelfth books of Euclid, and Newton's Conic Sections, would form a proper subject for the examination of all persons to be employed in the guaging departments of the excise and customs. When a person has made himself master of these books in geometry and the common rules of arithmetic, with the theory of the square and cube root, he will find no difficulty in understanding this work: he will then see the reasons of various operations, and be qualified for any case that may occur. The work, as it expresses, contains the methods approved by his majesty's officers, and will be found very useful in all those trades which are connected with guaging.

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ART. 19.—*Commercial Arithmetic, with an Appendix upon algebraical Equations, being an Introduction to the Elements of Commerce. By C. Dubost.* 8vo. 6s. Symonds. 1805.

THIS work contains the first elements of arithmetic and algebra, and might with the exception of a few pages as well have been entitled agricultural arithmetic, or medical arithmetic, or military arithmetic, as commercial arithmetic. We found ourselves at a loss to reconcile the first page on unity with those on fractions, and would recommend to the author to reconsider whether an unit, a quantity, as he terms it, in the abstract, is capable of division into parts, and whether the phrase be just, to multiply a quantity into another, by which instead of increase, diminution is produced. Few persons will, we fear, form a true idea of ratios from this work, for ratio is confounded with number. Thus the geometrical ratio of 12 to 3 is said to be four, a mode of considering the subject which cuts indeed, but does not solve the difficulties that occur in the doctrine of ratios. The young merchant will, however, derive some useful hints from this work.

ART. 20.—*Tales for Children, in a familiar Style. By Maria Joseph Crabb.* 12mo. 2s. 6d. Darton *and* Harvey. 1805.

'As sour as a crab,' is an old proverb, but in the present instance it would be *mal-a-propos*. The fruit of this tree may be given to all children without any danger.

ART. 21.—*The Trial of Richard Patch, for the wilful Murder of Isaac Blight, at Rotherhithe, on the 23d of September, 1805, at the Session House, Newington, Surrey, on Saturday the 5th of April, 1806; taken in Short-hand by Joseph Gurney and W. B. Gurney.* 8vo. 5s. Gurney. 1806.

IN no trial for a length of time has the curiosity of the public been excited to a higher pitch than in the trial of Patch for the murder of Mr. Blight. The volume before us details the evidence adduced by the prosecution in the most ample and satisfactory manner we have yet seen; it also contains the copious and eloquent orations of Mr. Garrow and Lord Chief Baron Macdonald, together with a plan of the premises of the deceased. Though the evidence adduced be only what is called circumstantial, no doubt of the guilt of the prisoner can remain on the mind of the reader of this trial.

ART. 22.—*The Elements of the Latin Tongue, with all the Rules in English, for the more ready Improvement of Youth. By the Rev. Robert Armstrong. 2d Edition, revised and corrected.* 8vo. 2s. 6d. Mawman. 1806.

NOTWITHSTANDING the deficiencies of the Eton grammar, we do not see that this edition of Mr. Armstrong has produced the

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remedy desired. The utility of a grammar written in the Latin language for the instruction of youth, has been questioned and defended with great skill by various writers on education. For our own parts, we have seen so many good scholars produced by the study of the Eton grammar, that we cannot resist the propensity we feel to give it the preference.

ART. 23.—*An Epitome of Scripture History, chiefly abstracted from Dr. Watts' Short View, &c.* 12*mo.* 4*s.* Darton *and* Harvey. 1806.

THE type is large and the plates good.

ART. 24.—*The Cottage Library of Christian Knowledge, a new Series of Religious Tracts, in Two Parts.* 6*d. each.* 12*mo.* Williams *and* Smith. 1806.

THIS little work in some degree resembles the 'Cheap Repository Tracts,' by Mrs. Hannah More.

ART. 25.—*Historical Dialogues for young Persons, Vol. I.* 8*vo.* 4*s.* Johnson. 1806.

'MOST persons,' says the writer of these dialogues, 'have been convinced either from observation or experience, of the disinclination generally felt by young persons, more especially of the female sex, for the study of history.'

The design of the volumes now offered to the public, is, by a selection of interesting narratives, scenes, and events, from popular historical productions, to overcome this inaptitude; it has also been the author's object to lead the mind to reflect on the facts presented, without which the knowledge of them is but of little value.

The style is clear, uniform, and not ungraceful: we need only add, that the work is not designed for children, to whose capacities the reflections generally arising out of the subjects are by no means adapted, but for youth from the age of twelve years and upwards.

ART. 26.—*The Sunday School Miscellany. Vol. I.* 12*mo.* Williams *and* Smith. 1806.

BESIDES an essay on Sunday schools, this volume contains anecdotes and dialogues adapted to the capacities and situation of those children for whose use it is intended.

ART. 27.—*The Picture of London for* 1806, *being a correct Guide to all the Curiosities, Amusements, Exhibitions, Public Establishments, and remarkable Objects in and near London; with a Collection of appropriate Tables, two large Maps, and several Views.* 5*s.* Phillips. 1806.

THIS work is chiefly intended as a guide to the curiosity of

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strangers in a visit to the metropolis. It is, we believe, published annually, and the nature of our journal would not have called upon us to notice it, had we not a few days ago received the following printed letter from its compiler:

'SIR, Having been employed by the proprietor of the book, entitled "The Picture of London," to revise, correct, and prepare a new edition of that work for the year 1806, I deem it proper to state that the article, contained between pages 323 and 336, which gives an account of the state of literary criticism, as it is pretended to stand at this time, and on the principles of which it is asserted that the different reviews published in London, are conducted, *was not written by* ME, nor *with my knowledge.*

'In making this communication to you, I have no other motive than the justice due to my own character. From the bloated severity of the whole, and the manifest untruths contained in different parts of the account, I am obliged, unequivocally, to deny all knowledge of the writing of the fourteen pages above mentioned; and, that, as Editor of the new edition of "The Picture of London," having tried all means of being exonerated, by the proprietor and publisher of that book, from the charge of being the writer of those pages, I have only the present mode left me of stating to the editors of the various reviews, and to gentlemen engaged in literary Criticism, that, *so far from writing the pages alluded to,* I WAS NOT PERMITTED TO KNOW ANY THING OF THEM, TILL I SAW THE PROOF SHEETS. I am, Sir, Your obedient servant,

London, May 16th, 1806. 'JAMES SAVAGE.

To the Conductor of the Critical Review.'

On turning to the pages alluded to, we were not a little surprised to find, amidst descriptions of the curiosities of London, a long and laboured chapter devoted to the subject of REVIEWS, the chapter which is observed by our correspondent to be full not only of bloated severity, but of the most manifest falsehoods. Mr. S. however, having in a most becoming manner exonerated himself from the charge of appearing before the public as a man devoid of all principle, the infamy of this terrible imputation will fall with all its weight upon the head of the proprietor and publisher, Mr. RICHARD PHILLIPS, No. 6, New Bridge Street. Know then, gentle reader, that Phillips is the identical Mr. R. Phillips who published Pratt's 'Harvest Home,' Carr's 'Northern Summer,' and that most disgraceful of all publications, 'the Public Characters,' noticed in the different reviews at their respective times of publication.—*Hæret lateri lethalis arundo.*

ART. 28.—*A Tour through Asia Minor and the Greek Islands, with an Account of the Inhabitants, Natural Productions, and Curiosities, for the Instruction and Amusement of Youth. By C. Wilkinson.* 8vo. 6*s. boards.* Darton *and* Harvey. 1806.

NOT knowing that many of the tours which are now given to the

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world in all the splendor of the typographical art, proceed from the pens of high-inhabiting gentlemen, who never quitted the precincts of Grub-street, the reader will naturally be led to imagine that Mr. Wilkinson has himself made the tour which he here records. He however is more candid than most of his brother-authors, and acknowledges in his preface that he is merely an editor; that 'as very few persons undertake a tour through Asia Minor and the Greek islands,' (a position in the truth of which, by the way, we do not acquiesce,) 'he has availed himself of the labours of others, has endeavoured to select from their travels, and present to his young readers, under a familiar form, a tour through that part of the globe that has given birth to many an illustrious personage, and been the seat of every artand science that could embellish human society.'

Mr. Wilkinson's idea is by no means to be disapproved of, and we wish he had executed it with greater judgment. He has drawn alike from authentic and fallacious sources; from the superficial tourist and the profound observer of men and manners; from the enlightened historian, and the indiscriminating retailer of fabulous accounts and incredible anecdotes. When his travellers arrive at Bagdad, he extracts the history of the foundation of that once famous seat of empire, from the splendid pages of Gibbon, and for a description of the society of Smyrna, he has recourse to the empty lucubrations of Dr. Griffiths, whose travels we had occasion to comment upon in our Review for September last. Still, this volume will be found a sourse of innocent amusement: by boys who begin to be alive to the beauties of Greek and Roman literature, and to be conversant with the history of the ancient world, it will be read not only with entertainment but with advantage.

ART. 29.—*Gleanings in Africa: exhibiting a faithful and correct View of the Manners and Customs of the Inhabitants of the Cape of Good Hope, and surrounding Country. With a full and comprehensive Account of the System of Agriculture adopted by the Colonists, Soil, Climate, Natural Productions, &c. &c. &c. Interspersed with Observations and Reflections on the State of Slavery in the Southern Extremity of the African Continent. In a Series of Letters from an English Officer during the Period in which that Colony was under the Protection of the British Government. Illustrated with Engravings.* 8vo. 10*s.* 6*d.* Cundee. 1806.

AS the officer, from whose penthe present pages are pretended to proceed, has not favoured the public with his name, we are justified in indulging the presumption which a perusal of the work cannot fail toexcite, that they were actually written by one of the authors alluded to in our last article, who never set foot on foreign ground. They are properly called 'Gleanings,' as they are certainly the leavings and refuse of all other travels in the same country. We cannot speak from personal observation, our travels not having extended so far as the southern promontory of Africa; but as far as may be judged from comparing this work with the most respectable publications on the same subject, the information contained in it

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is not only in the highest degree imperfect, but in numerous instances incorrect. No less than sixteen entire chapters are taken up with the author's own 'Reflections and Observations on the State of Slavery,' which are pompously announced in the title. These, are chiefly an attempt at an history of slavery from its first institution; and of the state in which it has existed among the different nations of the world in all ages, together with an account of the condition of slaves in those unknown countries where it is at present tolerated. The author's own common-place and puerile reflections on the subject, we cannot possibly find patience to give, as we ourselves, when school-boys, have written many themes on the same subject, and of equal merit.

ART. 30.—*A few plain Arguments submitted to the Consideration of Captors, respecting the Disposal of Prize Ships and Cargoes. By a Friend to the British Navy.* Philips *and* Fardon. 1805.

WE must all feel anxious that our brave tars should know how and where to dispose of their prizes to the best advantage. The writer of these few pages, points out the London market as far preferable to any of the out-ports. The London market has the greatest number of buyers. It has a cheap and speedy intercourse with those parts of the continent where almost all prize goods are exported. The price of insurance is far less from London to the continent than from any other port into which prizes are carried.—Alien merchants who cannot approach the sea-coast in time of war, and who constitute a large proportion of the buyers of foreign goods, are personally purchasers in the London market.

CORRESPONDENCE.

WE have great pleasure in inserting Mr. Middleton's letter, agreeably to his request.

To the Critical Reviewers.

GENTLEMEN, In your last Review, p. 358, I observe an allusion to a promised work of mine on the subject of the Greek article; and I am willing to regard the hint as intended to stimulate diligence, which may seem to have suffered intermission. My work, however, though long delayed, is proceeding with all the rapidity which other engagements and its own nature will allow. I had scarcely framed my theory when I found that its application was of much wider extent than I had previously imagined. I embarked in the inquiry with the hope that I might contribute either to the confirmation or the subversion of the principle maintained by Mr. Sharpe; and I was not aware that by the aid of the same theory something might be done towards correcting inaccurate translation, restoring genuine readings, or refuting erroneous conjectures in almost every part of the volume of the N. T. In the prosecution of such a work the progress must be slow; and it has frequently happened, that hours have been occupied in producing that, which the press will condense into a few lines. The labour of continual reference can be understood by those only who have endured it.

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But to apologize for apparent inactivity is not the sole purport of this letter. The exception which Mr. Winstanley has adduced from Proverbs xxiv. 21, τὸν θεὸν καὶ βασιλέα, appears to have been thought by you to be somewhat formidable to Mr. Sharpe's rule; and you speak of a distinguished scholar, who brought it to you in great triumph. May I, after this, risque my opinion that the exception from Proverbs is of no force whatever? and add, that though I assent to the greater part of Mr. Sharpe's interpretations, I saw this passage, as produced by Mr. W., without the least dismay?

In the first place, I observed that it was taken from the LXX, which alone might render it of little importance; for I have had abundant occasion to remark, that though for the most part those translators in their use of the article attend to the Greek idiom, they very frequently retain the idiom of their original. Now the Hebrew is exactly equivalent to καὶ βασιλέα, and therefore in the way of rendering, which the LXX so frequently adopt, τὸν θεὸν καὶ βασιλέα would be a proper translation of the Hebrew. The subject of your friend's triumph is only that βασιλέα is here employed for TON βασιλέα, for *with* the article there could have been no difficulty: this, however, is not the only instance in the LXX, in which Βασιλεὺς in a definite sense is without the article. In the same book of Prov. xxii. 11. we have another example; and Trommius will supply several.

But secondly, I will wave the argument founded on the Hellenistic or Hebrew idiom of the LXX, and proceed to state, that βασιλεὺς enjoys the privilege of dispensing with the article where other nouns require it. This very circumstance is remarked by Apollonius, who says of that word, that it may be used without the article (in a case in which the King definitely is meant) καθὸ δυνάμει κύριόν ἐστιν ὄνομα, p. 90, Edit. 1590; and this remark is amply confirmed by the practice of the best Greek writres. Thus Demosth. Edit. Reiske, Vol. I. p. 160, τῶν ΒΑΣΙΛΕΩΣ ἀξιά ἐστι χρημάτων, where the Persian monarch is meant; Xen. Anab. lib. i cap. i. ἀναπέμπει τοὺς γιγνομένους δασμοὺς ΒΑΣΙΛΕΙ, et cap. ii. sub init. καὶ ΒΑΣΙΛΕΥΣ μὲν δὴ κ. τ. λ. so also Aristoph. Acharn. V. 102 πέμψειν ΒΑΣΙΛΕΑ φησὶν ὑμῖν χρυσίον. Examples might easily be accumulated. We may therefore conclude that τὸν θεὸν καὶ ΒΑΣΙΛΕΑ is in truth no more an exception to Mr. Sharpe's rule, than is τὸν θεὸν καὶ Σολομῶντα or any similar phrase, for Βασιλεὺς, as Apollonius observes, has the force of a proper name.

I am, Gentlemen,
your obliged and faithful servant,

Norwich, 5th May, 1806. T. F. MIDDLETON.

Mr. Q. F. need be under no alarm. His poems were duly received, and will be noticed by us at a proper opportunity.

The author of the dramatic poem, entitled 'Socrates,' may rely upon our candour and justice. But we by no means promise that our notice of his work shall be either 'detailed' or favourable.

ERRATA.

Page 378, l. 25, for 30,000 *read* 30,000,000.
—— 378, l. 25, for head *read* breast.

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THE

CRITICAL REVIEW.

SERIES THE THIRD.

Vol. VIII. JUNE, 1806. *No. II.*

ART. I.—*An elementary Treatise on Physical Astronomy. By J. B. Biot, Member of the National Institute of France, of the Academy of Turin, &c. Destined for the Instruction of Students in the National Lyceums, and the secondary Schools.* 1805.

THE title of this work led us into false expectations: we expected to have found the phœnomena of the heavens deduced, by the aid of analytical science and computation, from the law of universal gravitation; but the nature and matter of the treatise is such, that were we at all guided by the precedents of former titles, we should stile it a Treatise on Plane Astronomy.

In an elementary treatise of astronomy, ought it to be supposed that the student has acquired some general notions of the science, or ought every thing to be so explained as if the *elève* were totally ignorant of every name and principle in astronomy? The objections against the adoption of the latter plan, are obviously the tediousness and length of the necessary explanations and reasonings; on such plan, however, M. Biot announces that he has constructed the present tract: 'he supposes the student absolutely without knowledge of astronomy and even of cosmography;' moreover, 'to be imbued, in regard of the heavenly motions and of the figure of the earth, with all those prejudices that are engendered by the habitual testimony of the senses;' and he then conducts him, 'by little and little, so as to discover by himself, the true mechanism of the world: that is to say, the motion of the earth and the laws of Keplet.'

It certainly can never be urged an as objection against an astronomical treatise, that it contains all the fundamental rules, reasonings, and methods of that science: it ought to have

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such contents, that it may be always competent to solve doubts and difficulties, when we resort to it for explanation: but the ignorant and prejudiced *eléve* of M. Biot is an imaginary being, and if he is able to comprehend the first mathematical note of this treatise, and it is inserted for his use, he must, if we at all regard the actual state of society, undertake the perusal of M. Biot's work, imbued with many astronomical notions and *prejudices* in favour of the right and orthodox system. M. Biot however, conducts us very familiarly and gently over an easy and smooth course of arguments; the beginning of his work will, we suspect, be much more relished by the young student, eager and ardent for instruction, than it has been by us: somewhat old in the service of science, we frequently found during the march through his arranged arguments, our faculties not to be sufficiently alive and attentive to his discussions. We were already convinced, and therefore should have been glad, had our duties permitted us, to have been excused from joining in the argumentation. The same truth ten times enforced and repeated gives us no pleasure.

The present work is divided into four books: in the first are explained, the general phœnomena of the system of the world, and the means of observing them: the second contains the theory of the Moon: the third, the theory of the Sun: the fourth, the theory of the comets and the satellites.

In order to render his work as useful as possible, M. Biot sought for and obtained the assistance and advice of several eminent astronomers. M. Delambre, M. Lalande were consulted: but M. Burkardt's assistance was most useful, since that astronomer imparted to our author the knowledge of the most recent observations, and of several circumstances relative to actual observation, with which M. Biot was not familiar.

We must far exceed our limits, were we to attempt to give any thing like a satisfactory account of M. Biot's reasonings, and of his explanation of the several methods used by astronomers: it is our duty, however, to state that the conduct of his argument is extremely simple, exact, and orderly. The methods he explains are those which have been already announced to the world: these therefore are not the object of present criticism: we believe the author does not lay claim to the invention of any method; but still as there is, setting invention apart, ample scope in an astronomical tract for the exercise of other talents, we wish, by a few specimens, to convince the sons of science, that M. Biot is fully competent to the work which he has undertaken and executed.

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In the theory of the Moon, after the explanation of the lunar elliptic theory, and of the secular equations that affect the lunar motion, M. Biot proceeds to the *periodic* inequalities, and the manner of ascertaining and of computing them by observation.

'All the inequalities,' he observes, 'which have at present been ascertained, in the heavenly motions, are limited in their extent, and are subject to periods more or less long: but some of them do not complete the circle of their value, until a great number of ages are past: and their augmentations during considerable portions of time, may be regarded as uniform: these inequalities are those which have been called secular inequalities. The title of *periodic* has been reserved for those which reassume successively the same values after intervals of time, so short, that their returns may be several times observed, and their laws determined.

'The effect of these inequalities in the motion of the Moon, is soon perceived, when the real positions given by observations, are compared with those which the Moon ought to take by virtue of her mean motion: for, employing the elliptic hypothesis, and even taking into consideration the mean motion of the perigee and the nodes, we discover considerable deviations, which a small number of days is sufficient to make apparent, and which did not escape the notice even of the antient astronomers, notwithstanding the imperfection of their instruments.

'These deviations are not always the same, they vary periodically; and are reproduced successively in the same order, after regulated intervals of time. Attentive observers have followed and determined their phases, and tables have been constructed and added, as so many corrections necessary to be made to the elliptic motion.

'This could never have been attained to, if these inequalities had had periods little different the one from the other, for then they had been confounded together, in such a manner, that it would be difficult, perhaps impossible, to distinguish them; luckily it happens, that some are only of a short duration, and are reproduced several times during the year, whilst others increase and decrease during intervals of entire years. Some have considerable mean values, whilst others have only small mean values; finally, some attain to their smallest value, whilst others are at their state of greatest increase: so that by, adroitly choosing circumstances, we may seize the instant of time, when each inequality is the most sensible, whilst the others are not of considerable magnitude; and we are thus enabled to disengage the one from the other, by commencing our observations with the greatest, which being accordingly the most sensible, ought to be the first that are observed.

'It is not difficult then to perceive, that all these inequalities have certain relations with the respective positions of the Sun and of the Moon relatively to the Earth, or relatively to the perigee, and to the

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nodes of their orbits. They reassume the same values when these positions become precisely the same, and pass after that, through the same periods of augmentation and of diminution; moreover, these positions are themselves determined by known angles, and their variations may continually be observed and computed. In comparing the progress of these variations with that of different inequalities, during long intervals, those at length are discovered which correspond. Thus the angles are known on which each inequality depends, and according to the variations to which the angles are subject, we may note or predict the changes of each inequality.

'In order to represent after a commodious manner the laws of these changes, quantities have been sought for that have the property of increasing and decreasing *periodically*, and that are connected with the observed angles by very simple relations. It is in fact a very natural hypothesis to compare with these functions the progress of the periodical inequalities. The *sines* of angles are well adapted to this object, as has appeared in the theory of the Sun; on this account they have been made use of.

'When an expression for an inequality has been obtained, it is easy to calculate the duration of its period, that is to say, the time necessary for it to pass successively through all its values. This time ought to be such, that the argument varies in the interval, 400° or an entire circumference, since it is only then that the sines reassume their primary values; so, in order that the period be terminated, it is necessary that this condition should be fulfilled. Its duration is thus obtained by a simple proportion, when the variation of the argument for a given time is known: and this is always easy since we know the angles of which this argument is composed.

'It has appeared from experience that all the periodical inequalities of the heavenly motions may be thus represented, either by a single term, or by many terms, but always by a small number of terms. Theory immediately subjecting these movements to calculation, has confirmed this remark, and has furnished direct methods for discovering the relation of the angles and of their inequalities.

'By the union of all these results the possibility of antecedently calculating the true place of the Moon for any instant may easily be conceived.

'In fact, this instant being ascertained, we immediately search for the place of the node and the inclination of the orbit.

'In the next place must be computed the longitude of the Moon for the same epoch, all the inequalities recognized by theory and observation being introduced into the computation. Thus is obtained the true place of the Moon projected on the ecliptic, and since we know the inclination of the orbit and the position of the node, the direction of the radius vector may be computed. After which the parallax gives the length of the radius vector, or the distance, and by these results the real position of the Moon in its orbit and in space is ascertained.

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'If the same calculations are made for a great number of instants of times near to each other, by this reunion of results we shall be able to predict the place of the Moon for all these instants: and by reducing the results into tables that may easily be consulted, we have *lunar tables*, perfectly exact.

'In the third edition of Lalande's Astronomy, all these tables are calculated, and directions are also given for using them. They may on occasion be consulted; my design in this chapter was solely to afford an adequate notion of their construction. It will be hereafter shewn, that the isolated and minute researches, which have given, after so many efforts, the values of the lunar inequalities, may be united under a general point of view, and deduced from a single principle equally applicable to all the heavenly motions, the principle of *universal* attraction.

'But since I cannot here explain the profound analysis which has been the means of discovering these relations, I wish at least to indicate the method, in some degree, an experimental method, which was, at first, used to ascertain them; and I feel the more inclined to this undertaking, as this method affords us the means of forming a conception of the laws of the different inequalities, and moreover is of essential service in discovering the angles on which they depend. But that I may not stop the student in his progress, I have collected these considerations into the three following chapters, which may be passed over at the first perusal, since they are not altogether exempt from difficulties.'

The author, according to his expressed purpose, proceeds to describe the inequalities that affect the Moon's longitude, of which the principal are known by the names of evection, variation, and annual equation: of these inequalities, he states the formulas that express the laws of their variation; and on this subject we cannot name a treatise which, with equal conciseness, so satisfactorily explains their nature: for particular information, for detail and example, the student must have recourse to more bulky treatises. In the first of the three chapters, after describing the three inequalities just mentioned, M. Biot gives an account of an inequality not very recently discovered, and he explains by what means its existence is ascertained. M. La Place, by an attentive consideration of the lunar theory, has discovered its law: the argument of the inequality is equal to double the longitude of the node of the Moon's orbit, *plus* the longitude of her perigee, *minus* three times the longitude of the perigee of the Sun. The inequality is proportionate to the sine of this angle. Its period is about 184 years. In 1691, this inequality was subtractive, and retarded the Moon's motion. Some time afterwards it became nothing, for it was additive

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in 1756, and then it had almost reached its maximum state. The mean motion calculated on the observations of 1750, must then have felt its influence, and been increased by it. But the mean motion appears too small when we ascend to the epoch of 1691, since the inequality having then become subtractive, removed the Moon back in her orbit, more than the mean motion of 1750, and the inequalities then known, indicated. On the contrary, after 1756, the inequality having attained to its maximum, has begun to decrease; its effect in augmenting the longitude of the Moon is become less. This planet then is less advanced in its orbit, than it would have been had it preserved the same motion which it had in 1750; this motion then appeared too great. In fine, the error ought to increase setting out from this epoch, since the *foreign* augmentation which had been comprised in the mean motion, is found to be more and more diminished.

The two remaining chapters on this subject, the tenth and eleventh, relate to the inequalities that affect the Moon's latitude, and the variation of the radius vector of her orbit.

The chapters on the lunar theory merit attention, but it must be understood that they by no means contain a full and complete theory of the Moon: far from it: they exhibit of it little more than a view clear indeed, but neither very near, nor very extensive. Its principles are firmly established, and the student, by the perusal of this part of M. Biot's treatise, has certainly an opportunity of qualifying and of preparing himself for undertakings of greater difficulties; it requires indeed no small perseverance and attention, and no moderate attainments, to comprehend the lunar theory in all its intricacies and details. At the same time there is no part of mathematical science so curious and beautiful; we speak principally of the lunar theory as deduced from the law of universal gravitation: such theory Sir Isaac Newton, it is known, entered upon, but did not complete; Euler, Clairaut, D'Alembert, and other mathematicians, made it the object of their researches; and it has lately been presented to the world, under a very perfect form, by M. La Place, in his work, entitled 'Mecanique celeste.'

We, who have been accustomed to treatises with a different arrangement, were rather surprised to find subsequent to the chapters on the lunar theory, a chapter on eclipses. The mere simplicity of a subject then, seems not to have influenced M. Biot in his arrangement: indeed unless we are much mistaken, the definitions of latitude and longitude are not given previously to the tenth chapter; we

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do not intend, however, to make this departure from usual arrangements, a subject of censure.

On the subject of eclipses, of refraction, &c. subjects treated of in every astronomical tract, we do not meet, and indeed we did not expect to meet with any thing unusual or remarkable. There can be no great hope of conferring considerable improvement on the methods used in plane astronomy, since these methods have been constructed and polished by the persevering labour of able mathematicians. Hence it necessarily happens, that an author of an astronomical treatise copies methods of construction and of computation from preceding authors. M. Biot is not exempted from this law.

As we wish to afford to our readers proper and ample means of ascertaining the merits of M. Biot's treatise, we subjoin an extract from the chapter on universal gravitation.

'By considering under a general view the planetary motions, we have discovered constant laws that unite them. We ought thence to conclude that these motions are not independent of one another, but that they are the effect of a general cause acting on all the heavenly bodies. According to the laws of analogy, let us endeavour to ascend to such general cause.

'If we turn our attention first to the Moon, we perceive her constantly attending on the Earth during her annual revolution. There is then *some force* which retains her around the Earth, and which prevents her from abandoning the Earth. In this respect, the force, whatever it be, is analogous to gravitation.

'In fact, gravity tends to bring in right lines, towards the Earth, bodies that are detached from it, when these bodies have received an impulse from the Earth: it brings them also towards the Earth, by causing them to describe curve lines; the greater the force of projection, the greater is the space described by the bodies before that their vertical fall becomes considerable. They fall only by the combined effect of gravity, and of the resistance of the air, which gradually destroys the horizontal impulse communicated to them; but if this resistance did not exist, a body projected with sufficient force from the summit of a mountain might be made to describe the entire circuit of the Earth; in this case its velocity of projection would not be diminished, since no resistance would be experienced; it would be found the same then, when the body had returned to its point of departure: and consequently, a new revolution similar to the former would be described; the body therefore, would never fall to the Earth, but would revolve round it after the manner of a satellite.

'But, it is exactly thus, that the Moon revolves round the Earth; it is natural then to suppose that its route, almost a circular one, is de-

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rived from a like combination; and this is so much the more probable, that whatever be the height to which we ascend on mountains, the effect of terrestrial gravitation is always experienced; whence, it is not impossible but that it may be extended much farther, and even to the lunar orbit. But it may happen, that gravity at this distance, is much feebler than at the surface of the Earth: there is even ground to suspect this from experiments made on high mountains, for on such it appears that gravity is somewhat less than at the Earth's surface.

'These considerations may be equally applied to all the other satellites. The almost circular form of their orbits seems to indicate, that they tend or *gravitate* towards the centre of their planets, as the Moon does towards the Earth, and that they are retained by this gravity.

'The motion of planets presenting analogous phenomena, it is natural to suppose, that they gravitate after the same manner towards the Sun, of which they are, as it were, so many satellites.—We may even presume that comets are subject to a like force, either by reason of the regularity with which they describe their orbits, or by reason of the relations that connect their motions with those of the planets, according to the laws of Kepler.

'We are then thus enabled to obtain a glimpse of the existence of a general cause, which seems sufficient for the maintenance of the heavenly motions: in order to verify these ideas, we must assimilate the Moon, planets, comets, and satellites, to heavy bodies projected, at a certain distance from the centre. We must decompose their motions and separately estimate the effects of the impulsion which causes them to circulate, and the effects of the force that retains them in their orbits. Thus with certainty may be known the action and the intensity of that force, such as results from the observed phenomena.

'It is the science of mechanics which teaches us after this manner to decompose the motions of bodies, and to read the nature of a force, in the effects which it produces. It is analytical science, that enables us to effect this decomposition for each point of the orbit, and that affords the means of exactly following the variations of the forces, in passing from one point to another. The union of these methods is then necessary to discover the general cause of the heavenly motions; and since these cannot make a part in an elementary treatise, I am only able to point out the course which is followed in their application: but I shall do it the more willingly, as this course, conducted with extreme precision, is adapted to inspire the greatest confidence in the results to which it leads.

'A planet is imagined revolving round the Sun, and the equations which express the laws of its motion are formed. The forces soliciting it enter into these equations. These are the unknown quantities which it is necessary to determine. This being laid down, observation establishes incontrovertibly the following facts, which are the laws of Kepler:

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'1. The areas described by the radii vectores of planets in their motion round the Sun are proportional to the times of description.

'It thence results by calculation, that the force soliciting the planets, is directed towards the centre of the Sun.

'2. The orbits of planets and of comets are conic sections, in which the Sun occupies one of the foci.

'It thence follows that the force animating them is proportional to the inverse square of the distance of the centre of these stars from that of the Sun.

'3. The squares of the times of the revolution of planets are proportional to the cubes of the axes majores of their orbits, or, what amounts to the same, the areas described in equal times in different orbits, are proportional to the square roots of their parameters.

'It thence follows that the force soliciting the planets and comets is the same, for all these stars: that it only varies from one to another, by reason of the variation of distance: so that, were they placed at rest round the Sun, at equal distances, they would fall towards the Sun with the same velocity: whence it is evident that the force soliciting them, penetrates to the particles of each, and is proportional to their mass.

'The fact observed by Kepler directly lead then to the knowledge of the force which retains the planets and the comets in their orbits. Each of them discovers to us one of its properties. This force acting on bodies for the purpose, as it were, of attracting them towards the Sun, we name it the solar *attraction*, not wishing to express thereby its nature, but solely to indicate its effects.'

In the above extract, there is not indeed new matter, but there is surely much neatness of arrangement and much dexterity of inference and argument.

Those demonstrations and discussions which are not essentially necessary for the comprehension of the matter of the text, and which might be thought inopportunely to divert or arrest the progress of the student, M. Biot has thrown into notes subjoined to each book; for he distributes his volumes into *books* (livres). Some of these notes contain formulas without their demonstration, and therefore, with reference to the author's design, ought in our opinion to have been omitted; other notes might with propriety have been incorporated into the text; but in all the notes we find abundant occasion to deplore and to censure the errors of the printer and the negligences of the corrector; the algebraical expressions, formulas, &c. are shamefully incorrect: the author seems to have been conscious of these defects in his books, since he prefaces a long list of errata with 'Il est indispensable de corriger ces fautes avant de commencer la lecture de l'ouvrage.'

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If we are required to give a title, we must call the present treatise a *popular* astronomical treatise: by no means superseding the necessity of other treatises, but rather serving as an introduction to more complete ones: it is peculiarly well adapted to those readers, who, abhorrent of all tedious and perplex investigations, wish not to be totally ignorant of the principles and fundamental truths of the sciences. The present volumes certainly afford the means of acquiring a very *gentlemanlike* knowledge of astronomy.

The present will also prove an useful appendix or adjunct to other treatises; for we do not think it reasonable to expect a treatise, and especially an astronomical one to be so constructed and furnished, as to suit all tastes, capacities, and acquirements. It would be absurd, for instance, to direct a student, just master of Euclid and trigonometry, and entering on his astronomical studies, to read through the quartos of M. de la Lande, or those of Mr. Vince: on the other hand, such a treatise as the present is not adequate to all the ends of proper instruction: it does not abound sufficiently in examples. It announces indeed, generally, rules and methods of computation; and in every treatise, the same ought to be done: but this is not enough. Instances with specific numerical data are wanting, to fix and embody the principle and spirit of a method, which, under a general and abstract form, is very apt to be fleeting and fugacious. Besides, in a great many of the astronomical computations, the computation is all that is requisite to be known: the general method is nothing more than the parts of the computation announced in general terms; we shall certainly know the second, if we are able to perform the first. The arrangement is faulty, when in such cases the general method is put before the particular example. This remark applies chiefly to the science of astronomy.

Every one who would form exact conceptions, or would make great progress in astronomical science, must, we are persuaded, submit to the necessity of consulting several treatises. What is obscure in one point of view may become luminous in another, and the student by attending to different modes of conception and of explanation, enjoys an advantage resembling that which is sometimes experienced in conversational discussion.

From what we have said, we think it impossible not to understand the nature and object of the present treatise: which is an introductory and auxiliary treatise, not detailing and exemplifying rules and methods, but explaining their principles and nature. The author has derived considerable as-

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sistance from M. La Place's book, and has judiciously and skilfully availed himself of such assistance: he writes with ease, as if he clearly understood his subject, and was master of it: and in this opinion we think we shall be supported by the testimony of the extracts, which we have thought proper to insert in the present article.

ART. II.—*Wild Flowers, or, Pastoral and Local Poetry. By Robert Bloomfield, Author of the Farmer's Boy and Rural Tales.* 18*mo.* 6*s.* Vernor *and* Hood. 1806.

EVERY thing new that comes from the pen of a writer so well known to the public as Mr. Bloomfield, must excite considerable expectation; an expectation, that will be satisfied with nothing beneath the standard of his first production, and be not a little dissatisfied with the aspect of any thing verging to mediocrity. This demand for superior excellence is a tax which merit pays to the public for a due estimation of its value. As lovers of our country, we would wish that this were the only tax which industrious merit had to pay—for it is the most purely just of all exactions. We shall leave the public to judge if we deal justly with the present celebrated writer, in comparing the work before us with our own very sanguine expectations.

The volume contains but few pieces, of which the most important are, the ballad of Abner and the Widow Jones—Verses to his Oaken Table—The Horkey, or a Provincial Ballad—The broken Crutch—and the Poem on the unpromising subject of Vaccination, which is, however, in the opening passage treated not unpoetically.

The story of Abner and the Widow Jones, delineates a pleasing scene of courtship in simple but not in vulgar life—for that distinction, we think, is frequently confounded by the lovers of rural poetry as well as the writers of it, among others by Mr. Bloomfield himself, as a part of the present volume sufficiently displays. The story of Abner and the Widow Jones is somewhat tediously told; its interest is not of the first class, but that interest is still genuine and attractive, though the chief distress of the hero of the story depends on his compassion for an old and faithful horse, whom he wishes to save from being killed for the dogs, and to preserve, in gratitude for its past services, on the happier pasture ground of his intended bride the amiable widow Jones. The courtship of the honest and humane Abner is handsomely paid, and

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might serve to instruct and edify by its plain-dealing the love-suits of some of his betters. We are aware, however, that every prose epitome of the story is injurious to it. Unable from our narrow bounds to transcribe the whole, we extract some of the verses with pleasure, anticipating that whatever the reader may think of an imperfect quotation, he will not read the whole poem without considerable pleasure:

'Down Abner sat, with glowing heart
Resolv'd, whatever might betide,
To speak his mind, no other art
He ever knew, or ever tried.

'And gently twitching Mary's hand,
The bench had ample room for two,
His first word made her understand
The plowman's errand was to woo.

'"My Mary—may I call thee so?
"For many a happy day we've seen,
"And if not mine, aye, years ago,
"Whose was the fault? you might have been!

'"All that's gone by: but I've been musing,
"And vow'd, and hope to keep it true,
"That she shall be my own heart's choosing
"Whom I call wife.—Hey, what say you?

'"And as I drove my plough along,
"And felt the strength that's in my arm,
"Ten years, thought I, amidst my song,
"I've been head man at Harewood farm.

'"And now, my own dear Mary's free,
"Whom I have lov'd this many a day,
"Who knows but she may think on *me*?
"I'll go hear what she has to say.

'"Perhaps that little stock of land
"She holds, but knows not how to till,
"Will suffer in the widow's hand,
"And make poor Mary poorer still.

'"That scrap of land, with one like her,
"How we might live! and be so blest!
"And who should Mary Jones prefer?
"Why, surely, him who loves her best!

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'"Therefore I'm come to-night, sweet wench,
"I would not idly thus intrude,"——
Mary look'd downward on the bench,
O'erpower'd by love and gratitude,

'And lean'd her head against the vine,
With quick'ning sobs of silent bliss,
Till Abner cried, "You must be mine,
"You must,"—and seal'd it with a kiss.

'She talk'd of shame, and wip'd her cheek,
But what had shame with them to do,
Who nothing meant but truth to speak,
And downright honour to pursue?'

The conclusion gives poetical justice to the happiness of the whole groupe.

Of the verses on the Oaken Table, some lines are pleasing, and the allusions to his own feelings and affections, give expression and effect to the poem; but the general progress of the piece is heavy, and thinly relieved with the flowers of either thought or phraseology. An invincible objection to the poem in its present shape is its length, for neither writer nor reader can seriously persuade himself for the duration of eight pages, that an oaken table is conscious of its eulogy, or that the author feels himself in earnest addressing so tedious a prosopopœia. That figure of speech, that extacy of fine poetical feeling, by which we ascribe life and consciousness to inanimate objects, is not calculated for the length of whole pages—it is the dream and delusion of a moment, and beyond a moment it cannot last, unless the strain of the poetry be, unlike Mr. Bloomfield's, either highly abstract or allegorical. We conjure the poet to consult Mr. Lindley Murray, or any other teacher of English grammar, before he gives the concluding line of the following passage in any future edition of his works:

'Yet Care gain'd ground, Exertion triumph'd less,
Thick fell the gathering terrors of Distress;
Anxiety, and griefs without a name,
Had made their dreadful inroads on my frame;
The creeping dropsy, cold as cold could be,
Unnerv'd my arm, and bow'd my head to thee.
Thou to thy trust, old friend, hast not been true;
These eyes the bitterest tears they ever knew
Let fall upon thee; now all wip'd away;
But what from memory shall wipe out that day?
The great, the wealthy of my native land,

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To whom a guinea is a grain of sand,
I thought upon them, for my *thoughts* were free,
But all unknown were then my woes and me.'

We should advise him likewise in any subsequent edition of his works to omit the provincial ballad of the Horkey. It forcibly illustrates the remark we had occasion to make on the necessity of disentangling the simplicity of humble life from all that is idiomatically vulgar in its language or sentiments. There is nothing offensive to decency in the Horkey, but there is every thing that is beneath the standard of either rustic grace or even rustic humour. Whether such stuff as the following be the language of nature, or the chattering of naturals, we leave the reader to decide.

' " Sue round the *neathouse* * squalling ran,
" Where Simon scarcely dare ;
" He stopt,—for he's a fearful man ——
" ' *By gom* there's *suffin* † there !'

' " And off set John, with all his might,
" To chase me down the yard,
" Till I was nearly *gran'd* ‡ outright ;
" He hugg'd so woundly hard.

' " Still they kept up the race and laugh,
" And round the house we flew ;
" But hark ye ! the best fun by half
" Was Simon *arter* Sue.

' " She car'd not, dark nor light, not she,
" So near the dairy door -
" She pass'd a clean white hog, you see,
" They'd *kilt* the day before.

' " High on the *spirkett* § there it hung,—
" ' Now Susie—what can save ye ?'
" Some almost laugh'd themselves *to dead*,
" And cried, ' Ah ! here I have ye !'

' " The farmers heard what Simon said,
" And what a noise ! good lack !
" Some almost laugh'd themselves *to dead*,
" And others clapt his back.

' " We all at once began to tell
" What fun we had abroad ;
" But Simon stood our jeers right well ;
—" He fell asleep and snor'd.

* Cow-house. † Something. ‡ Strangled. § An iron hook.

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" "Then in his button-hole upright,
" Did Farmer Crouder put,
" A slip of paper twisted tight,
" And held the candle *to't.*

" "It smok'd and smok'd, beneath his nose,
" The harmless blaze crept higher;
" Till with a vengeance up he rose,
" Grace, Judie, Sue! fire, fire!

" "The clock struck one—some talk'd of parting,
" Some said it was a sin,
" And *hitch'd* their chairs;—but those for starting
" Now let the moonlight in.

" "*Owd* women, loitering *for the nonce*,*
" Stood praising the fine weather;
" The menfolks took the hint at once
" To kiss them altogether.

" "And out ran every soul beside,
" A *shanny 'pated* crew;
" *Owd* folks could neither run nor hide,
" So some *ketch'd* one, some *tew*." '

The poem on Vaccination is entitled to considerable praise, as it adorns with the feelings and language of poetry a subject peculiarly difficult for the muse to approach. This difficulty, however, is lost, in the philanthropic and exalted view of the subject which Mr. Bloomfield has taken. The introductory description of the blind-boy we should willingly transcribe, were it not already known to the public. It is peculiarly beautiful and pathetic.

On the whole, there are several passages in the present volume of very respectable though not of transcendant merit. We cannot, however, bestow on it even a general, much less an unqualified degree of approbation. We venture to say that four verses out of five in the average of every poem, are such as would have never ushered Mr. Bloomfield into notice as a first production, and are therefore unworthy of being his last. There is a nerveless imbecility of conception which pervades the whole volume, a mediocrity of spirit which occasionally reaches a pretty thought, but never ventures to one that is bold or energetic. Without enthusiasm what is poetry? It is prose, not run mad, but unworthily held in the fetters of rhyme. The frenzy of inspiration, whether

* For the purpose.

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truly or falsely poetical, may for the peace and good order of the king's English, be entrusted to the manacles of verse; but wherefore should trite thoughts and poor innocent expressions, guiltless of all fire and fury, be abridged of their natural liberty, and '*deprosed*' into rhyme? To versify such thoughts is like consigning a palsied patient to a keeper and a strait waistcoat.

ART. III.—*Scott's Elements of Intellectual Philosophy, &c.* (*Continued from p.* 97.)

CONCEPTION is, according to Mr. Scott, the faculty by which we represent to our minds the objects of any of our other faculties, variously modified. It appears to us, that in all the theories of conception, for the sake, perhaps, of what may seem a more clear arrangement, other faculties, to which the same operations are referable, have been overlooked, and that new faculties have been established upon the joint operation and combined effects of other more simple ones, which, however, of themselves, were sufficient to explain the phenomena. Thus, conception, as distinct from memory, or as identified with imagination, seems to savour of inattention to analogy, or a want of that philosophical accuracy which, in every case, refuses to ascribe to new powers what is explicable on known principles. We would simply ask with regard to conception (as distinct from imagination), whether memory itself be unaccompanied by a knowledge of the objects of our other faculties? whether a representation of the qualities of past objects of sensation, &c. be not, in fact, part of the peculiar province of memory? and whether, without such a representation, memory is any thing more than a name unintelligible and indefinable? How we can remember that, of which we make to ourselves no representation, may be proposed as a fair question to those who would defend the existence of conception as distinct from memory. Prof. Stewart's account of conception, seems to render it even still more difficult to establish the reality of this distinction. For is it not also the office of memory to form a notion of an absent object of perception, or of a sensation which it has formerly felt?

How much error and confusion, likewise, seems connected with Dr. Reid's account of this faculty, if, passing over the mere words, we assume their acknowledged meaning as a standard by which to reason! Conception, according to this account, forms a necessary ingredient in every ope-

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ration of the mind and in every thing we call thought. It is necessary to sensation, perception, abstraction, memory, &c. &c. and itself, as an operation of the mind, and as a part of thought, is, by a necessary implication, excluded from the catalogue of powers. Is then the belief or knowledge derived from sensation, and allowed to be one of its constituent parts, to be again subdivided into conception? and shall this faculty by which we attain so much *information*, make a part of sensation defined as it always is defined? Is perception, so much vaunted in other places, to be here rejected and supplanted by a new power, not hitherto mentioned where it ought to have appeared so eminent? Shall we so late in the day contend that perception implies no notion of its object without the assistance of this universal ally, conception?

'Our senses,' says Dr. Reid, 'cannot gives us the belief of any object without giving some conception of it at the same time. No man can either remember or reason about things of which he hath no conception. When we will to exert any of our active powers, there must be some conception of what we will to do; there can be no desire nor aversion, love nor hatred, without some conception of its object; we cannot feel pain without conceiving it, though we can conceive it without feeling it. These things are self-evident. In every operation of the mind, therefore, in every thing we call thought, there must be conception. When we analyze the various operations either of the understanding, or of the will, we shall always find this at the bottom, like the *caput mortuum* of the chemists, or the *materia prima* of the peripatetics; but, though there is no operation of the mind without conception, yet it may be found naked, detached from all others; and then it is called simple apprehension, or the bare conception of a thing.'

Is then, we would repeat, the value of sensation or perception as distinct powers with a peculiar evidence, to be entirely depreciated? Are they to be considered as in themselves idle and unserviceable, as they must be, if we admit this account of conception? We shall not here inquire upon what foundation this apparent error rests, but we are disposed to maintain that unless you substitute the term conception for belief and knowledge, its assistance is supposed to be necessary where it can, in fact, add nothing; and, if you do substitute it for these, you constitute into a new and distinct faculty that which remains after the evidence of a variety of other powers (as is explained under the head of first principles), and which has never before been itself distinguished by the name of power or faculty.

The supposed identity of conception and imagination is

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also, as we have before hinted, disproved, whatever definition of the two terms we may adopt. That it is not admissible on Mr. Scott's representation, must appear evident, and it must be as manifest that Dr. Reid could not have considered imagination as a necessary ingredient in every operation of the mind. Neither is their identity to be inferred from the indiscriminate use of the verbs to imagine and to conceive; and when Mr. Scott, for the purpose of extending the limits of imagination beyond objects of sight, observes that 'when we speak of the imagination of a poet, or an orator, something more is certainly meant than a lively conception of objects of sight,' he as yet takes no notice of that which, according to our view of the subject and his own subsequent opinion, constitutes imagination, namely, combination. In this opinion, we completely agree with him. Variety of conceptions uncombined by any real or supposed relationship, does not constitute the imagination of a poet or orator, but of a madman. Or, what, we would ask, is imagination in works of art and composition, but combination exercised subordinately to the principles and the peculiar art or species of writing. Wild and unchaste imagination is not meritorious nor pleasing, however it may excite admiration or surprise. Varied combination within laws constitutes the fine imagination which we admire in works of real genius. That conception as defined by authors differs from imagination, is clear, we may add, from this circumstance, that the perpetual addition of absent objects of perception or of former sensations, without combination according to certain relations, will never make a poet or orator, while all the characters of genius may be attained by knowledge and an attention to the principles of combination.

The opinion of Dr. Reid, that men are very much on a level with regard to mere judgment, when we take that faculty apart from the apprehension or conception of the things about which we judge; so that a sound judgment seems to be the inseparable companion of a clear and steady apprehension; is certainly true, if it means only that the data having been ascertained as correct, a right inference will probably be drawn, while from wrong premises a correct cannot, though a logical conclusion may be educed. To have ascertained the data correctly is itself a proof of judgment, and as judgment may be stiled only a *third clear apprehension*, it may be supposed likely to exist if we allow two or more to have preceded. That indistinct notions of the premises are among the most frequent causes of error in

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judgment we readily allow, but that wrong conclusions from right data are not and may not be frequently drawn, we cannot be so absurd as to maintain. The difficulty of decision when much knowledge has been acquired, will, indeed, be allowed to be less in degree than the acquisition of so much knowledge as shall fit us for judging. At least the exercise of judgment to some extent is habitual to the most uncultivated of mankind, while the attainment of much knowledge is within the reach of but few. After all, the same constitution of mind and body which favours the clear and steady apprehension, will contribute equally to the vigour and excellence of judgment.

No quality or process of the mind has been subject to more discussion than genius, and upon no topic have so opposite opinions been delivered with all the zeal of conviction and the impatience of contradiction. While some have utterly decried it, others have not only maintained its separate existence, but have found themselves unable to explain its wonderful effects otherwise than by the inspiration of divinity. Nor has the conclusion with regard to its real definition, in which all parties seem now to be agreed, at all staggered the faith of the advocates for its divine origin.

That men do wonderfully differ in respect of genius is undoubtedly true, but as this difference is explicable upon other more manifest and evident causes, we are not warranted in assigning it to a divine interposition. In the first place, if it be the facility of making new combinations, as is generally allowed, it will surely be granted, that in this, as in other cases, *facility* may be acquired by habit; and that it is, in fact, nothing more than the consequence of habit. In the second place it will, we trust, be granted also that no combinations can take place if the mind is perfectly destitute of ideas, and that in proportion to the number of ideas acquired, the means of combination will likewise be increased. These things being granted, we explain the whole of genius without any reference to unevident principles. When considering the subject of motives, we shall shew what it is which induces action, and which operating here as elsewhere, directs and gives energy; and we shall also shew hereafter that judgment is a necessary ingredient in genius, as without it its combinations will be only those of madness or idiocy which none ever dignified with the name or quality of genius.

That, according to this definition of genius, 'a man of genius is no more than a man of active imagination; and

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though both terms are more usually appropriated to literary eminence, yet if we take them in this sense, the inventor in mechanics, in mathematics, agriculture, or any of the useful arts or pursuits of life, is as much entitled to the appellation of a man of genius and imagination as the poet and orator,' is undoubtedly true. The difference of the intellectual exercise is not of kind, but of degree and object, and the degrees will be numberless according to previously acquired knowledge and exercise. The laws by which fame is regulated are not matter for this place, but it is evident that the same applause will not attach to every different operation of genius. It will depend partly on the choice of subjects, and partly on the degree of exercise required. The higher departments and fields are not only more celebrated on account of the superior value of their objects, but of the greater number of ideas required, and a greater apparent difficulty of combination.

That genius should have been, at first sight, mistaken for the effect of inspiration, may be readily explained from the circumstances of its very nature. The progress of genius is unmarked: its glory is to lie concealed. It delights in no boastings, and so far has learnt to appreciate the end, as to make no vain and frivolous clamour in respect to the subordinate means. Its view is fixed on some forward object of pursuit, after which it aspires in silence, that its purpose may not be defeated by the interruptions of idle curiosity, or the intrusion of expectation. It listens rather than communicates, solicits no notice, and implicates no one with itself. The plant which had been hid from the eye of the world and protected against injury, being fully matured, at once unfolds its brilliant blossoms and opens the source of future admiration and applause. An unexpected combination of beauties meets the eye of the beholder, an effect appears, for which no evident cause can be assigned, a difficulty which seems to warrant the immediate interposition of a Deity.

To the circumstance that genius feels little interest in all the pomp and importance of detail, which it considers only as subservient to some higher object, may be, in part, ascribed the cause of a certain portion of infelicity, which, perhaps, always accompanies genius. The ideal and visionary end, if ever, is, at best, seldom attained, while that which is to the great herd of mankind a source of all its happiness, to this temperament appears contemptible and incapable of conferring enjoyment. While it entirely neglects these several means of happiness to others, and seldom attains its own object, this object itself, when attained, seldom really

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is what it appeared at a distance. Disappointment must continually accompany invention in the attainment of its supposed and ideal happiness. Not to say that among the several combinations formed, some must be in themselves positively injurious to happiness, and destructive of that equanimity which is essential to its existence. If from the earliest infancy it were possible to place the associations under their proper limitations, the man of genius would have infinitely the advantage over the man of mere taste; but as things are circumstanced, we must allow the preponderance of enjoyment to that kind of imagination, which is confined to a ready comprehension of new combinations when suggested to it, and does not extend to the original formation of such combinations. It would form a most interesting and original subject to trace happiness through all its means in their relation to the comparison formed by imagination and memory between past occurrences and future prospects. The result would, perhaps, be that the whole of happiness, as founded on content and hope, is derived from an agreement between our present situations and prospects and those which the general sentiment or impression acquired from education and habit has taught us to prefer. In consequence of the very limited powers of man, invention is much more easily exhausted than the examination of details, consequently the acquisition of abstract knowledge is of much more rare occurrence than of individual information. An endless variety of objects offer themselves to him, whose pride and gratification rests only on particular instances without a further object of ambition. The picture fancier, mineral collector, florist, botanist, &c. without much effort or difficulty, still finds new and sufficient materials for the exercise of his peculiar taste. His prevailing passion may be gratified on a thousand occasions, and the pursuit after new objects is unattended with that severe anxiety which generally attends the eager investigation of truth.

'It is justly observed by Dr. Reid,' says Mr Scott, (p. 231,) 'that simple apprehension, though it be the simplest is not the first operation of the understanding: and instead of saying that the more complex operations of the mind are formed by compounding simple apprehensions, we ought rather to say that simple apprehensions are got by analyzing more complex operations. It is generally allowed that we cannot conceive sounds if we have never heard; nor colours if we have never seen: and the same thing may be said of the objects of the other senses. In like manner, we must have judged or reasoned, before we have the conception, or simple apprehensions of judgment and of reasoning.' (Essay IV. on Intellectual Powers.)

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It appears to us that in this passage Dr. Reid has throughout confounded the power of the mind with the object of that power, the faculty of acquiring notions with the notions themselves. No one could for an instant suppose that the more complex operations of the mind were formed by compounding *operations of one kind:* by combining a thousand sensations, for instance, it is infinitely clear that we never can form judgment. It is surely ridiculous, therefore, to say that judgment, combination, &c. (allowing even, what is very doubtful, that the act itself of judging and combining may be called complex) are formed by compounding a *number* of *simple powers,* which exist in every mind under the name of *apprehensions.* By combining one hundred ideas of the colour blue, it is equally manifest that we can never form these faculties, and by specifying more than one apprehension, not the faculty itself but its results seem to be involved. Simple apprehension appears to us, in its usual and acknowledged meaning, to be the earliest as well as simplest faculty; but it does not follow from hence that all the objects to which it may extend should have been presented to it at once. Of the existence of many of them we acquire no knowledge till very late in life. It certainly furnishes no objection to its early existence that we have no apprehension of judgment and reasoning till we have judged and reasoned. Here we have only the application of this power to an instance which must necessarily appear later than many others.

In the controversy relative to belief as accompanying or not accompanying conception, much confusion has arisen from the obscure and indistinct notions attached to the word, belief. Perception, says Dr. Reid, is attended with a belief of the present existence of its object; memory with a belief of its past existence; but imagination is attended with no belief at all, and was *therefore* called by the schoolmen *apprehensio simplex.* Now it is evident that belief as here explained extends to three objects, time, existence, and attributes. These three are, then, the subjects of belief, which is itself, as before said, only a knowledge to which the mind cannot refuse its assent, without any reference to the source from whence it is derived. Is it asked with regard to conception whether a belief of time, existence, or attributes, be conveyed? If it be meant that the mind acknowledges the object as really existing before it, and as being in every respect similar to, and with all the evidence of objects of sense, as, by the definition of the term no such knowledge is

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or can be imparted, we clearly involve a contradiction, by supposing that such a belief exists. If it be meant that no notion of time is conveyed, the account falls short of what is implied in the definition, which alludes to absent objects, or such as having been present are now past. If it be meant that there is no belief of attributes, what other knowledge or notion of any object can, we would ask, be acquired otherwise than of attributes? and if attributes be admitted, how can they be imagined without existence present or past? Belief, then, of *various kinds*, seems to accompany conception, and, as we are much inclined to identify memory and conception, we may, perhaps, say the belief of a past existence. There is certainly so strong a belief of resemblance with past objects as to furnish a certain ground of action. A painter calls up his conceptions, or, as we should say, the objects of his memory, and paints a picture. Upon the principles of '*common sense*,' it ought to be allowed, that he paints from memory, which is the common term used upon this occasion. In this sense it is evident that a belief of the past may as well accompany conception as memory. The idea of time, however, does not generally seem to enter as a part of the knowledge communicated by and necessarily included in memory, but as rather a separate subject for its exercise.

In this controversy much confusion has, likewise, arisen from the abuse of the term conception, as synonymous with imagination. Of the *compound* of imagination no belief of real existence past or present can possibly arise, unless these compounds have been, as they must have been, really objects of the senses either immediately in their parts, or in their whole, through the medium of art. The instances adduced by Prof. Stewart, in favour of belief as accompanying imagination, certainly do not apply. The states of madness and dreaming, as Mr. Scott justly observes, furnish no conclusion as to the natural and sound state of the mind; and, though we reason accurately enough with regard to the supposed existence of a separate power, yet we reason not as to its real state in combination with memory, comparison, and judgment, and as corrected by the evidence of the senses. So that it is, in fact, not imagination as it exists in the mind, with respect to which Professor Stewart's conclusions are true. A person in the dark (an instance to which Mr. Scott makes no reply) is, likewise, in some respects similar to one mad or dreaming. Reason and the evidence of sense cannot under these circumstances correct the errors of ima-

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gination. Fear, according to Solomon, is the desertion of the powers which reason supplieth. We certainly, however, agree with Mr. Stewart in thinking, that in proportion to the exclusion of reason, and to the prevalence of imagination, as in the states of madness, dreaming, reverie, &c. will the belief in real actual existence, and present sensation be greater. That belief does attend the combinations of madness is clear, because, as Mr. Stewart says, we believe in the conclusions drawn from these false premises, and act upon them consistently. This is allowed by Mr. Scott, who, however, offers a different explanation of it from that which Professor Stewart has given.

'The phenomena,' he observes, 'rather arise from the involuntary obtrusionand spontaneous flow of the train of thought; which is not properly an immediate exercise, either of conception or imagination, but a consequence of the previous exercise of those powers, and of the faculty of combination, or association, by which our various conceptions are successively suggested to the mind.'

This explanation, however confused and feeble, has not, as might have been expected, even the merit of originality. It evidently has its origin in that 'mimic fancy,' which has tended to depreciate the metaphysical talents of our illustrious Milton, in the passage where he describes the powers of the mind:

> In the soul
> Are many lesser faculties that serve
> Reason as chief. Amongst these Fancy next
> Her office holds; of all external things
> Which the five watchful senses represent
> She forms imaginations, airy shapes,
> Which Reason joining or disjoining, frames
> Our knowledge or opinion, then retires
> Into her private cell where nature rests.
> Oft in her absence mimic fancy wakes
> To emulate her, but misjoining shapes
> Wild work produces oft, but most in dreams,
> Ill matching deeds and words long past or late.

Professor Stewart's arguments in favour of belief as accompanying conception derived from the instances of several optical deceptions, as of a lighted candle suspended in the air, a dagger which seems to approach us, and many similar cases, are certainly not relevant. These are matters not of conception, but of sensation or perception. The whole effort of the artist consists in producing such a resem-

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blance to real objects of sense as to *deceive* the *senses*. Now it is allowed that conception is not exercised on objects of present sensation. If conception acts here at all, it can only be in the comparison made between past and present sensations, which is, in fact, the office of memory. It is a singular qualification of his former opinion which Mr. Scott has admitted, when he says, 'but although we deny belief, however transient, to be an inherent acompaniment to the faculty of conception or imagination; yet belief may be, and very frequently is, attached to *certain operations of imagination*, which are then mistaken for realities, and produce as remarkable effects upon the individual, as if they were the very things they are mistaken for. The facts of this kind, which are both *numerous and well established*, furnish some of the most singular, and, at the same time, inexplicable phenomena of the human mind.' In our opinion these certain operations of the imagination are for the most part fallacies of perception, or actually operations of the senses. Much, however, still remains to be examined and explained on this curious and interesting subject.

Memory. In reading Mr. Scott's definition of memory, or that faculty by means of which we have an immediate knowledge of what we have formerly perceived, felt, or thought, we are again obliged to revert to the opinion that neither this nor any other definition distinguishes it from conception, and that, allowing the greatest latitude of difference, they are in fact only to one another in the relation of a part to the whole. We are again obliged to ask, is conception not an *immediate* knowledge of any of these subjects? What is the difference between representing to the mind the objects of any of our faculties, or, as Professor Stewart defines it, forming a notion of an absent object of perception, or of a sensation which it has formerly felt, and having a knowledge of what the mind has formerly perceived, felt, or thought? Are not perception, sensation, consciousness, &c. described as faculties? and are not the objects of those faculties, what the mind has formerly perceived, felt, or thought? Is it intended by the *immediate* knowledge which memory is supposed to convey, to distinguish it from conception as having only a mediate or distant knowledge?

As, however, we cannot, under these circumstances, admit the propriety of this distinction, we are disposed to establish another which appears to us not to have met with sufficient attention, though it seems to be properly founded on the real difference, which exists between memory and recollec-

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tion. By the former we would understand only the faculty of keeping for subsequent use the knowledge derived from our other powers; and by the latter, the facility or power of calling it into use when required, by means of association or certain pre-established relations. Keeping this in view, we proceed to examine some subjects nearly connected with it.

'The evidence, or belief, of past existence,' (says Mr. Scott, p. 276), 'which always accompanies memory, forms one important distinction between that faculty and the power of association, or combination, into which some have been inclined to resolve all the phenomena of memory. The suggestions which are made by the faculty of association alone, impress us with no belief of their reality. In fact, the very materials upon which they are employed, if not supplied by the immediate perception of the moment, must be furnished by the memory, or that faculty which enables us to treasure up past knowledge. Thus the power of association, in its most usual exercise, presupposes the power of memory; and when during the spontaneous flow of the current of thought we recognise a combination of which we had formerly been conscious, and distinguish it from one newly formed, this necessarily implies an exercise of a faculty which can distinguish former knowledge from new, which is not an attribute of the faculty of association, but of the memory alone. "It is surely possible," says Mr. Stewart, "that our thoughts might have succeeded each other according to the same law as at present, without suggesting to us at all the ideas of the past; and in fact, this supposition is realized to a certain degree in the case of some old men, who retain pretty exactly the information which they receive, but are sometimes unable to recollect in what manner the particulars which they find connected together in their thoughts, at first came into the mind; whether they occurred to them in a dream, or were communicated to them in conversation." 'In such a case as this,' continues Mr. Scott, 'we have an example of the power of association operating without any aid from the memory.'

If the distinction already hinted at be admitted, it will not be difficult to understand how it has happened that some have been inclined to resolve all the phenomena of memory into association, nor to discover how far their supposition is accurate. To talk of the suggestions which are made by the faculty of association alone, is, in our opinion, to talk of what does not exist, as no combination can take place without that faculty which enables us to treasure up past knowledge. There is no association so simple as not to stand in need of this power. Even in the suggestions supplied by the immediate perception of the moment, however swiftly such perceptions may succeed one another, memory is still required. That association does not exist alone

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without memory is clear from the circumstance, that in the description of real scenes, no two persons form the same notions, each combining, from what himself has seen, new pictures absolutely different from the truth. As then association and its compounds are derived from memory alone, a belief of existence in the parts must, if we reflect, arise; if we do not reflect, it is no more conveyed, than the belief of time itself is conveyed by memory, unless the attention has been specifically directed to it as a distinct object. 'In fact,' says Mr. Scott, 'the very materials upon which *they* (the suggestions made by the faculty of association) *are employed*, if not supplied by the immediate perception of the moment, must be furnished by memory.' These then are evidently considered as the two sole sources of association, viz. sensation and memory. Is it, however, implied as a necessary consequence, that a faculty acting by means of two other faculties which are accompanied by belief, should itself be without belief? This, '*in fact*,' seems to be an illustrious example of inconsequence.

The instance offered by Prof. Stewart does not, in our opinion, furnish an example of the power of association operating without any aid from memory. To retain information received is, according to our view of the question, to be furnished with memory. Neither does the instance seem to realize the supposition that preceded it; for, though the particular time be not remembered, the general idea of the past accompanies this instance as much as it does any other instance of memory. This is, at most, but an example of imperfect memory, in which, upon principles to be explained, attention was less directed to external and surrounding circumstances, than to the novelty of the information. Hence this alone could be retained, the rest never having been an object of any of the faculties.

The cause of the apparent decay of memory in old men, and that peculiarity with which it is accompanied, namely, a complete and minute recollection of the events of an older date and the occurrences of early life, appears to us to be satisfactorily explained by this fact, that in youth the mind was taken up with external circumstances alone, while as it grew up, the collected objects of experience and reflection drew much of its observation from the things around it to those within. During these later periods of life, outward objects having for the most part lost their interest and the attraction of novelty, the mind finds new employment in the perception of those objects which have been

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more peculiarly denominated the objects of consciousness. Time, place and person, are in the instance of old men unassociated with the more abstract subjects of their speculation.

'Dr. Reid,' says Mr. Scott, 'has clearly pointed out the fallacy of Mr. Locke's doctrine, which derives the notion of duration from a contemplation of the interval or distance between two ideas which we have acquired successively. As these ideas must, by the supposition, be both present in the mind at once, the idea of succession, or of time, is by no means necessarily included in the distance between them, unless we call in the aid of memory, which informs us that we acquired the one idea before we acquired the other.' P. 289.

These observations appear to us to furnish no objection to Mr. Locke's doctrine, which, as far as it goes, still appears correct. We deny, moreover, that memory, which, as implied in its definition, can only supply us with a knowledge of past occurrences, is of itself able to convey the notion of time: some present perception, conception, notion, or whatever name may be assigned it, being, as Mr. Scott supposes of both ideas, absolutely necessary to the production of this effect. Memory is certainly necessary, but Mr. Locke does not exclude it. On the contrary he talks of two ideas acquired successively, and as one of these is necessarily past, he must imply the presence of memory in the idea of that succession. The notion of time is certainly derived from the observations of successive facts in a manner analogous to that of distance in visible objects. Where no ideas intervene between two given points, as in a sound sleep, we obtain no idea of time; and this includes that ignorance of the passage of time which occurs when our thoughts are completely occupied. Malebranche's idea, that in consequence of the number of objects which successively occupy its attention, the short day of a butterfly may appear as long as the most protracted life, is ingenious and illustrative; but unless we suppose it to be endowed with memory and reflection, we cannot imagine it to have any idea of time at all.

'The prejudice that a great memory is scarcely compatible with that acuteness of parts denominated genius, is,' says Mr. Scott, 'entirely without foundation; and memory seems even to be necessary, in its utmost perfection, for those happy exertions of intellect which confer immortality upon their authors. If we look around us at those individuals who have acquired eminence as men of genius, or examine into the endowments of those who have formerly been

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famed for their intellectual exertions, we shall uniformly find, that a retentive and capacious memory formed the basis upon which their literary fame was reared.' P. 293.

It would have been candid to state how far the common observation is true, to which an allusion is made in this place, and on what that observation is founded. That, according to the homely proverb, 'great wits have short memories,' is true to the full extent of its usual application; and absence of mind is as certainly an accompaniment of genius. We allude here only to those external and ordinary circumstances in which the mind finds no interest, and to which it is consequently inattentive.

In the case of genius, phenomena only affect as they serve to assist those new combinations which it is the peculiar province of genius to form. In such as are forming no such combinations, and have no external objects to occupy the mind, the retention of every trifling circumstance of time, place, and person, must be observable, if memory and the senses be perfect. Shortness of memory is then, generally speaking, indicative of genius, while the brilliant memory of trifles as generally marks a shallow and unreflecting mind. We are, therefore, much inclined to question the position that men of genius uniformly possess a capacious memory, not only from theory, which would render it probable, but from facts, of which innumerable instances might be adduced to disprove the capacity and extent of memory in great men, when unassisted by numberless artificial means, which are not evident.

'It is matter of the most familiar observation,' says Mr. Scott, 'that we must be attentive to any thing which we wish afterwards to remember; that is, we must diligently exert that peculiar faculty of which it is an object, whether it be perception, sensation, consciousness, abstraction, or any other. In this exercise of attention, a due exertion of the faculty of conception, which, as already observed, forms an ingredient in almost every mental operation, is of the greatest consequence.'

All that is implied here, and in the former illustration of his opinion, is, that in order to remember, we must remember. In order that we may carry a hundred weight, we must carry a hundred weight. In order that we may retain, it is not necessary that we should apply attention, but that we retain to the utmost of our power. To such consequences are we reduced by rejecting attention. Though, however, like Mr. Scott, we affect to despise its assistance, let us continue to employ it on every occasion, and fancy, at least, an interference

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which seems to take place, and which will nominally explain many phenomena. Much still remains to be investigated on this subject. It is probable that attention itself disproves nothing which may be adduced against the existence of the will, and that the phenomena furnish only another, and a strong illustration of the influence of motive and necessity.

Reasoning. Our author considers reasoning and judgment as differing only in degree, and comprises both under the title of Reason, or 'that faculty by which we are made acquainted with abstract necessary truth.'

We have already suggested the probable necessity of introducing comparison as a distinct and active power of the mind. That this is necessary to judgment or reason, under whatever definition we consider it, will perhaps appear manifest; whether, namely, we consider it as above defined by Mr. Scott, or with Locke, as the ascertainment of the agreement or disagreement of ideas, or with Dr. Reid, as that act of the mind by which one thing is affirmed or denied of another. For what analogy or connection does there exist between the comparison made in order to ascertain the truth, and the inference ascertained by judgment (which is so far the truth), so as to warrant their being compounded into a single faculty?

The definition which Mr. Scott has advanced with diffidence does not altogether appear correct, as it implies too much, or the absolute truth of the inferences of reason, which we cannot admit as being necessarily discovered. Reason as a faculty may be exercised equally well on false as on correct data, and then the conclusion is likewise false. Notwithstanding the inaccuracy of the data, the process of inference may, it is true, be still the same, but it is also evident that the truth derived from reason, is, at best, only truth in relation to the premises; and hence we should, perhaps, be more correct in calling it the power of inferring *relative* necessary truth.

From the difficulty of ascertaining data as entirely correct, (which must be less in proportion to our larger experience and acquaintance with nature,) it appears to us that the belief derived from what are called necessary truths, or such as result from reason alone to the exclusion of all first principles, must be necessarily less strong in degree than any other. This distinction, however, between contingent and necessary truth, we are disposed to treat with as little respect as we have treated that between the primary and secondary qualities of matter. That the evidence of many contingent

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truths, as those, for instance, derived from sensation, must be capable of producing greater belief, than such as proceed from the uncertain foundations upon which judgment is frequently established, must *à priori* appear evident. We are inclined, likewise, to deny, and it is only necessary to prove this circumstance, in order to disprove the distinction, that the opposite of those contingent truths can be conceived as possible. In the instance of perception, for example, can it be conceived that the sensation of softness can be conveyed by that particular arrangement of matter and by that modification of sense, which at present gives us the notion of hardness? It seems to be as necessary an inference that hard substances shall feel hard as that two and three cannot make four. What are the *truths* of perception, memory, &c. and what is the meaning of belief? Can the contrary to the only belief derived from a particular evidence be conceived possible, otherwise than by a new arrangement of our faculties?

The evidence of reason, then, generally speaking, is less to be relied on than that of the other powers; and upon a conviction of this circumstance is chiefly founded the difference we every day observe between the man of real knowledge and intelligence, and the mere sciolist. The belief of the former in the accuracy of his own conclusions is not absolute. He acts upon them, it is true, because he knows that action must proceed upon what appears to be the best; but, knowing likewise the fallacies to which we are liable in our judgments, he suggests them with reserve and diffidence. To the latter his opinions communicate all the confidence of demonstration, and he asserts them, as he believes them, to be incontrovertible truths.

In making every kind of belief the result of judgment alone, in contradiction to his own and every other system of intellectual philosophy, Dr. Reid has certainly fallen into an error which is as extraordinary and unaccountable, as its consequences are absurd. The fact, however, itself, and the wonderful confusion which must result from such a supposition, furnish a strong illustration of the little acquaintance we as yet have with the human mind, and of the insurmountable obstacles which the circumstances of our present ignorance, place in the way of any accurate arrangement of its principles.

(To be continued.)

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ART. IV.—*Sermons on various interesting Subjects, by the Rev. Joshua Morton, Vicar of Risely, in the County of Bedford, and Chaplain in Ordinary to his Royal Highness the Prince of Wales. Vol. 2. 8vo.* Mawman. 1805.

WERE it part of our province as reviewers, to be of counsel to authors, before the submitting of their works to the press, we should very often be tempted to advise a total suppression, or a nine-years delay. But since this cannot be, we often experience a painful perplexity, especially where works which would have called for a sentence of delay in private, appear before us demanding our open and public opinion. Such works as these having nothing very decisive in their character, our minds are detained in an uneasy state of suspense, by opposite and contending considerations. If our judgment be severe, so far as that judgment has influence, we withhold a book from the hands of our readers, which might perhaps be the means of conveying salutary instruction to their minds, or might at least engage an hour which would otherwise have been unprofitably and idly spent. If our sentence be favourable, besides several other bad consequences, we send our readers to occupy portions of their valuable time, in a way productive of very inferior advantages, which might have been employed in secret meditation, or in holding converse with those sages from whom they might derive innocent delight, and instruction in true wisdom.

We feel some portion of this perplexity, when we are now called upon to make our report respecting these sermons of Mr. Morton. We believe, therefore, that we cannot do better, than to specify as correctly as we may, the merits and the faults of their author, and leave the further decision to the discretion of our readers.

We are enabled then to say very justly, and we say it with much pleasure, that Mr. Morton is not a dull writer, that his ideas flow in a ready and lively way, that he writes with fluency, and expresses himself with ease, that his principles are good, and that he will not instill many very important mistakes or errors into the heads or the hearts of his readers. So much for his praises. We do not know that we can honestly go any further.

Were we to proceed next to state what Mr. Morton's sermons *are not*, it would be necessary to say, that they do not excel in displaying any minute or profound knowledge of

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the human heart, nor much scriptural learning, nor great skill in theology, nor much power of eloquence, nor an intimate familiarity with the best methods and models of composition, &c. &c.

But, not to dwell longer on this negative division of our critique, we must proceed to point out some particulars in which these sermons *are*, what they *ought not to be*.

In his preface, Mr. Morton informs us that they are characterised by a 'studied plainness and brevity.' To make *short* sermons valuable and interesting, especially in the perusal, requires very extraordinary powers. It is this brevity, into which our preachers in these days suffer themselves to be cramped and confined, which has a very baneful influence upon their discourses, and contributes greatly to render them the shapeless, unsatisfactory, unprofitable, unmeaning things, which modern discourses, even from the hands of men of talents, so almost invariably are. From this 'studied brevity' we are willing to believe that Mr. Morton's Sermons must have suffered much. Many of them seem to us to possess neither beginning, middle, nor end, excepting what they derive from the printer. They are fragments suspended upon nothing.

For 'plainness' in pulpit eloquence, for genuine plainness and true simplicity, we entertain the most heartfelt and profound reverence. But Mr. Morton's plainness is such as is not without the accompaniment of many things which render its character questionable, and greatly detract from our respect. It is a plainness which is not content without the aid of false finery.

'Trace the divine goodness like the winding stream, passing through the fertile vale of types, prophecies, and promises, until it pours itself on a guilty world through the precious blood of the Son of God.' P. 8.

'Of what importance then is the soul—how anxious should we be to secure its happiness! Compared with it every other object becomes trifling as the gossamer, and diminutive as the mote which floats in the beams of the great source of light.' P. 39, 40.

'When we consider him as possessed of that stupendous power which formed the universe, who, by his word, spake unnumbered worlds into existence; who, by his fiat, fixed the glorious orb which constitutes our day, fixed him in the midst of that immeasurable space which our eyes penetrate in vain; who placed the Moon to receive some of his splendour, and to reflect, in borrowed majesty, his refulgent rays to cheer our nights; whose almighty word studded the

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expanse of heaven with innumerable stars, to impress us with the ineffable glory of that place, where resides the King of kings, and Lord of lords.' P. 75, 6.

It is a plainness further, which is too much disgraced by harsh and obtrusive familiarity, by coarseness of demeanour, and by bathos both in sentiment and language.

'Happy will it be for those who will then be able to say with confidence of a gracious acceptance.—*Here I am: Jesus Christ, my surety,* shall answer for me.' P. 34.

'Your serious aspect, the solemnity of your deportment, your religious conversation, proclaimed you a *candidate of the first order* for the kingdom of heaven.' P. 37.

In the fourth sermon, speaking of the effects of the fall, the author thus expresses himself:

'The deep wound inflicted on our nature by sin, may be compared to a *severe fracture in the head,* it has rendered us insensible in exact proportion to the greatness of our danger.' P. 43.

'Death will strike you in the midst of your tyranny; you will be stripped of the imperial robes you have thrown over your crimes; you will descend to the grave with the execrations of the world on your head; and *dirt* to *dirt* will close at once your career of false glory, and the mighty wickedness of your usurpation.' P. 90.

The seventeenth discourse opens with 'a lame and impotent' estimate of the value of the holy scriptures.

'The study of the holy scriptures is *at once useful and salutary;* they open to the *mind accustomed to weigh causes and consequences, some weighty truths.*' P. 207.

It is, however, no more than our duty to state that, notwithstanding the above objections, this volume contains many proofs that Mr. Morton has powers, which, by long time and great industry might produce good fruits.

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ART. V.—*An Address to the British Public on the Case of Brigadier-General Picton, late Governor and Captain-General of the Island of Trinidad; with Observations on the Conduct of William Fullarton, Esq. F.R.S. and the Right Hon. John Sullivan. By Lieutenant-Colonel Edward Alured Draper, of the Third Regiment of Foot Guards, formerly Military Secretary to the late General Grinfield in the West Indies.* 8vo. Budd. 1806.

ART. VI.—*Evidence taken at Port of Spain, Island of Trinidad, in the Case of Louisa Calderon, under a Mandamus by the Court of King's Bench, and directed to the Lieutenant-Governor; with a Letter addressed to Sir Samuel Hood, K. B. late one of the Commissioners for the Government of that Colony. By Colonel Thomas Picton, late Governor and Captain-General of the Island.* 8vo. Budd. 1806.

IN the year 1794, Thomas Picton, the late governor of Trinidad, then a captain in the 75th regiment, embarked for the West Indies, where General Vaughan, the commander in chief in that quarter, soon after made him his confidential aid-de-camp, and gave him a majority in the sixty-first. He afterwards appointed him quarter-master-general. In the year 1796, at the particular request of Sir Ralph Abercrombie, Colonel Picton accompanied that distinguished officer in his expedition against St. Lucia; when the general signified 'that all orders coming through Colonel Picton should be considered as the orders of the commander in chief.' In the year 1797, Sir Ralph Abercrombie attempted and accomplished the conquest of Trinidad, when he appointed Colonel Picton governor of the island. When the Colonel went to make his acknowledgments for so distinguished a mark of confidence and favour, Sir Ralph replied, 'Colonel Picton, if I knew any officer, who in my opinion would discharge the duties annexed to this situation, better than you, to him I would have given it; there are no thanks due to me for it.' The island at this time seems to have been filled with pirates and brigands of every description, and to have been the common receptacle of all the vagabonds in that part of the world. In the laws of Grenada, passed in 1784, we find it stated that Trinidad 'holds out a retreat for fraudulent debtors and stealers of slaves, where no redress or justice can be had;' and the same laws enacted 'that persons coming from Trinidad shall give bond on their arrival in 1000l. sterling to be of good behaviour

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and if such bond is not given, such person to be declared a vagabond, and without any other proof than that of usual or frequent residence in Trinidad, to be committed to gaol.' Don Christoval de Robles, an old gentleman, who for nearly half a century had filled, with high reputation for honour and integrity, the principal situations in the administration of Trinidad, and whom Colonel Picton requested to supply him with such information as might be useful to him in his new and arduous situation, gave this account of the inhabitants, and this advice to the governor. 'The population is mostly composed of refugees and desperate characters, who have been implicated in the rebellions and massacres of all the neighbouring islands; their principles are incompatible with all regular government, and their inveteracy to your nation is irreconcileable. The timidity of the former government suffered their crimes to pass unpunished, and at your arrival they were actually masters of the island. These people are now apparently quiet; but they are the more dangerous, as they are only waiting for a favourable opportunity to shew themselves. They are studying you and your garrison. If you do not give an imposing character to your government before the climate diminishes the number of your soldiers, your situation will become alarming. If these men do not fear you, they will despise you, and you may easily foresee the consequences,' &c. Such were the circumstances in which Colonel Picton was placed, and such were the people whom he had to govern. Much vigilance, vigour, and address were therefore obviously necessary to preserve his authority, and to secure respect to his government, nor does it appear that Colonel Picton was deficient in any of the qualities which his situation demanded. He had only a force of about 498 men fit for duty, to controul and awe a lawless and mixed population of near 20,000 persons; nevertheless it appears, that, under his administration, peace was maintained, and the prosperity, the culture, and the general resources of the colony increased. The disposition of the inhabitants, and the state of the island, were undergoing a gradual amelioration, when in the year 1802, during Lord Sidmouth's administration, the government of the island was put in commission. Three commissioners were appointed, Colonel Fullarton, Colonel Picton, (then governor and captain-general of the island,) and Commodore Hood. Colonel Fullarton, who was named first in the commission, arrived in the island in January, 1803, and Sir Samuel Hood on the 22d of February following. As might be expected, a cordial union and co-operation did not long

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continue among the commissioners. Indeed, Colonel Fullarton had hardly been two months in the island before the secret jealousy between him and Colonel Picton proceeded to an open rupture. Sir Samuel Hood, the other commissioner, sided with Colonel Picton, and seems to have considered Colonel Fullarton's conduct as highly reprehensible. On the 24th of March, 1803, Colonel Fullarton brought forward that charge against Colonel Picton, which has lately been tried in the court of King's Bench, and greatly interested the attention of the country. The principal circumstances of the case, which gave rise to the charge, were as follow: Pedro Ruiz, an industrious trader at Port of Spain in the island of Trinidad, had accumulated a sum of money to the amount of 450l. sterling. Of more than 400l. of this sum, which was his all, he was robbed one evening when he was from home. Louisa Calderon, a woman with whom he cohabited, was in the house at the moment the burglary was committed. Various persons deposed that they saw Carlos Gonzales speak to Louisa Calderon at the street door, then go round to the back door, next the sea, and enter the house by a narrow passage, just before the robbery was committed. When Pedro Ruiz returned home, he found his trunk at the door of his chamber, with the lock broken and his money gone. A man bedridden in a chamber adjoining to where the trunk was broken open, declared that, as he lay in his bed, he saw Carlos pass by the narrow passage and immediately afterwards heard the lock of a trunk broken, and then saw Carlos go out under cover of the evening at the time mentioned by the witnesses. Louisa Calderon and Carlos Gonzales were accordingly apprehended, on suspicion of having committed the robbery. They were severally examined; and on her second examination, Calderon confessed that she had, for a considerable time, been carrying on an amour with Carlos, and that she had introduced him into the chamber of Pedro Ruiz at the time mentioned by the witnesses. Carlos himself afterwards confessed the same. Little doubt could remain that these persons were the perpetrators of the robbery; and indeed the evidence that appears to have been produced previous to the infliction of the torture, would probably have been deemed sufficient before any jury in this country, to hang them both. That the accused had stolen the money seemed certain; but in order to discover where it had been secreted, M. Begorrat, the magistrate before whose tribunal the business had been investigated, proposed to inflict a slight degree of torture on Louisa Calderon, to make

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her confess the whole truth about the robbery. The following official communication on the subject was accordingly made to Colonel Picton:

'In consequence of the strong suspicions his honour (Begorrat, the alcalde,) entertains of the mulatto Louisa Calderon, a domestic of Pedro Ruiz, concealing the truth relative to the aforesaid robbery, expressed in these proceedings; and his honour being persuaded that she will discover the truth of the matter by means of a slight torture being inflicted on the said Calderon; and whereas his honour is not invested with power to execute the same, his excellency the governor and captain general of this island must be made acquainted hereof, with the summary of this process, by virtue of this document, that his excellency may determine as may appear to him justice. The usual and requisite forms to be adopted and observed by the notary in this cause. And in pursuance hereof, his honour, thus decreed and ordered, and he signed thereto, which I the underwritten notary attest.

Before me, Francisco de Castro.
(Signed) BEGORRAT.'

The notary proceeded to the governor, and upon being asked in what manner he should give or word the sentence, which was applied for to him by his honour, the said Castro dictated the form and words of the sentence or punishment, as requested, according to law, which was as follows:

'Appliquez la question a Louisa Calderon.

'Apply the question or torture to Louisa Calderon.
(Signed) THOMAS PICTON.'

The torture which was inflicted on Louisa Calderon was what is called 'piqueting.' Her wrists were fastened to a rope which run through a pulley that was attached to the ceiling of the room. She was thus alternately pulled up towards the ceiling and then lowered again, with her foot upon a piquet, which was fixed to the floor. This piquet was stated in the indictment to have been a sharp spike, but from credible evidence it appears that it was a small piece of wood, about five or six inches long, and about one inch or one inch and a quarter square on the top. This species of torture was twice inflicted on the prisoner, and for about half an hour each time. Such is the crime of which Colonel Picton has been accused. And though we think his conduct reprehensible for giving his sanction to this method of extorting evidence by means of any species of torture whatever, (since we know that in most cases, it is full as likely to make the sufferer confess what is false as what is true;) yet we should remember at

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the same time, that tortures much more severe than this which was inflicted on Louisa Calderon, are permitted by the Spanish laws, which were in force in the island of Trinidad, and that Colonel Picton was required in his instructions, as nearly as circumstances would permit, to administer the government of the island agreeably to the ancient laws and institutions, that subsisted in the island previous to the surrender. When M. Begorrat, the magistrate, therefore applied for permission to inflict the punishment of the piquet on Louisa Calderon, in order to further what he conceived to be the great ends of justice, Colonel Picton, in giving his consent, seems to have done what was inconsiderate and blameable; but in doing it he appears to have been guilty of no breach of public duty. He acted rather agreeably than contrary to his instructions. If he shewed too much deference to the solicitation of a respectable magistrate, in whose integrity he confided, and whose knowledge of the laws was superior to his own, yet this cannot, we think, be deemed guilt. For this however, he has been represented as a monster of barbarity, and there is no species of calumny which has been left untried to blast his reputation. We are neither the partizans of Colonel Picton nor the enemies of Colonel Fullarton; but we are friends to truth, and enemies to every species of persecution, and of all the species of persecution to which an individual can be exposed, there is hardly any which is so formidable as calumny. If the island of Trinidad be of any importance to this country, let it be remembered that we are chiefly indebted for the possession of it to the wise, the firm, and well-tempered administration of Colonel Picton. Let us not forget the arduous situation which he had to fill, the difficult circumstances in which he was placed, the ferocious, the unprincipled, and turbulent rabble whom he had to rule; and our censure will then be considerably mitigated. Colonel Fullarton scrutinized every part of his administration with the most unwearied industry, and the most prying vigilance; and, during the whole period, he seems to have found only one specious pretext for a crimination of his conduct. Of this one pretext he has made the most; and has contrived to excite all the more amiable sensibilities of this country, in favour of the charge which he has adduced. Colonel Draper asserts in his preface, that either Colonel Fullarton or his friends used very unjustifiable means to prevent the sale of Colonel Picton's vindication, by the Edinburgh booksellers. He tells us that Manners and Millar, as well as Creech, refused to sell 'A Letter to Lord Hobart from General Picton.' Other arti-

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fices are also stated to have been used to prevent any counteraction of the popular prejudice. If these statements be true, no language can be sufficiently strong to stigmatise such attempts to prevent the defence of an accused person from being heard and known: a good cause does not need the suppression of any particulars respecting it; and a bad one cannot long be supported by misrepresentation, subterfuge, and disguise.

The active methods moreover, which have been taken to prejudice the minds of the populace against Colonel Picton, have an irresistible tendency to make an impartial observer doubt the justice of the accusation brought against him. Mr. Pierre M'Callum, who is a strenuous advocate of Colonel Fullarton, and author of 'Travels in Trinidad,'* in which he has lavished abuse of the most virulent and most horrible nature against Colonel Picton, has since published a cheap pamphlet, which is carefully exposed in every shop-window that is likely to be the resort of the vulgar. To attract notice more effectually, he has prefixed, by way of frontispiece, a painting of what he denominates the unfortunate *young lady* in the act of suffering the torture. She is finely formed and elegantly dressed, her bosom is naked, and every other circumstance added which is likely to awaken sympathy through the medium of the passions. It will not be forgotten that this interesting *young lady* was a menial servant, a prostitute, and a thief.

Before we conclude this article, we will mention the final punishment which was inflicted on Carlos Gonzales and his accomplice *the fair and sensitive* Louisa Calderon, for a crime for which in this country at least one of the parties would certainly have suffered death:

Governor Picton's Decree, August 3d, 1802.

'Duly considered and examined those proceedings, it is hereby declared that the robbery was committed by Carlos Gonzales, according to the evidence and other circumstances expressed in the cause; and in consequence thereof, inclining to equity and mercy, he is hereby condemned to perpetual banishment from this island, to a fine of 1800 dollars, and to pay all the costs of this process; which said fine shall be applied to indemnify Pedro Ruiz: and the mulatta Louisa Calderon shall be set at liberty, and considered to have expiated the offence by the long imprisonment' (she had been imprisoned for eight months) 'she has suffered.

(Signed) THOMAS PICTON.'

* See Critical Review for January, 1806.

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There does not appear to have been any want of clemency in this sentence. During the piqueting, Mr. Garrow represented the sufferings of his melting heroine to have been so great as to produce delirium and to put her life in danger. But it happens, unfortunately for the correctness of Mr. Garrow's statement, that neither during the piqueting, nor afterwards did this much-compassionated lady exhibit any credible tokens of having experienced an excess of suffering. She did indeed once faint or affect to faint, but was immediately recovered by a little wine and water; and only two days afterwards she walked from the gaol to the spot where the robbery had been committed, a distance of about fifteen hundred paces, and afterwards returned to the gaol as if she had not suffered the torture; and whilst on the spot she shewed how Carlos had taken the trunk, brought it to the door, broken the padlock, and taken away the money, and all the while she kept smoaking a segar.

We shall here quit the subject, only remarking that Colonel Draper's pamphlet would have been more approved of by us, if he had employed less asperity of diction and less virulence of abuse. Some of his expressions respecting Colonel Fullarton are too contemptuous; and the language even of an advocate is never so well calculated to make an impression in favour of the cause which he espouses, as when it is tempered with a becoming liberality and moderation.

ART. VII.—*Playfair's Inquiry into the permanent Causes of the Decline and Fall of powerful and wealthy Nations, &c.*
(Concluded from p. 12.)

IN the former part of our remarks on Mr. Playfair's work, we took a short review of the leading permanent causes of the decline of wealthy and powerful nations, and the examples which have been afforded in ancient and modern states of their varied operation. We shall now offer some observations upon those circumstances which are pointed out, though with considerable indistinctness, in the volume at present before us, as the great causes of decay; to which we shall add some remarks on the method which may be the best calculated to obviate the effects of those causes, which really influence the destinies of nations. The application of these and Mr. Playfair's theories to the state of our *own* country, will conclude the observations which we shall make on this subject.

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Mr. Playfair has discussed in as many chapters, eight leading causes of decline. 1. Wealth, as affecting the manners, the education, and dispositions of the people who possess it. 2. The bad education of the great body of the population, arising from increased opulence. 3. Augmented taxation as affecting the industry, the habits, and government of a country. 4. The encroachment of separate and privileged bodies. 5. The unequal division of property. 6. The increased consumption of animal food and monopoly. 7. The increase of the poor. 8. The depreciation of money. It will be easily seen that the majority of these causes are distributable under the great original one of augmented wealth, and to that only they should have been distinctly referred: the remainder will be shewn, without much difficulty, to be either non-efficient or at least neutral.

Mr. Playfair seems to consider wealth as the cause of decline, because it supersedes the necessity of further industry. As soon as a nation becomes rich, in his opinion, it also becomes indolent.

'As necessity was the first cause of industry and invention, from which wealth and power arise, it is natural that, when the action of that necessity becomes less urgent, those exertions to which it gave rise will gradually fall away. Though habit may sometimes counteract this tendency, in the individual, yet, taken upon a general scale, and from generation to generation, it must inevitably take place.'

'It is not absolutely necessary, then, for an individual to conciliate affluence with industry, or, which is the same thing, to preserve one of the effects of necessity, after the necessity has ceased to exist. But if it were possible for a sum of money, or property of any sort, to be given to each individual in a nation, which would be sufficient in the midst of an industrious people to enable him to live in perfect idleness, the whole nation could not become idle. Such a case never can exist, as that of all the individuals in a country becoming sufficiently rich to live without labour. But something approaching towards that state of things actually does take place, when, by the general increase of wealth, the necessity for labour is diminished. The number of idle people is constantly augmenting; and even those who continue to labour do it less intensely than when the operation of necessity was more severe. When a cause is diminished, the effect must in time fall off in proportion.

'With individuals, nature has given very powerful auxiliaries to necessity, which strengthen and prolong its operation, but which do not operate equally on nations.'

'It is a continued and regular exertion, directed to a proper object, that is wanted to obtain wealth; to procure this, it is well to imitate nature, and create necessity.

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'But, in proportion as a nation grows wealthy, that necessity is done away. It is of the art of prolonging necessity, or rather of reconciling necessity with affluence and ease, for which we are going to search, that we may, by that means, reconcile affluence with industry.'

'If we find, then, that the increase of wealth renders the descendants of a particular family helpless, and unable to maintain their place in society; if we find, also, that it gives those portions of a country, which are the least advanced, an advantage over those which are the most advanced, and if we find that the number of indigent decrease most where the wealth is greatest, we surely must allow, that there is a strong tendency to decay that accompanies the acquisition of wealth. The same revolutions that arise amongst the rich and poor inhabitants of a country, who change places gradually, and without noise, must naturally take place between the inhabitants of rich and poor countries, upon a larger scale and in a more permanent manner. Such changes are generally attended with, or at least productive of, violent commotions. Nations are not subservient to laws like individuals, but make forcible use of the means of which they are possessed to obtain the ends which they have in view.'

As our author considers this principle as the 'root of all, that is perpetually operating, that we meet with at every corner and every turning,' it will be necessary to examine upon what foundation it rests. If indeed it were true that the acquisition of property stifled the motive and desire of obtaining more, it could be true only as applied to individuals; but it is perfectly unphilosophical to argue that the same cause must necessarily produce the same effect upon a society of individuals whose passions, motives, and interests, are widely different from those of private persons. This alone is a sufficient answer to the mode of argument of which Mr. Playfair very frequently avails himself. But if we are to consider the acquisition of wealth as producing the same effect on a state as it is presumed to do on an individual, we must not give way to a trifling difficulty of this kind. We must suppose the numbers of the people to continue the *same*, and the average riches of each member to be proportionably augmented; an assumption which it is ridiculous for a moment to entertain. We must suppose, on Mr. Playfair's principles, that the number of poor is diminished; but it is perfectly clear, that the permanent effect of a great augmentation of national wealth after it has taken place, is to increase the number of poor, even beyond the proportion it would bear to the natural increase of the population; and it is somewhat entertaining that Mr. Playfair, in the course

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of this singular chapter, admits the truth of a proposition, which at once destroys the theory which he produces it to support. If poverty occupies a wider space in the face of society, if the number of persons who are operated upon by its powerful stimulus towards the acquisition of wealth, is considerably greater; surely it is the fairest inference, upon our author's principles, that the general progress of the country, and the accumulation of riches, must be rapidly accelerated.

To us indeed it appears totally impossible to account for the decay of wealth by the direct operation of its increase. The causes which lead to its diminution have been before enumerated. They are sometimes purely adventitious, and those which are permanent and necessary are chiefly to be traced to the influence of wealth on the national spirit, by which a people is rendered the less able to protect themselves from external violence, to which they offer a more powerful temptation. We have, however, before attempted to point out one method, in which the increase of wealth in one country has a tendency to accelerate its increase in another, and thus in some degree to effect its own destruction by augmenting the resources and creating the rivalship of its neighbour; and we endeavoured to shew how that was effected by the conversion of the lands of the richer into pasture, and the necessary demand of corn from the poorer country. The increase of the poorer country is further effected by the transfusion of capital from that nation where its profits are small, to that in which they are large; but it is obvious that these principles will only explain the increase of one nation whilst the other remains stationary, and we must have recourse to those which we have described, to explain the absolute decay of the stationary nation. The reasons why the intercourse between two countries is ultimately in favour of the poorer one, are explained by Mr. Playfair in a very clumsy manner.

"In countries that are poor, those who have the selling, but not the manufacturing of goods, are so much greater gainers by selling goods purchased on credit, of which they can keep a good stock and assortment, than in selling from a shop or store scantily supplied with money, that there is not almost any question about either price or quality; there is not scarcely an alternative. In one line, a man can begin who has scarcely any capital, and do a great deal of business; he can even afford to sell the articles he purchases on credit with very little profit, because they procure him ready money; whereas, if he sells an article upon which he has no credit, he must replace it with another, by paying money immediately. The consequence is,

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that while those who sell to the public are poor, the nation or manufacturer that gives the longest credit will have the preference: but this is daily diminishing, for even with the capital of the rich nation itself, the manufactures of the poor one are encouraged; the manner is as follows:

'A at New York purchases goods for one thousands pounds from B at London, which he sells without any profit, and perhaps, at a considerable loss; becauses B gives him twelve months' credit. But A, who has, by this means, got hold of money, as if by a loan, will not lay that out with B, nor let him touch it till the year's end; and, having made no profit by the sale of B's goods, he must turn to advantage the money he obtained for them. According to the situation of matters in the country, and the nature of A's concerns, he will make more or less, but what he makes it is not the business to investigate; it is sufficient to know, that he will lay his ready money out with those who will sell cheap, in order to get by it; that is to say, he will lay it out with some person in his own country. Thus, though the rich nation sells goods on credit at a price which cannot be obtained for them by the purchaser, yet its capital serves to give activity to the manufacturers in the poor country. It is true, that this operation is slow, but it produces an effect in time, and finishes by robbing the wealthy nation of its superiority, obtained by giving credit. It is thus that in all their intercourse, the first advantage is to the rich nation, but terminates in favour of the poor; for whenever equality of prices are the question, and both can give sufficient credit, the poorer nation has the advantage in point of price.

'With regard to rivaling each other, in a third place, the poor nation has the advantage, if the merchants there have the means of paying with ready money, because the price is lower than that of the richer country. If they have not that means, they cannot deal with them, but must wait till they have, by perseverance, and in course of time, come to have the means when the poor nation is certain to enter into competition with advantage.

'But this is not the only way in which the capital of a rich nation is employed in fostering a rivalship in a poorer nation. Were the manufacturers the only persons who sold goods, it would be confined to this; but that is not the case, for merchants, who are the sellers, study only where they can purchase the cheapest; thus English merchants purchase cloths in Silesia, watches in Switzerland, fire-arms at Liege, in preference to laying out the money in England or Ireland; and they will give credit, as before explained, to the nation that wants it.

'In this manner it is, that the capital of a rich country supplies the want of it in poorer ones, and that, by degrees, a nation saps the foundation of its own wealth and greatness, and gives encouragement to them in others.'

It is not in this manner, we apprehend, that the transfusion of capital takes place, but rather by the same method

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in which the industry of towns acts upon that of the country, by the employment of its capital in the cultivation of its lands, either by money lent at interest, or by absolute settlement. But we cannot comprehend how long credits have the effect described. The merchant who grants them will, of course, add to the ready money price of his goods such a premium as will compensate for the trouble and risk of repayment; and if the foreign purchaser is also to lose by their sale, in order to procure ready money, he must make very large profits in order to cover that loss, and also to provide for the premium which he is to pay to the merchant. Besides this, to whom does such purchaser sell? If to the retail dealer, the retail dealer will himself require, upon Mr. Playfair's principles, a long credit; if he himself retails them, the lapse of time in disposing of them will be an additional loss. Mr. Playfair is again in an error in talking of the poorer as the manufacturing nation; for it is clear that the intercourse between the rich and poor consists chiefly in the exchange of the manufactures of the former for the rude produce of the latter people. It is equally erroneous to suppose that the more opulent are undersold in the foreign market by the less opulent country. If that were the case, as Mr. Playfair urges, what will be the situation of his own argument? The manufacturer in the poorer country, purchases the goods of the manufacturer of the richer *at their full price*, not to dispose of them in a foreign market, where he would be undersold by his countryman some little, but to dispose of them in his own market, where he must be greatly undersold indeed: and this he does to convert the money which they procure, into the manufactures of his own country, and thereby ultimately purchases the commodities of the cheaper place at the high price of those of the dearer. This species of economy very far exceeds the meagre refinement of the heroes of Smollett, who buy their laced coats on credit from the taylors, to sell them for ready money to the Jews.

The next permanent source of decline Mr. Playfair attributes to the badness of education, and particularly that of females; and in order to remedy it he proposes the establishment of tutors independent of the will of parents, and a system of public instruction of a compulsory nature. Whatever importance we attach to the education of the body of the people, both as a mean of improving and preserving posterity, we do not consider its defects as a permanent and necessary cause of decline, but merely as a matter of accidental regulation. If we were to offer an opinion on

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the merits of Mr. Playfair's plan, we should declare it to be very harsh and oppressive, without being productive of any better effects than the ordinary system of education, which is adapted to the wishes and inclination of parents; and we are not the less sorry to differ with him on a question of this nature, as we find he disapproves of cultivating in any degree the intellectual faculties of the lower orders, beyond the limits of the trade in which they are destined to be employed.

Upon the general effect of augmented taxation, we have before expressed our concurrence with our author; and in the chapter on this subject, we agree with him in several of his observations, though they are not very original in themselves, or expressed with much clearness or precision.

Mr. Playfair is inclined to consider Mr. Hume's principle of taxation augmenting necessity, as much more operative than he describes it to be, but we are inclined to think that it has been already exaggerated. We quote another opinion of our author on the fine arts, which he considers to be materially injured by the growth of taxation; but if we understand the reasons advanced, at all, they are such as apply to the increase of wealth only.

'Though the increase of taxes, by augmenting the expence of living, and of the necessaries of life, is little felt by the labouring class, their wages rising in proportion; yet a most disastrous effect is produced on the fine arts, and on all productions of which the price does not bear a proportional rise.

'Where taxes are high, and luxury great, there must be some persons who have a great deal of ostentation, even if they have little taste. A picture or a jewel of great value will, very certainly, find a purchaser, but that will only serve as a motive for bringing the fine painting from another country, where the necessaries of life are cheaper, and where men enjoy that careless ease which is incompatible with a high state of taxation.

'When Rome became luxurious to the highest pitch, there were neither poets, painters, nor historians, bred within its walls; buffoons and fiddlers could get more money than philosophers, and they had more saleable talents. Had Virgil not found an Augustus, had he lived three centuries later, he must either have written ballads and lampoons, or have starved; otherwise he must have quitted Italy.

'When Rome was full of luxury, and commanded the world and its wealth, there was not an artist in it capable of executing the statues of its victorious generals.

'Some Greek island, barren and bare, would breed artists capable of making ornaments for imperial Rome.

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'It is an easy matter, in a rich country, to pay for a fine piece of art, but a difficult matter to find a price for the bringing up a fine artist.'

Mr. Playfair's next chapter on the causes of decline, discusses the encroachments of privileged bodies, and particularly those of the members of the law. If under the term of encroachment, is meant the entire separation of one profession from another, we do certainly agree with him that this is generally true, and especially so as applied to the military order, the disunion of which for the popular interests is one of the consequences of the increase of prosperity, and one of the permanent and regular causes of decay. But we cannot discover the meaning, much less the merit of his lucubrations on the administration of our law as it relates to property, which appears to us not the less futile and childish, because it is trite and vulgar.

'United in interest, and constantly occupied in studying the law of the country, while the public at large are occupied on a variety of different objects, and without any bond of union, there can be nothing more natural than that they should contrive to render the business which they alone understand, of as much importance and profit as possible.

'In the criminal law of the country, where the king is the prosecutor, and where the lawyers are not interested in multiplying expense or embarrassment, our laws are administered with admirable attention; though, perhaps, in some cases, they are blamed for severity, they are justly admired over the world for their mode of administration.

'It is very different in cases of property, or civil actions, where it is man against man, and where both solicitor and council are interested in the intricacy of the case. Here, indeed, the public is so glaringly imposed upon, that it would be almost useless to dwell on the subject, and, as a part of the plan of this work is to offer, or point out, a remedy, it may be sufficient, in this case, to go over the business once, and leave the examples till the relief is proposed.'

Does Mr. Playfair mean that the multiplication of legal regulations is the effect only of the chicanery of attornies and the tricks of counsel? Is he of opinion that the expence and delays of law, provided its ultimate decision is governed by impartiality, are of such serious importance as to affect the prosperity of a nation, and work the decay of its resources? For our own part, we look upon the incumbrances of legal procedure and the multiplication of regulations, as the necessary consequences of the desirable union of wealth and liberty; we look upon the number of laws as absolutely

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essential to the property of the country, and the expence and delay of their administration as very little hindrance to it. Who is there that does not consider the acquisition of property as the more desirable, where its protection is placed on fixed and determinate grounds; and who thinks of acquiring it the less, through the fear of being put by some remote possibility to considerable trouble and expence in defending it? The 'potentia remota' of a law-suit does not often affect the industry of a tradesman or manufacturer; and the great expences which do attend it on its arrival, may possibly be effectual in preventing, by additional terrors, the attacks of violence or fraud.

We forbear to follow Mr. Playfair through the whole of his particular enumeration of the causes of decay. The next chapter upon which we shall briefly remark is that, in which he talks of the consumption of animal food as diminishing population; and the monopolies which, by raising the prices of the necessaries of life, 'augment the price of labour, the rent of land, and the taxes of a country,' which certainly do not bear the appearance of being likely, as Mr. Playfair says, to hasten the crisis of nations more rapidly than any other causes. With respect to the first of these points, we have only to observe, that although the same space of soil, when devoted to pasture, will by no means support the same number of people as when it is employed in the cultivation of corn or potatoes; yet the consumption of animal food, and the consequent depasturage of a great portion of territory, cannot be considered as a very powerful engine of depopulation, when it is recollected, that the desire for animal food, is not a mere abstract and fanciful appetite (as Mr. Playfair represents it), but is the consequence of great wealth, which itself operates in making the necessary provision of corn, though not with the same certainty or convenience, by purchase from the foreign market. We are indeed somewhat entertained with the awful difference between the consumption of vegetable and animal food; this sensible desire for potherbs, and this impolitic appetite for roast beef, the one the test of prosperity, the other the cause of decline.

> ——— Curius parvo quæ legerat horto
> Ipse focis brevibus ponebat oluscula, quæ nunc
> Squalidus in magnâ fastidit compede fossor
> Qui meminit calidæ sapiat quid vulva popinæ.

With respect to monopoly, Mr. Playfair strenuously insists upon it as an effectual cause of decline. He does

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not indeed attribute this deleterious power to that species of monopoly which alone possesses it, the monopoly which is tolerated by the sovereign power as a means of revenue, and which prevails in a greater or less degree in the revenue laws of Spain, Austria, Portugal, and other European nations. This indeed might be considered as one of those instruments of ruin, affecting the wealth of a country, and arising from the badness and impolicy of its governors. But our author, in his eagerness to leave the beaten track, and strike out new discoveries, passes over this branch of monopolies, and attributes the destructive effect to that class only which naturally result from society itself, and do not owe their origin to the ignorance of its governing power. Upon this topic we shall take the liberty of quoting the work before us somewhat at length, because, in truth, we do not sufficiently comprehend our author to be able to epitomise his reasonings: but in doing so we shall give it as a specimen which does not apparently require any answer. The opinions of the public on this subject have been already so much enlightened, and the progress of a right understanding so rapid within these few years, that it would be almost a stigma on the intellectual character of any individual, to represent him as hostile to those measures which are provided by the natural disposition of mankind as a remedy for the defects of nature. Men of these sentiments are really become the by-word of economists, and hostility to monopoly the sure and never failing evidence of ignorance on the great features of national prosperity.

'One of the most alarming circumstances attendant on this situation of things is, that provisions become an object of monopoly, and the most dangerous and destructive of all objects. The law has interfered in regulating the interest of money, but not in the rent of houses or of other use of property. Circumstances may occur, in which the necessity of procuring a loan of money is so great, as to induce the borrower to engage to pay an interest that would be ruinous to himself, and that would grant the lender the means of extortion, or of obtaining exorbitant profit. The same interference would be just as reasonable, wherever the same sort of necessity, by existing, puts one man in the power of another. This is the case with every necessary article of provision, which, indeed, may be considered as all one article, for the price of one is connected with the prices of all the others.

'Provisions, indeed, are, in general, articles that cannot be preserved for any very great length of time; but then again, they are articles of a nature that the consumers must have within a limited time also, and for which they are inclined to give an exorbitant price rather

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than not to have. The interference of the law between a man and the use of his property, ought to be as seldom as possible; but it has never been maintained as a general principle, that it ought never to interfere. If it is at any time, or in any case, right to interfere legally, the question of when it is to be done becomes merely one of expediency, one of circumstance, but not one that admits of a general decision.

'A writer of great (and deservedly great) reputation has said so much on this subject, and treated it in a way that both reason and experience prove to be wrong, that it is become indispensibly necessary to argue the point. Monopoly, regrating, and forestalling, which two last are only particular modes of monopolizing, have been considered as chimeras, as imaginary practices that have never existed, and that cannot possibly exist. They have been likewise assimilated to witchcraft, an ideal belief, arising in the times of ignorance. It is now become the creed of legislators and ministers, that trade should be left to regulate itself, that monopoly cannot exist.

'With all the respect justly due to the learned writer who advanced so bold an opinion, it may be asked, since many instances occur, both in sacred and profane history, in ancient times, and in our own days, of provisions, on particular occasions, selling at one hundred times their natural price, (and, every price above the natural one, is called a monopoly price,) how can it be asserted that they may not become an object of monopoly in a more general way, though not at so exorbitant a price?

'How, it may be asked, can this thing, that has so often occurred in an extreme degree, a thing that is allowed to be possible, be compared with the miraculous effect of witchcraft, of the existence of which there does not appear to be one authentic record? The one, at all events, a natural, and the other a supernatural effect. How are those to be admitted in fair comparison?

'If we know that, at the siege of Mantua, the provisions rose to one hundred times their usual price, we may believe the same thing possible, at the siege of Jerusalem, two thousand years ago, and at the siege of Leyden, or at that of Paris. If we know that a guinea is given for a bad dinner at an inn, which is not worth a shilling, merely because some particular circumstance has drawn more people together than can be provided for; and, because hunger admits not patiently of delay, can we dispute the inclination to extortion on the one hand, and the disposition to submit to it on the other?

'If that is admitted, the interference of the law is allowable on the same principle on which it regulates the interest of money, though not to the same extent; that is, it is allowable, in particular instances, where the effects are similar, but not in all instances, because, in all instances, they are not similar.

'The rate of provisions is then liable, on particular occasions, to rise to a monopoly price, such as that of those rare productions of nature, the quantity of which cannot be increased, whatever the demand may be. It follows, as an evident consequence, that the

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price increases as the scarcity augments; but, if it only did so, the evil would not be so great as it really is. In the first place, the anxiety attendant on the risk of wanting so necessary an article creates a greater competition amongst buyers than the degree of scarcity would occasion in an article of less necessity and importance. In a wealthy nation, the evil is still farther increased, by two other causes.

'The high price which one part of the society is able to afford, and the wealth of those who sell, enables them to keep back the provisions from the market; the first cause operates in all countries nearly alike, for, anxiety to have food is nearly equal all the world over. But the two last operate more or less, according to the wealth of the buyers and of the sellers, as the eagerness and ability of the former to purchase, and the interest and ability of the latter to keep back from selling, are regulated by the degree of wealth in a country.

'When the necessaries of life become dear, and arrive at a monopoly-price, then all taxes and other burthens laid on the people become a matter comparatively of little importance. In England, where the taxes are higher than in any nation in the world, they do not come on the poor to above three pounds a head; and, of those, at least one-half can be avoided by a little self-denial. But, when the provisions increase one-half in price, it amounts to at least four pounds a head to each person; so that the effect falls on the population of the country, with a most extraordinary degree of severity.

'But, great as this evil is, it has, by the circumstances and nature of things, a tendency to increase the very cause in which it originates. Though the highness of price diminishes the consumption of victuals in general, it diminishes the consumption of vegetable food, or bread, more than it does that of animal food. Though all sorts of eatables rise in price, in times of scarcity, yet bread, being the article that excites the greatest anxiety, rises higher in proportion than the others. This affords an encouragement to gratify the propensity for eating animal food; and this propensity is encouraged by an absurd and mistaken policy, by which (or perhaps rather an affectation of policy) economy in bread is prescribed, and not in other food; so that when people devour animal food, and increase the evil, they think they are most patriotically and humanely diminishing it.'

The subjects of Mr. Playfair's two next chapters, the increase of the poor in rich countries, and the tendency of capital to flow from those situations in which it is abundant to those in which it is scarce, have been already remarked upon in the course of our inquiry. In the latter chapter some observations are offered on the tendency of this depreciation of money. It is urged that 'nations in which this depreciation takes place, can easily command the labour of the others which are not so rich, but that the others cannot afford to pay for theirs: that the obvious con-

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sequences of this is the removal of its industry.' It is next asserted that a prejudicial effect is produced by the multiplication of taxes, although those taxes are more easily borne. Upon both of these points we disagree with Mr. Playfair. No apparent or real depreciation of money can permanently take place, but in one of two ways; either by an increase of the capital, or a deterioration of the circulating medium of a country. On the former supposition, the price of the manufactures of a country will necessarily be lowered by competition, and they will of course be more in demand than those of foreign countries. On the latter supposition, though the goods of foreign countries may at first appear cheaper than the home manufactures, it will be soon found, that a proportionably greater quantity of the deteriorated medium will be required to effect their purchase. If the home produce, in consequence of the depreciation of the local medium, sells for twice its former nominal value, the bills of exchange or bullion, which are to purchase the produce of other countries, will also sell like other commodities, for twice their nominal value also. With respect to the effects of this principle on taxation, it is asserted by Mr. Playfair that it causes an increase of taxes, even if there were no other reason for it, though it also counteracts its own operation by making them be borne more lightly. To this it is only necessary to reply, that the increase of taxes which is required in order, as it were, to neutralize the depreciation of the medium, and to make the imposts bear the same relative proportion to the whole wealth of the country, as they did before, can have no real effect whatever on its prosperity; they do not press more lightly on the people, because they are imposed for the very purpose of bearing the same relation as before to their means of payment, and therefore pressing with the same weight. Our author, however, seems to forget that in most countries, and in Britain particularly, some of the more important branches of taxation, a large part of the customs, the stamps, and the duty upon property, being all duties *ad valorem*, adapt themselves without any accessory regulation, to the varying state of the medium of a country, and always preserve their due proportion to the national wealth.

We have now pursued, as far as we have been able, Mr. Playfair's system of the pathology of great empires; and it will be easily seen from the view which we have given of its leading features, that it is neither very accurate nor comprehensive in its description of the origin or symptoms of the diseases which affect the constitutions of states. It is how-

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ever possible, that we may not have described with as much precision or fullness as we could have wished, the scope and bearing of Mr. Playfair's remarks, because, in truth, we have not entirely succeeded in overcoming the preliminary difficulty of comprehending them. In this respect our author has certainly an advantage over his commentators, as his oracular obscurity not unfrequently serves as a protection to arguments, which might possibly not prove impregnable if the access to them could be easily discovered.

It remains for us to make a few remarks on the nature of the system which may be the best calculated to obviate the causes of decline, which seem to grow with and accompany the progress of prosperity; and upon this part of the subject we entirely concur with our author in opinion, that we are to look to the governing power of a state for effective regulations, and that those regulations should be employed in counteracting the operations of nature, which are unfavourable to the permanence of prosperity, with the least possible interruption to its ulterior progress. It has been before remarked that the deleterious effects of wealth are chiefly perceptible in the alteration, which they work upon the sensiments and opinions of the people at large; and it follows from this position, that the system which is to secure the permanence of an empire, must restrain wealth, where its tendency is prejudicial to public feeling, and provide an antidote to its progress in such artificial institutions as foster and keep alive the national spirit. 'Nam imperium iisdem artibus retinetur quibus initio partum est.' To trench upon the sources of national wealth, by incumbering it with such direct regulations as sumptuary laws, would be equally injudicious and absurd; but the wise and enlightened statesman will attain the same object by indirect means. He will pursue such a system as will accommodate the numbers of the inhabitants to the produce of a country, and thereby prevent the increase of the poor, and the misery and depravation of sentiment which attend a superabundance of population. He will promote every public institution of a civil or religious nature which can inspire the people with an idea of their own consequence, and with the affection and spirit of a common family. He will preserve the splendid distinctions of merit, the honours of hereditary rank, and every memorial which can serve to refresh or recall the idea of the grandeur or magnificence of the country; above all, he will keep alive the military spirit, by the closest union of feeling and interest between the great mass of the people and the armed force which is set apart for its protection. Such a statesman would not follow the harsh and goading regulations of Lycurgus, and

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endeavour to obviate the effects of luxury and riches, by black broth and iron coin; but he would deeply and intimately study the system of Athens, which affords the most brilliant and decisive example of the compatibility of wealth with those institutions which promote the union of public sentiment, and the ardor of national spirit.

The limits of our review will not permit us to offer many observations upon the application which Mr. Playfair makes of his own dogmas to the state of Great Britain. In addition to the causes of decline, which are common to England with other nations, he points out some which are peculiar to it; the national debt; the high rate of taxation; the unprecedented commerce by which she excites the hostility of nations; the poor's rate; and her form of government, which affords a full range for the incroachments of public bodies: against which he sets off some peculiar advantages arising from her insular situation, which preserves the unity of national character; from the political importance of the poor; her religion; her increased commerce with America; the law of patents, by the encouragement it gives to inventions; and lastly, from the singular circumstance, which was left to our author's ingenuity to imagine or discover, that Great Britain is the last nation in *Europe*, which has risen to splendour by commerce and manufactures; that all the rest have had their day, and that there is no reason to believe that it is possible that any country can renew itself.

Amongst this somewhat chaotic enumeration of causes, our readers will perceive many, which it is merely sufficient to mention: and in most of the remainder we concur in opinion with Mr. Playfair. That the poor's rate is a serious incumbrance on the prosperity of the country, without producing any compensation whatever, is an opinion in which we entirely agree with him: but the mode proposed for its reduction by economy and strictness in its administration, appears to us perfectly ineffectual; and we are inclined to think that nothing less than its entire abolition, possibly by prescribing a period at which its relief shall cease to be extended to any other persons than those who are then enjoying it, however it may be productive of immediate misery, is the only method of eradicating this evil. It is equally clear that the immense accumulation of our taxes is of the most serious and weighty importance to the existence of the country; but we do not see any other way of alleviating this burthen than by the utmost frugality in peace and war. With respect to the national debt, Mr. Playfair proposes its reduction upon the following plan: he takes the capital of the kingdom at 2,400,000,000*l.*, and proposes the creation of a stock at 2½

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per cent. which should annually redeem 50 millions of the debt, and into which every person should be compelled to purchase at par in proportion to his capital, upon which this would operate as a tax of 2 per cent., or 40 per cent. upon income, for 10 years. This scheme will appear to every one equally liable to objection, with those which propose its immediate payment by a proportional tax on all the property of the country. It would oppress the capitalist with the utmost severity, whilst it does not affect the person whose wealth consists in income: it would cause, therefore, the immediate removal of all removable capital; it would affect that which is employed in manufactures, not only because it would be a direct tax upon their profits, but because it would reduce the means of their purchase; and it would be equally unjust to the stock-holder, who as soon as he would be paid would be subject to the same tax, and who would not of course, without compulsion, remove his funds from a situation in which they bore 5, to one in which they would only bear 3 per cent. Every violent and sudden remedy for the evil of a national debt, is in truth equally unjust and impolitic; and we do not see the least occasion to triumph together with Mr. Playfair, in the discovery of a system which would supersede the powerful and equitable operation of the sinking fund.

Mr. Playfair particularly directs his attention in one of the latter chapters of his work, to the consideration of the education of the people of Great Britain, and strongly supports the system of apprenticeships. The mode in which he proceeds to what he modestly terms the refutation of Dr. Smith's opinion upon this subject, is by garbling the arguments which he adduces. 'He maintains,' says he, 'that they would learn better, be more industrious and useful, if employed on wages than if bound for a term of years, and finally, that there were no apprenticeships amongst the ancients.' But it happens that these are merely made use of by that author as subsidiary to the great objections which he urges to the law of apprenticeship, as restraining the competition of a particular trade to a smaller number, and obstructing the free circulation of labour from one employment to another; and it would still remain for Mr. Playfair to shew, even if he could make his objections good, that the advantages to be derived to the morals of young tradesmen by the regulations of apprenticeships, are more than sufficient to counterbalance the disadvantages which arise from them in those particulars.

We have been compelled to be less minute in our remarks upon the latter part of Mr. Playfair's work than we could

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otherwise wish, and we shall console ourselves by observing that it appears to us less entitled to attention than the other parts of his inquiry. In the consideration of this question as it relates to Great Britain, his attention is never directed to those causes which operate upon the great leading element of the prosperity of nations, the spirit of the people at large. For our own part, we consider the situation of our country as superior in many respects to that of every other, and as possessing advantages which may secure it from that which has hitherto been the inevitable destiny of every great empire; a territory sufficiently large for the purposes of wealth and population, and incapable of that species of extension which might weaken its power; a constitution which is admirably calculated for the preservation of all our great public benefits, and which guards both against its own corruption and the weakness or folly of its rulers, which have been in other countries the fertile, though adventitious sources of decay; and institutions which are adapted in many respects to preserve and keep alive the national spirit. If, indeed, improvement be particularly necessary in any of those institutions, it is in the system of our public force, which is probably the least qualified of any in Europe for promoting a military spirit amongst the people at large, and which, when properly constituted, is the great and efficacious instrument of its improvement. The use of arms should never become what is termed a separate profession, and be confined to a peculiar description of people; but it should be so arranged as to extend the duties of military service to the greatest possible number of the people, consistently with the discipline of the army, and the other interests of the nation at large. Of this constitution of its military force, France at present affords the most brilliant example, and however painful we find it to derive instruction from an enemy, we cannot help holding it up as worthy of the imitation even of a free state. No nation boasts of a better disciplined army, and none has a population which has shared so largely in the service of their country; and we confess that we are of opinion that no effectual alteration can take place in our system, until we have substituted compulsory limited service which shall press upon a large portion of the people, instead of a voluntary and perpetual engagement which must embrace only a few. We do not, indeed, see on what grounds such a system has been represented as contrary to the spirit of our constitution, for if it meets with the concurrence of our parliament, compulsory service is in no degree more unconstitutional than compulsory taxation; and whilst we allow it to be just to take away a portion of the property

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of each individual as the price of the defence of the whole, it surely cannot be unjust to claim his actual service for a limited time. It must be recollected, that in the early period of our history, this was the principle upon which we acted, and that the payment of subsidies was originally a compensation for actual service in the field.

Upon the whole, we have derived very considerable profit and instruction from the perusal of Mr. Playfair's work. It is evidently the production of one who thinks, though not of one who thinks with clearness or precision, or has the habit of expressing himself with ease or perspicuity. The arrangement is highly defective, and the whole view of the subject much less comprehensive than we expected to have found in so bulky a tome.

The work is tolerably well printed in quarto, and contains four coloured charts; No. 1, representing the commercial history of the principal nations of the world; No. 2, the extent, revenue, and population of European nations; No. 3, the exports and imports; No. 4, the revenue and expenditure of Great Britain. These charts are evidently formed on the plan of Dr. Priestley, but the nature of their subjects does not render them equally useful with those which he has produced.

ART. VIII.—*Essays, in a Series of Letters to a Friend, on the following Subjects: I. On a Man's writing Memoirs of himself: II. On Decision of Character: III. On the Application of the epithet Romantic: IV. On some of the Causes by which Evangelical Religion has been rendered less acceptable to Persons of cultivated Taste. By John Foster. 2 Vol. 8vo. second Edit.* Longman. 1806.

THESE essays, and particularly the two first, display considerable depth of reflection, force of discrimination, and vigour of expression. Mr. Foster evidently possesses much originality of thought. His conceptions are perspicuous, and his diction is both elegant and precise. Such a moral and mental history of any individual, as Mr. Foster delineates in his first essay, would certainly be a most valuable acquisition. It would add greatly to our knowledge of human nature, and supply us with many important hints for the conduct of education. But the work itself is so difficult, and supposes the process of self-examination to be begun so early and carried on with so much vigilance and perseverance, that it is not likely ever to be completely car-

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ried into execution. But any history conducted on this plan, however imperfect the performance, would be both interesting and instructive. The impressions which lay the basis of character, are often made in very early life, of which the effect remains long after the original impulse is forgotten. Hence our qualities and habits acquire peculiar hues and tendencies, which we can neither alter nor efface; and of which we can only wonder how they were produced. The strongest sympathies and antipathies, to which individuals are liable, and for which we can assign no adequate cause, are often derived from some of the most trivial occurrences of incipient life. Such is the constitution of our nature, that those directions which are given to the tender fibre, are usually the most durable; and the character of man, which may be regarded as the result and aggregate of his habits, seems to be placed in a great measure at the mercy of accident: but this only shews the necessity of beginning education at an earlier period than we are wont to do; and indeed it is the duty of parents to attend, as far as they have power and opportunity, to the moral culture of their progeny even from their birth. Much evil would thus be prevented, and more good produced. A right direction might in general be given to the various appetencies which we bring into the world; the noxious power of fortuitous impression might be counteracted, and those which had a beneficial tendency might be cherished and promoted. The moral as well as the physical world is so constituted that nothing is more necessary, than continual vigilance and industry. Man, from the earliest period of his existence, when he is an infant hanging at the breast, seems to be exposed to the force of apparently fortuitous impressions, on purpose to teach parents the necessity of an early and unintermitted attention to the education of their offspring, to the nurture of the shoots of good, and the eradication of those of evil. As every spot of ground, of which the culture is neglected, is soon covered with weeds; but as those weeds may be prevented, and a more useful produce be procured by patient industry, so the soil of the infant mind may, by strenuous and unceasing culture, be kept free from many prejudices, errors, and vices, with which it will otherwise be overrun. God does not will indolence, but activity; not a torpid supineness, but vigorous exertion. He does not give us the end without first using the means; but, if he puts the means in our power, we alone are to blame if we do not produce the end. He governs the world by second causes, rather than what may be termed immediate volition, that his rational creatures, by obtaining a knowledge of some

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of these causes, which either concern their moral or physical good, may be able to employ them in a way conducive to their happiness. By studying the nature of the mind or body of man, and the causes which are calculated to exert a mischievous or beneficial tendency upon either, we may employ them to produce a corresponding change in the one or the other. We cannot alter the original stamina of the man, but we can subject those stamina to almost any habits which we please. The human being, as it comes from the womb, is the most plastic of all creatures, and the most susceptible of the varied influences and modifying effects of education. But if, according to the belief of Mr. Foster, which is intimated in several parts of his work, man brings with him into this fair creation a forcible propensity to evil, which can be counteracted only by a *supernatural impulse*, where would be the use of employing any *natural means* for the promotion of good and the prevention of evil impressions on the heart? In short, would not all moral culture be superfluous, and not only superfluous but impious, as it would, according to his theological hypothesis, be fighting against God? Thus we see into what inconsistencies Mr. Foster has been led in several parts of his essays by the intrusion of one absurd article into his religious creed; and what an incongruity there is between some of his rational convictions and the errors of his belief. We wonder that any man like Mr. Foster, who evidently possesses a strong and cultivated intellect, should in this instance betray such a weakness of judgment; but we trust that it arises not from any prejudice against the truth, but from the want of calm examination. Let Mr. Foster coolly, dispassionately, and according to the rules of rational criticism, examine those passages in the New Testament and in the Old which are supposed to countenance this absurd hypothesis, and he will be convinced that it is a doctrine which derives no support whatever from the sacred writers. We give Mr. Foster this advice with the utmost sincerity and benevolence, because we are well assured that some of those tenets of what he calls *evangelical* religion, which he appears to have embraced, will, if not relinquished, produce inconsistent and inconclusive reasonings in his future works, as they have in several parts of his present; and we should be sorry that any person who has written so well as Mr. Foster, should not write more; or that what he writes should be imbued with any notions derogatory to the true spirit and real meaning of christianity, and quite unworthy of his genius, his taste, and his penetration.

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But notwithstanding the incurable hereditary malady with which Mr. Foster supposes the whole human race to be diseased, he seems to ascribe the formation of character principally to the influence of surrounding objects, to fortuitous impressions, and the contagion of example; he seems to imagine that what may be called the direct agency of education, operating in precept and instruction, is less efficacious in forming the character, and giving a permanent direction to the sentiments and the conduct, than some of the diversified circumstances and occurrences of our lives. Books, company, surrounding objects, with the particular associations of ideas which they produce, all conspire to modify the mind, the heart, the sentiments, and disposition of the individual. Sometimes one particular incident or association will give such a powerful impulse to the thoughts or affections, as to produce some predominant propensity, some domineering and resistless passion, which, according to the direction it takes, will suffice either to raise a man to the height of virtue or to sink him in the depths of vice, to make him learned or enterprising, to inflame him with ambition or with avarice. That peculiar bent of mind, which, when it is determined to literature or the arts, is called genius, is usually thus produced; and it is probable that some of the distinguishing characteristics in the minds and hearts, the disposition and the habits of individuals, are derived from the same source. Could we trace the formation of the philanthropist and the misanthrope, of the religionist and the atheist, of the projector and the recluse, of the prodigal and the miser, through the successive stages of their history, we should find that that which gave the first impulse to their predominant propensities, and caused the first link in the lengthened chain of habit, was something apparently trivial, and the effect of which could hardly be expected to last beyond the moment. But those impressions, which seem fugitive and evanescent, are often more durable than brass. They operate invisibly and mysteriously on the interior man; but with a force of which it seems afterwards impossible to avert the effect or to dispel the charm.

The essay 'on Decision of Character,' is a highly rational and valuable production. Decision of character is of incalculable importance in the conduct of life, though we very rarely meet with those who possess it. It is very easy to project, but difficult to execute. It is easy to form resolutions, but it requires energy and perseverance to keep them. Here firmness and decision are so necessary. A decisive character will always command respect; but the character of indeci-

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sion must be accompanied with many amiable qualities indeed to preserve it from contempt. Decision of character is equally removed from obstinacy and from weakness; it does not persevere in a purpose which it knows to be hopeless, or is convinced to be wrong; but it does not suffer the intrusions of a sickly sensibility to frustrate the sober dictates of reason. Its determinations are not made this moment to be changed the next: but yet they are not incapable of change. They have not that pliancy which causes them to be new modified by every successive difference of sensation; but they yield to reason when that reason possesses all the cogency of truth. 'The double-minded man,' as the scripture says, or the man in whose character there are none of the strong lines of decision, 'is unstable in all his ways.' Water is hardly more susceptible or less retentive of impressions than he is. His sensibility in general precludes the right exercise of his judgment. He is led by his sensations, and his sensations vary their hues every hour. The motions of his will are like the trepidations of a pendulum, which is never still, but which never moves long in one direction. Nothing great or dignified can be expected from such a character. It has none of the requisites for action, none of the vigour which is wanted in the conflicts of life, in the ascent up the steep of honour, of wisdom, or of virtue. It soon languishes under disappointments, and it is soon terrified or repressed by opposition.

Mr. Foster instances the decision of a virtuous character in the example of Howard the philanthropist.

'The energy of his determination,' says the essayist, 'was so great, that if instead of being habitual, it had been shewn only for a short time on particular occasions, it would have appeared a vehement impetuosity; but by being unintermitted, it had an equability of manner, which scarcely appeared to exceed the tone of a calm constancy, it was so totally the reverse of any thing like turbulence or agitation. The habitual passion of his mind was a measure of feeling almost equal to the temporary extremes and paroxysms of common minds; as a great river in its customary state is equal to a small or moderate one, when swollen to a torrent. The moment of finishing his plans in deliberation, and commencing them in action, was the same. The law which carries water down a declivity, was not more unconquerable or invariable than the determination of his feelings towards the main object. The importance of this object held his faculties in a state of excitement, which was too rigid to be affected by lighter interests, and on which therefore the beauties of nature and of art, had no power. He had no leisure of feeling which he could spare to be diverted among the innumerable varieties of the extensive scene which he traversed; all his subordinate feel-

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ings lost their separate existence and operation by falling into the grand one. There have not been wanting trivial minds to mark this as a fault in his character. But the men of taste ought to be silent respecting such a man as Howard; he is above their sphere of judgment. His attention was so strongly and tenaciously fixed on his object, that even at the greatest distance, like the Egyptian pyramids to travellers, it appeared to him with a luminous distinctness, as if it had been nigh, and beguiled the toilsome length of labour and enterprize by which he was to reach it. It was so conspicuous before him, that not a step deviated from the direction, and every moment and every day was an approximation. As his method referred every thing he did and thought to the end, and, as his exertion did not relax for a moment, he made the trial, so seldom made, what is the utmost effect which may be granted to the last possible efforts of a human agent; and therefore what he did not accomplish, he might conclude to be placed beyond the sphere of mortal activity, and calmly leave to the immediate disposal of omnipotence.'

In the essay on the application of the epithet 'Romantic,' Mr. F. sets out with remarking the indefinite manner in which such terms as Puritan, Jacobin, Methodist, &c. have been employed, and the invidious end to which they have been applied; and he says that 'the epithet Romantic, though it has no similarity to these words in its coinage, is considerably like them in the mode and effect of its application.' He then notices some of the modes of conduct and states of mind to which the epithet may be applied, and others to which it is properly inapplicable. When we say of an individual that he is romantic or has a romantic turn of mind, we generally mean that his imagination has the ascendancy over his reason. A romantic man is apt to view even common objects through a false medium, which increases their bulk, enlarges their dimensions, alters their shape, or distorts their positions. He seems at times to forget the realities of the living world, and to expatiate in a cloudy hemisphere of ideal forms. Losing sight of the exact relations in which he stands to others, of the circumstances in which he is placed, and the powers with which he is endued, he is wont to think and to act like a being of a different nature from ordinary men. He looks forward to the end, without previously considering the adaptation of the means; his wishes become realities, and his anticipations are hardly less certain than past occurrences. When a romantic turn of mind gets hold of a naturally adventurous spirit and sanguine temperament, it will lead him to attempt the most extravagant projects, and the most singular atchievements. When a religionist happens to be romantic,

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all the spells of delusion seem at once to be fastened on his brain; and the diversified existences and powers of the invisible world, are soon made to start into a visible and palpable entity by the breath of his imagination. But the epithet, Romantic, is often falsely and invidiously applied to states of mind, and to habits of conduct differently modified from those of the vulgar ignorance, credulity, and selfishness. It has been affixed to the noblest exertions of science and benevolence; the sublimest efforts of wisdom and of virtue have been contemptuously termed romantic. Such is the little way in which little minds often endeavour to wreck their spite on minds greater than themselves!!!

The essay on the Aversion of Men of Taste to evangelical Religion, is by far the longest, but we by no means think it the best. It has fewer splendid passages, and displays less acuteness as well as profundity of reflection. Mr. Foster thinks that men whose minds have been habituated to the unrivalled productions of Greece and Rome, and to the more elegant compositions of modern times, have conceived a disgust for what he calls evangelical religion, from the loose and motley jargon in which it has been conveyed, from the coarse diction, in which it has been invested, from the perversion of scriptural terms, the accumulation of incongruous metaphors and ludicrous combinations. All these may have had their effect; but we believe that if they have contributed to render what Mr. Foster denominates evangelical religion more odious than it otherwise might have been to the wise, they have tended in no common degree to make it acceptable to the foolish. And we leave it to Mr. Foster to determine whether any diction, however pure, rich, and flowing, could ever possess such a fascinating power as to recommend the tenets of Calvinism (for such seem the principal ingredients in Mr. Foster's 'Evangelical Religion') to the sober judgment and the dispassionate approbation of the more judicious, the more learned, and reflective part of mankind, who are impressed with a deep sense of the wise and the benevolent government of God. It is the natural deformity, the glaring absurdity, and the inherent fallacy of the Calvinistic tenets, rather than the want of taste or the want of eloquence in their advocates which have brought them into disrepute, which have rendered them the aversion of the good and the scorn of the wise. The blandishments of style may indeed be employed to disguise falsehood and imposture; but it will still be falsehood and imposture.—

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A nauseous or a noxious draught may be administered in a cup most tastefully decorated with pearls and jewels; but will it on that account be more acceptable to those who know what nauseous or what noxious is? Will tenets, so nonsensical and so absurd as some of those which are attempted to be propagated under the name of evangelical religion, be the less nonsensical or the less absurd because they are adorned with the metaphorical grandeur of Johnson or the varied imagery of Burke? Let Mr. Foster array one of Whitfield's rhapsodical discourses in all the hues of the most refined and polished diction, and try what effect this will have in multiplying the votaries of his evangelical religion. We believe that the attempt would be quite opposite to his expectations. But we cannot devote any more room in our review to Mr. Foster; we have praised him where we think he deserves praise, and we trust that we have not been either unjust or acrimonious in our censure. His essays contain many excellencies both in thought and composition, and though we differ from him in some points, we recommend his work to the attention of our readers.

ART. IX.—*An Inquiry into the State of the Nation at the Commencement of the present Administration. Fourth Edition, with Additions.* 8vo. 5s. Longman. 1806.

THIS pamphlet, from the usual artifices in aid of ministerial views; from intimations in its introduction, from the evident resources of the writer, and from the effect obviously intended to be produced by the work, was recognized at the instant of its birth, as the exposé or manifesto of the new administration.

A few months previous to the last illness of the late minister (Mr. Pitt,) the parliamentary opposition of that time had announced an intention, if not fixed a day, to bring into both houses, AN INQUIRY INTO THE STATE OF THE NATION. Mr. Pitt's health did not then indicate any alarming symptoms, and all parties had laid in their stores and ammunition; constructed their ovens for hot balls; and were ready for attack and defence. But the health of the minister declining alarmingly, the projected hostilities were suspended; and his death rendered them unnecessary, by opening the fortress of government to the enemy.

This, in common warfare, would have been thought sufficient success. But the wars of factions are interminable; they open even the graves of their enemies, and strive to brand their memories with infamy.

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This seems to be the general purpose of the present pamphlet. It has been, we suppose from its dialect, manufactured by some Scottish artist in this branch of trade, from materials prepared for parliamentary orations; for the effect—where it produces effect—is that species of despondence, which an opposition in parliament would chuse to occasion, but in which the new administration will not find its account, unless it can contrast present with former measures, and introduce hope as a relief to despair.

The sentiments and expectations of the public were of this nature. The pamphlet was eagerly perused, and the people, who always love to be frightened, crowded to view the errors and evils from which, they hoped, they were immediately to be delivered.

But weeks and months glided away, and not the slightest symptom of alteration appeared; nay, the public discovered that in changing men they had little hope of materially changing measures; that in the movements towards foreign negotiations; in measures to produce internal union; in the system of taxation, and in the disposal of places and appointments; though the name of the late minister was traduced, his spirit still influenced and ruled the country.

This pamphlet therefore lost its intended effect, and we believe it is now generally considered as A MINISTERIAL APOLOGY FOR DOING NOTHING.

However, as there are many important questions apparently discussed in it, and much evil always arises from referring events to wrong causes, we shall not dismiss it with these general observations.

The writer arranges his disquisitions under three heads. 1, Our foreign relations; 2, Our domestic economy; 3, Our colonial affairs.

In foreign affairs he begins with the history of the third coalition against France.

'1. The first circumstance which strikes us in contemplating the system of negotiation lately pursued by the British cabinet is, that the documents laid before parliament furnish no evidence of any attempts having been made to procure the mediation of our allies for an amicable adjustment of our differences with France. As far back as May 1803, a direct assurance was given by ministers, that they would solicit the mediation of Russia, and in recommending this salutary measure, all parties cordially united. A communication of a pacific nature was received from the French government at the beginning of 1805. His majesty declined entering into any negotiations until he should consult his allies, and especially the Emperor of Russia; but he expressed himself, at the same time, desirous of seeing such a peace established as might be consistent with security and honour.

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'It is well known that the dispositions of Russia towards this country were never more favourable, nor her sense of duty towards the rest of Europe more strong, than at the time when the king returned this answer.—Our cabinet then, with the concurrence of all parties, stood pledged to procure, if possible, the mediation of Russia: The dispositions of France were officially announced, at least, to be pacific. Russia was engaged in confidential intercourse with us: His Majesty was advised only to delay entering upon an amicable discussion with France, in consequence of that intercourse with Russia.—Might it not have been expected that our cabinet would seize this happy juncture, to press for the mediation of a court at once so powerful and so favourably disposed, and thus to redeem its pledge, at least, if not secure an honourable termination of the dispute? Yet it is not a little remarkable, that in the whole mass of papers laid before parliament, with a view of detailing the history of the late negotiation, no traces whatever are to be found of any steps towards obtaining the mediatory interference of Russia.

'On the contrary, our communications with that power have been from the beginning of a warlike nature.—The *treaty of Concert*, 11th April 1805, the first result of our negotiations, is framed for the purpose of marching half a million of men against France, in the pay of England, (Art. III.) That a mediator of differences should be in a respectable state of strength, in order to interpose with effect, is not denied; but no power can assume the functions of an umpire after forming such a concert with one of the contending parties. It deserves further to be remarked, that the pacific inclinations expressed in his Majesty's answer to the French message, appear never to have produced any effect on our negotiations. The cabinets of Vienna and St. Petersburgh were engaged in the correspondence which gave rise to the war, as far back as November, 1804. The British government was a party to this intercourse at the same time. The French message was communicated during these negotiations, and no circumstance appears either in the official documents, or in the conduct of the parties, tending to shew that this pacific proposal produced any effect upon the progress of an intercourse avowedly hostile to France.

'But it may be said that the seizure of Genoa rendered it impossible for Russia to mediate, or hold any amicable correspondence with France. To this various answers are obvious. The Russian mediation was first thought of long after the invasion of Switzerland—a violation of the treaty of Luneville infinitely more important to the interest of all parties, than the annexation of Genoa. The incorporation of Piedmont, without any indemnity to the king of Sardinia, was made in express violation of the same treaty, and in contempt of specific engagements with Russia herself: yet this neither prevented Russia from offering her mediation, nor our government from pledging themselves to accept it. But, in truth, it is absurd to lay any stress upon the seizure of Genoa, when the first article of the treaty of Concert, concluded two months before that event, bound Russia and England to league against France in measures of hostility, "without wait-

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ting for further encroachments on the part of the French government."

Considering this pamphlet as intended to contrast the merits of two administrations, we will allow the writer the privilege of attributing misfortunes to errors, after those misfortunes have taken place. But why have his patrons adopted measures in respect to Prussia exactly similar to those he reprobated in a former administration respecting Russia?

Instead of treading back the steps of the former minister, and meeting the propositions of Buonaparte with only an exchange of mediation, Mr. Fox has adopted his plan and his language. He found Prussia, after the victory of Austerlitz, nearly in the situation of Spain, and he imitated the conduct of Mr. Pitt in a proceeding which he had bitterly reprobated, when he converted a timid and doubtful friend into an open and determined enemy.

We have little doubt, as the cabinet of St. Cloud is minutely and completely informed of all occurrences and transactions here, by means of *impartial* neutrals, that both those measures, the rupture with Spain and Prussia, were artfully promoted, if not contrived, by the secret diplomacy of Talleyrand and Fouché.

For what has Britain, or what can Britain gain by a war with Spain or with Prussia? They are forced into the arms of France; such folly saves Buonaparte the trouble of forming excuses for forcing them, and diminishes the number of mediators; a troublesome species, where every desirable object is to be promoted by war. In proportion as the peril of our situation increases, the error of the present minister respecting Prussia is enhanced beyond that of the former minister respecting Spain.

The writer proceeds,

'2. The league appears to have had no precise or definite object in view. To attack France, and try the issue, is the only fixed point of concert. How far the allies were prepared, in the event of their success, to propose such an arrangement as might secure the future independence of Europe, may be determined by a consideration of the purposes for which they avow that the league was formed. These are stated in Art. 11, of the treaty of Concert. We shall begin with the independence of Holland.

'By the treaty of Luneville, the independence of Holland was guaranteed, and at the peace of Amiens, France pledged herself to withdraw all her troops from the Dutch territories. It is of little moment to enquire by what circumstances the fulfilment of these stipulations was retarded. The war between France and England finally prevented them from taking effect; but France has repeatedly de-

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clared her readiness to evacuate Holland as soon as the other points in dispute should be settled. Suppose the new confederates were successful in the war, and demanded a renewal of the stipulations respecting Holland. France withdraws her troops from that country during the peace which ensues—during the period when it is not her interest to keep troops there. But as soon as a new war breaks out—as soon as the occupation of Holland is of the smallest importance to France, or detriment to us, has she not the means of again overrunning the Dutch territories in a week? The whole of Flanders, from Ostend to Antwerp, from Antwerp to the Wezel, is her's. No barrier remains between the enormous mass of the French dominions, and the little, insulated, defenceless province of Holland. The strongest part of her frontier, the triple line of fortresses which surround France on the north, is opposed to the weakest side of the Dutch territories. Long before the guaranties of Batavian independence could possibly send a man to the Rhine, the French would take Amsterdam, and keep the country as easily as they can defend the rest of their provinces. The Hollanders of this age are no longer the men who inundated their fields to defend their liberty. France has a party in the councils, and in the nation of the republic, and nothing could be more chimerical than to hope that she would meet with any resistance from the unaided patriotism and resources of this state.

'When, therefore, the new alliance professes to have in view the establishment of the Dutch independence, one of two things must be meant: either that nominal independence which consists in the removal of French troops, and which was guaranteed in the treaty of Luneville—or that real independence which consists in security from French influence during peace, and invasion during war; which was obtained for the Dutch by their own spirit and the assistance of their allies at the beginning of the eighteenth century; which they only lost by the conquest of Belgium. To make war for the first of these objects was evidently most unwise: it was attained by the treaties of Luneville and Amiens, and, when attained, was perfectly useless. To make war for the second object was quite absurd, unless those other measures were in contemplation, which alone could secure it; and the treaty of Concert gives us no hint whatever of any such measures. We are, therefore, left to conclude that the allied powers wished to see Holland once more independent, but did not know how to gratify this desire; that they had a general design of freeing the Dutch from French influence, but could discover no means of doing so; that, therefore, they resolved to attack France, but, if successful, they were not prepared with any specific demands in favour of Holland. In so far then as the interests of Holland were concerned, the purpose of the allies was perfectly vague and indefinite; it was merely the purpose of beginning to fight, trying their fortune, and afterwards finding out what they wanted.'

In page 21, he says, the last object of the allies is only in appearance more vague than those already considered, 'The

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establishment of an order of things in Europe, which may effectually guarantee its security and independence.' And how is it to be accounted for that Mr. Fox professes the same intention nearly in the same words, whenever he is induced to allude to the subject?

The late minister attributed to the unfortunate operation of events, that England had been rapidly depressed, below the customary level of her power and authority.

The present ministers, if this pamphlet speaks their language, ascribe it to the measures of their predecessors; but it has been owing to a cause which affects the former as well as the latter—to the perversion of the English constitution for temporary purposes. The implied compacts of ministers and ministerial majorities—whatever be the name of the minister, excludes all consideration of political and diplomatic talents; and errors have been and are committed, to which *all* Europe must be the victim, because official and diplomatic talents are not to be created or formed by parliamentary recommendations.

It has been long perceived (though not by the poor creatures thus thrust into offices) that France, the instant she composed her internal strife, if obliged to continue the war, would pass the limits of her proportionate and salutary grandeur.

The late minister continued the war—Why? One powerful reason was, the city, like the Leviathan, bellowed for loans and contracts; and standing on a fluctuating majority, he was unwilling to shake the corrupted mass that supported him.

He has been succeeded by a motley body, whose oratorical virtues have been melting down from the first moment of their approach to St. James's.

Though most of the members of this body profess a particular attachment to an amiable prince, whose wisdom and virtues have been always hostile to those measures which have dissolved the ancient constitution of Europe, and put into jeopardy the whole of his Royal Highness's splendid inheritance; they have adopted most of those measures, and many of their authors and agents. They have not availed themselves of the opinion entertained in Europe, and even by the enemy, of that illustrious prince, in order to offer some inducements to a gigantic power to check a career that must be destructive even to itself. But while a weak prémier is lavishing expence on the decoration of palaces to which he knows not who may shortly succeed: while a ****, who has affected the hero, is rummaging the three kingdoms for the smallest circumstances of patronage and power; the minis-

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ters for foreign affairs on each side the water, are playing the parts of the spider and the fly—the one, large, bloated, and unwieldy, trusts in his strength; the other affects fear and even respect; while he throws over his antagonist thread after thread, until the proper moment arrive, when he shall plunge his fangs into his side, and terminate his noisy pretensions.

Great Britain is a mere spectator of the general scene of depredation on the continent. How long she will be left in that state, may be a serious subject of calculation to a witty and jocose war minister, that he may combine the *wonderful* effects of discipline and indiscipline, against troops covered with scars and intoxicated with trophies; that he may shew Buonaparte the different consequences of contending with a military orator and military pedant, and with a Sydney Smith, whose name would be of as much importance as an army.

The writer proceeds, in several sections, to animadvert on the absurdity of our mode of negotiation, and on the conduct of the campaign in consequence of it.

Errors, as we have already hinted, are easily detailed in the misfortunes which may be owing to them, only in part.

We do not pretend to justify the manner of forming the last coalition against France; but if Buonaparte had been defeated in Bavaria, as he would have been either by a Prince Charles or a Moreau, the erroneous principles of the combined powers would have been perceived only by those who are called fastidious philosophers. The causes of those errors would not have been long dormant. For cabinets, having no rational and just principles in the selection and appointment of ministers, generals, and civil or military agents, cannot long contend with a military power conducted on scientific principles, and chusing agents by their qualifications, not by the influence of private and party views.

We acquiesce in the description of the erroneous measures of the last alliance; but this acquiescence affords us no consolation; because the successors of the late ministers are the advocates of similar errors and the puppets of similar machinery.

The reputed abilities of Mr. Fox (which are greatly overrated in every capacity but that of an orator) would never, in the reign of George III. have opened to him the door of the cabinet. He was carried into it by the general desire that an opportunity might be afforded to open a negotiation with France, by the favourable opinion entertained of him at the Tuilleries. But the public was in an error respecting that opinion. We do not mean to detract from Mr. Fox's

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general character, when we affirm, that the distinction with which he was treated in France, was not owing to that character; but to a plan proposed by Talleyrand and adopted with enthusiasm by Buonaparte, to foster at any expence a considerable party in the English parliament against the English government.

Mr. Fox, from the moment he landed at Calais, to that of his embarkation at his return, was under a strict *surveillance*, though of pretended honours; and when the farce terminated, and the authors were disappointed in Mr. Fox, another of more splendour was to have been played on the imagination of Sir Francis Burdett; if the baronet had not suddenly withdrawn from Paris, to commence the celebrated proceedings of the Middlesex election.

The public (and Mr. Fox himself probably) not being aware of these facts, an opinion was entertained that Mr. Fox's appointment, and the opening of a negotiation for peace were one and the same thing.

Nothing could be more erroneous; and the nomination of the new ministry proves to be a nomination of new persons only; in the same principles, if ambiguities can be so denominated; with the same impracticable views of absurd and ineffective warfare; and with the enormous folly of rousing the courage and uniting the enthusiasm of the people by oppressive taxation in favour of profligate rapacity, and the waste and profusion of random and ill-concerted measures.

The conduct and management of parliament to obtain appointments, which appointments prove to be nullities in the moments of difficulty and trial, while it deprives the nation not only of its constitutional influence, but of all chance of having its best talents selected and employed; enables boys to sport with the burdens of all the classes of an industrious people, and the locusts harboured in the train of oratorical adventurers, to thrive by their miseries.

Is it by exchanging one nullity for another nullity at Vienna, that the minister means to prove his just notion and regard for the delicate and dangerous situation of the house of Austria? Is it by suffering the premier, not only to shelter his former proofs of incapacity under the *broad bottom* of the new firm, but to retain places and emoluments which he neither deserves nor wants? Is it by admitting the superannuations of young persons, and all the artifices to increase the number of places and pensions for those who are dismissed for incapacity, and those who succeed them by mere favour, that the nation is to be inspired with heroic sentiments, greatness of mind, and energy of character?

The author touches on some of these topics when he con-

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sidere the accumulated probabilities and dangers of invasion from the miscarriage of all the plans of coalition by the late ministers. And are any of those probabilities and dangers lessened by any thing proposed or done by the present administration?

The intercourse of a regular government with a military and despotic usurpation, has difficulties which never appear to have been understood by English ministers. The slow and very limited capacity of Lord Grenville always followed the events of the French revolution at a great distance. He saw it only in its public devastations, and had no conceptions of the circumstances which were to arise from the ashes of the old institutions. All his measures were therefore misjudged, and all his emissaries injudiciously selected. Genius discerns merit. Petty knavery employs its proper representatives; and ignorance and folly are always ignorantly and foolishly served. The late minister devised a melancholy legacy to the public, if it be true that he made it his dying request to his majesty to be advised by Lord Grenville in the choice of his ministry. He secured a short protection and continuance of his own fame: for the name of Pitt never stood so high as at the present moment; when a ministry consisting principally of his declared and inveterate opponents, move in his trammels, scrupulously trace his political steps, and implicitly submit to the guidance of his spirit.

The talents of Britain surely are not in a state of dilapidation. Its progress in the sciences, and in all the branches of political œconomy prove the contrary. Foreigners are astonished to observe our institutions, and the applications of real philosophy to every thing in England, except to the offices and services of government.

This is the period in which extraordinary men should be invited to shew themselves, and not be selected by a minister who cannot know them, either by information or by sympathy.

Under the influence of animating, though not always the most justifiable passions, France first astonished, then subdued, the continent by splendid achievements. Are there no means beyond the sonorous orations of the minister for foreign affairs, or the buffoonery of a dramatic manager? Will the puns of the war-minister—in short, will shameless self-adulation, consisting principally of Irish gasconade, breathe sufficient courage at this awful period into the hearts of Britons? Is it by adding, instead of withdrawing their burdens and oppressions, of which ministers do not participate? Is it by committing the adjustment of those galling evils to a young and inexperienced minister, who adopts only the

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failings of his unfeeling predecessor? Is it by clearing offices and places of useless lumber, to fill them with lumber as useless, that the men of this country are to be induced to quit their families, to cover themselves with wounds, or to sacrifice their lives?

The further animadversions, in this pamphlet, on the counsels and conduct of the late administration, may generally be supported—but *cui bono?* If the author would parody his own work, and apply it to the present ministry, it might be of some utility; and we seriously recommend it to him, or to any other writer having similar sources of information, to publish, partly from facts, partly from deductions,

AN INQUIRY INTO THE STATE OF THE NATION ON THE RESIGNATION OR DISMISSAL OF THE PRESENT MINISTRY.

The inquiry might be conducted nearly in the following manner:

The nation may be described as having been misled by counsels originating in the principle of universal selfishness. By Scottish philosophers the term was softened into UTILITY, which is dogmatized by Scottish statesmen and Scottish writers as the universal principle of human action.

When this principle of policy, by means of the late Earl of Bute, reached the British cabinet, it substituted influence for prerogative, and extending that influence through the legislature, it perverted the principal powers of the British constitution.

The fruits of that perversion might be shortly and strikingly delineated, in the origin and consequences of the American war; in the mode of interference with the French revolution; and in all the disastrous events which have placed the greater part of Europe in the power of France.

Britain is hovering on the edge of an abyss, and a change takes place—of what? of ministers.

In what circumstances do the present ministers differ from their predecessors?

This difference should be ascertained by their conduct to *foreign nations*, in *domestic arrangements*, and in those which regard the *colonies*.

In most of these circumstances it would be found that they follow implicitly the steps of their predecessors. They persist in the ridiculous system of forming coalitions against France; and in the treatment of Prussia, they have nearly copied that of the former ministers respecting Spain; with the additional absurdity of appealing to European powers, buttoned up in the pockets of Buonaparte.

They pretend to meditate expeditions without any practicable objects, and to send armies, when they can agree

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on the method of forming them, to hold out our remaining allies to the sword of the enemy.

They trust their domestic safety to—CATAMARANS!! introduced by the *sage* counsels of a *Sidmouth* and a *Hawkesbury*—as the Trojan horse was introduced to *save* Troy. The only chance these *cunning* statesmen can have of being remembered by posterity is their having, in their own imaginations, outwitted *Fouché*, and by means of his own spies, snatched the catamarans out of his hands.

Here the author might pronounce a panegyric on Lords Sidmouth and Hawkesbury, and shew, if he can, the advantages to the public, of pensioning them and their families. He might also make some reflections on the use of atrocious auxiliaries in war, which have been abandoned, as contending states have advanced in civilization. He should point out the consequences of the revival of the ancient uses of serpent-pots, assassins, poisoned arms, poisoned springs and magazines, the refusal of quarter, and the torture of prisoners.

When he had described the consequences of this conduct, in regard to foreign nations, he might direct his view to the internal state of Britain.

It is said (but we only speak the language of rumour) when the names and the appointments of the new ministry were submitted to his majesty, *it is said*, he archly observed, Would not this list of *clever* fellows be improved by the intermixture of more men of character? It was answered, 'The French ministers and agents are not distinguished for their good characters.'—Ho! ho! is that the reason?

The pretence of changing one set of orators for another set of orators, carries on the very front of it the strongest stigma of folly. Every thing in Europe has proceeded naturally from the corrupt fermentation of old societies, passing almost spontaneously into new forms. These transitions are not terminated. Our ministers and the adherents which are forced on them, gaze with amazement on the diversified and unexpected events; not having the faculties to refer them to principles, and not seeing the links of the great revolutionary chain which is thrown over the necks of the surrounding states.

In other circumstances, an amusing description might be given of English declaimers addressing manifestoes to such states; and of great logicians, affecting, by a tawdry species of oratory, to change the temperament and disposition of nations, to make heroes of shop-keepers, of men-milliners, and of the panders of brothels and club-houses.

But the circumstance of the worst omen, and of the

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greatest astonishment is, that a prince of real genius, of extensive knowledge, and of the highest accomplishments, should commit all his future hopes to such men.

Whatever self-adulation may alledge; whatever the flattering flippancy of their newspapers may affirm; their efforts, their measures, and their actions, prove them INCOMPETENT, when brought to the lofty and gigantic standard of the Tuilleries. In the single office of the Rue de Baoque, there is more political information, more actual science; more genuine philosophical metal, though mixed with revolutionary dross, than in the whole of the British ministry, which certainly possesses eloquence, wit, and humour, and almost every thing except the very elements of political science.

When the character and even the existence of the country may be at stake, the mind of the minister to whose care it is peculiarly committed, seems to wander after curious and strange conceits: having no sober impressions of utility, and never taking comprehensive and practicable views of a great and important subject, he always shews a depraved taste for petty paradoxes and trivial puns.

What, in such a situation, would have a full and salutary effect on the whole country? THE CONDUCT OF THE PRINCE.

If the talents of his royal highness would assume their own lustre; if he obeyed the dictates of his own mind, and not those of his counsellors, every thing desirable to Britons would follow. For every man who has studied the character of the Prince of Wales, knows his genius wants firmness only, to be on a level with the high and awful requisitions of his present situation.

His royal highness's numerous accomplishments are unknown to the public; or they are distorted by a species of moral refraction, by passing through the characters which generally surround him. Among his royal highness's apparent favourites, how many can be justly denominated his friends? How many, and how refined are their efforts, to impose the language of flattery for that of real admiration? Which of them, on the occurrence of any untoward incident, has attempted with delicacy and dignity to hint proper information and advice? And when his royal highness has condescended to bestow confidence, in what instance has it been used to his personal honour, or to the real advantage of his royal highness's inheritance?

And yet these persons are introduced to the public (which knows them) as the heroes of wisdom and integrity who are to save it. Corruption is to expire beneath the strokes of public virtue, given by their strong and *pure* hands; and if any

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creeping roots should send forth new suckers, they are not to escape the vigilant eyes of their relations, creditors, and dependents in the several offices of the state.

His majesty, in early youth, supposed he had found great and virtuous men, when he surrounded himself with the *honest* and sturdy Scots; the consequences are recorded in everlasting characters in the history of this country. The prince has either chosen or admits his counsellors, principally from the Irish, whose prominent characteristics are vivacity, extravagance, and gasconade: every thing by them is embellished, exaggerated, and affectedly generous, and their language is always hyperbolical; they are lively, jovial, bullying, lovers of women and good cheer—some of them, however, possessing great facility of certain thoughts, and a happy manner of expressing them: but if his royal highness rely on the COUNSELS of such men in matters of high moment, or in matters of prudence, he may pay with his inheritance for a few pleasing flashes of wit, or a few soaring flights of imagination. HAVE NOT THE BEST STATESMEN OF ENGLAND ALWAYS BEEN ENGLISHMEN? But it may be said, where are they? The elements of genius and valour are afforded in all periods equally; but the art of combining or the stimuli to their production, are not always alike. Though great minds are not inheritances, and heroes and statesmen are not propagated—the ancient houses of this country are not wholly without their representatives.

The jolly, but truly honourable NORFOLK, whose talents are of a superior order; whose character has never been contaminated by corruption, and whose property and popularity would command provinces—what would be the effects of his vigorous and incessant efforts, when compared with those of adventurers, who spin cobwebs in parliamentary debates, and cover important truths with masses of words, without discussing or comprehending them?

In the primary and essential qualities of real genius and talent; in knowledge duly arranged; in information veiled with modesty; in patriotic and private honour; in all the properties which interest those who do not substitute the ears for the understanding, and fancy for wisdom and virtue; the Earl of Chichester rises on a comparison with the most accomplished of his ancestors!

We could proceed in this honourable list, and add other names, if we were called upon—we only mean, that at this tremendous moment, the Prince of Wales should *obviously* diffuse the influence of his high rank and fortune on objects worthy of his regard.

It is by drawing out the first talents, not those of wit and

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humour, but those of wisdom and virtue (which have been long neglected!); it must be by obeying the dictates of such talents, by VOLUNTARY SACRIFICES, AND BY SHEWING A COMMON FEELING WITH ALL THE INHABITANTS OF THE COUNTRY, that they can be induced to form a *barrier* against the plan of universal dominion, which is every day rendered more practicable. It is wholly in vain, that the votaries of dissipation, luxury, and profligacy, call on the numerous classes of oppressed labour and industry, for union and patriotic energy; while those classes are gradually rendered unsusceptible of a common feeling, and are coldly deliberating on the comparative effects of the mandates of a victorious enemy, and the endless requisitions of domestic and ineffectual projects!

To produce any thing like national hope, public men *must* be found, who instead of bursting in hungry crouds into the abandoned places of their predecessors, and proclaiming with indecent folly their long and gormandizing festivities—who, instead of continuing and increasing the shameful burthens of sinecures, extravagant pensions, and fraudulent superannuations; will commence their career with acts of real and generous self-denial. The novelty would give it peculiar effect; and a national spirit might be roused, on which some plan of national defence and national security might be practicable. But without the SYMPATHY OF THE WHOLE PEOPLE, the conceits, and jokes, and contrivances of a Windham, are not worth the paper on which they are printed. There are not ten men in Britain, left to their choice, who would entrust themselves to such conceits: for if some persons of real and practicable wisdom, some acknowledged and popular minds, should not be soon employed, to engage the HEARTS OF THE PEOPLE, the past evils of French outrages will be comparative happiness to those which may be inflicted on Britain: and the misery of ages will be the certain consequence.

On our policy respecting the colonies, we shall follow the example of the writer, and defer our observations until his have appeared; but, as we suspect, he will be the advocate of the bills depending in parliament, in favour of the American claims, we shall just observe, that in the relative situation of Britain and America, and on the supposition that they have a common interest in the preservation of some degrees of political and civil liberty on the earth; it is not the true policy of either to favour commercial speculations to the injury of the English navy; on the increase and on the proper use of which the prosperity and happiness of America as well as Britain may depend.

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If the British navy be checked and sacrificed to commercial views and the prosperity of planters and merchants, and the enemy should reach and establish himself in SOUTH AMERICA, the peace and fate of the world will be at his disposal, and liberty will be the subject only of history.

ART. X.—*Account of the State of France and its Government during the last Three Years. By Israel Worsley. Small 8vo. pp.* 267. Johnson. 1806.

MR. Israel Worsley had established a school in France immediately after the revolution, "in which interesting employment he had been flattered by the prospect of the most brilliant success." As the government had held out every encouragement to houses of education, and in many cases, where the *respectability* of the teachers justified it, had given out of the national domains premises free of rent, Mr. W. expected that an establishment *like his* would have been rather the object of their care, than of their censure: but the Emperor Napoleon was not convinced of the importance of the seminary of Mr. Israel Worsley, who was arrested and sent to Verdun. After various adventures, the author escaped into Holland, and from thence into England, where he naturally conceived, that curiosity would be on the stretch to learn some news of that country, from whose bourne so few travellers have lately returned; and he accordingly presents his countrymen with an account which, we fear, will disappoint the expectations of those who do not reflect, that a prisoner's history of men and manners must very much resemble a blind man's description of a landscape. Each must derive a great deal from *hearsay*. Indeed Mr. W. confesses that some of the information which he now communicates to the public, was received from the intelligent gens d'armes, who conveyed him from Mons to Verdun.

There is very little of interesting matter in this writer's account of France and its government. The necessity of filling a volume seems to have occasioned the introduction of much *old news*. We find among other things a compliment to the memory of our late Premier who, it seems, was regarded by the inhabitants of the Low Countries 'as the best friend to the interests of their country, because in him they hoped to find the deliverer of Europe.'

The *echaufeurs* are a race of gentlemen of whom we recollect no resemblance since the days of the Mohocks, whose

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exploits are recorded in the Spectator. Mr. W. gives the following account of these worshippers of Vulcan:

'An occurrence has lately taken place in Flanders, which is not generally known in England, and may be mentioned to show the disposition of the present government of France. An alarm of personal danger has been raised amongst them, by the arrest of a considerable number of persons, upon a pretext that is not satisfactory to the public. A company of men, who are known by the name of *echaufeurs*, or warmers, have infested the Low Countries for some time past. The sons of some good families are supposed to be connected with them, who, being dissipated and extravagant, are not supplied by their parents with the adequate means of indulgence, and have allied themselves to characters notoriously bad, in order to make depredations on the property of others. It is said, that they are very numerous; that they are dispersed in different directions, keep up a regular correspondence, and are united as in a common cause. Their custom has been, to beset a house in the country, sometimes in large bodies; and having gained admittance, to hold the feet of the master, mistress, or other principal person they found, close to the fire, or over it in the flame, in order to make them declare in what place their most valuable property was concealed; and when they had taken it, they decamped. These circumstances have actually taken place in the neighbourhood of Brussels; and some persons have suffered long and severe fits of illness, both from the fright, and from the wounds they have received. It is now nearly two years since the gendarmerie began to take these people up; and it has been pretended, that the ramifications of this evil spread so wide, that the most perfect secrecy was necessary, in order to insure the arrest of the remainder of them; of course, none have yet been brought to their trial. Many respectable housekeepers, of good character, have been arrested and detained in prison; some of them of extensive property, who cannot be supposed to be connected with this infamous band. In the month of August it was currently reported, that the persons arrested amounted to four hundred, all of whom remained without evidence, or proof of guilt, within the walls of their prison. It must be presumed, that some other than that of the *echaufage*, is the cause of such numerous arrests; and it threw for a time a damp on the minds of the people of the Low Country, to whom this affair seems to have been confined. A proof, amongst many others, that the government of France gives an account of its conduct only when it pleases, and in a manner which is most agreeable to itself.'

The leapers are another rare species of the human genus:

'The French have some battalions of troops unlike any that we know: they are called leapers, and are trained to the greatest agility and skill in corporeal movements: they accompany a corresponding number of cavalry into the field, whose horses are accustomed to carry double, and not to start when a man leaps up behind the rider. Their evolutions are made with wonderful rapidity; they gallop away

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to the place where they are required to act, and immediately the leapers jump down, form themselves into a line of battle behind the horses, and become a separate army. When their orders are executed, or they meet with a repulse, they jump up again, each behind his companion, and are carried off in safety to another place.'

If the flotilla from Boulogne should import any of these light demi-cavalry, we hope that Mr. Astley of the Royal Amphitheatre may be able to increase his troop by taking some of them *alive*.

As Napoleon and his friend Talleyrand are ever fertile in expedients, we should not wonder if a regiment of *echaufeurs* were embodied, and armed with pistol tinder-boxes and warming-pans. We trust the engineers of the Phœnix and Sun fire-offices will give a good account of this part of the enemy's force.

The apparatus of the guillotine, according to Mr. W. in neatness of mechanism and velocity of movement rivals the most ingenious of our patent machines.

N.B. 'The weight of the axe, which is made with a slanting edge, like our ivory cucumber slices, is forty pounds.'

As a schoolmaster's head, 'one small head,' carries all his wealth, we wonder that Mr. Worsley should regret his banishment from the vicinity of such an instrument.

ART. XI.—*Memoirs of Richard Cumberland, written by himself.* 4to. 1*l.* 11*s.* 6*d.* Lackington. 1806.

HE who proposes to entertain the world with his own biography, undertakes a task of considerable embarrassment and perplexity. The public are naturally disposed to inquire by what means the author has succeeded in persuading himself that the events of his own life are of sufficient interest and importance to be introduced to their attention, and how he has fortified himself in the resolution of challenging a severe and impartial scrutiny of his own merits. But though there may be many who are exempt from the influence of that delusion, which magnifies to the mind all objects nearly connected with itself, and who may therefore wonder at the boldness which prompts any one to become his own historian, yet we know not if the practice be such as merits to be very severely reprehended, or very actively discouraged; at least when resorted to by men who, by their known integrity and honour, have given the public a pledge for as much impartiality as can reasonably be expected from human

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nature. In such cases we may at least be assured that the facts recorded are authentic, and founded on the best of all possible evidence, the personal knowledge of the writer; and it is no trifling advantage to be relieved from the uncertainty which is incident to the perusal of a narrative compiled from scattered papers or accidental communication.

With respect to the volume before us, we confess with great satisfaction, that the uneasiness with which we naturally sat down to listen to all that the writer was to tell us about himself, soon wore away, and was succeeded by very different feelings. Mr. Cumberland certainly does not say too much when he promises the reader that 'if he be candid, he will not be disgusted, and that if he be easily amused, he will not be disappointed.' On the candour of the public, there certainly is no unreasonable demand, and their desire of entertainment will meet with abundant gratification.

A considerable portion of the interest and attraction of these Memoirs is derived from the variety of anecdotes with which they are enriched, relative to some of the most distinguished persons of his time, for the most part literary, with many of whom it was the author's fortune to be on terms of intimate familiarity. The general merits of the work may be very briefly stated. It is written in an easy unambitious flowing style; frequently animated by no ordinary degree of sprightliness and vivacity, disfigured sometimes by affectation and false taste, and sometimes sinking into tedious and feeble garrulity. It exhibits uniformly a spirit of benevolence and liberality, which confer the highest honour on the feelings and habits of the writer; though we could have wished that he had suppressed that fretful propensity to complaint which is visible throughout the volume, and which, however it may have been excited by unworthy usage, must always discredit the firmness and equanimity of those who permit themselves to indulge it. These pages, in short, are the production of one who has the very highest pretensions to the sentiments of a gentleman, and the erudition of a scholar, and will be impatiently resorted to, by all who are capable of estimating the value of those characters. Besides, we can scarcely imagine that our countrymen will be so ungrateful as to receive with indifference a narrative offered them by so old and venerable a servant of the public, one who, if he cannot advance a very powerful title to the inspiration of genius, may at least claim the truly enviable praise of singular activity of mind, invariably employed in the cause of virtue, and in the communication of guiltless entertainment and valuable instruction.

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Before we proceed to select such specimens of the work as we hope may make our readers discontented till they have consulted the whole, we shall venture to notice a very few of its subordinate blemishes, sincerely wishing that many future editions will give Mr. C. an opportunity of correcting them. In page 220, we read, 'I had fairly *earnt* it,' which is a rank vulgarism. The use of the word 'inspiration,' in the following sentence, is scarcely warrantable: 'I confess it would be a vanity serving only to expose my degeneracy, were it accompanied with the *inspiration* of no worthier passion.' We greatly doubt whether the word *querulential* be legitimate English; and the word 'suscitation,' P. 386, and 'located,' ('Here he has located some of his liveliest scenes,') P. 476, are, to say the best, insufferably pedantic. At one period of Mr. C.'s life a considerable portion of his time was spent in Ireland, where, we presume, he acquired the notion of being 'indignantly regardless,' P. 360, which reminds us of the reflection of Costard, in the play,* who on being led away to prison consoles himself by saying, 'I thank God, I have *as little* patience as another man, and *therefore* I can be quiet.'

The volume commences with an account of Mr. Cumberland's family, and he may justly boast of ancestors illustrious for their piety, benevolence, and erudition. His father was grandson of Dr. Richard Cumberland, who was consecrated Bishop of Peterborough in 1691, author of the work entitled De Legibus Naturæ, composed in opposition to the fashionable impiety of Hobbes. His mother was the younger daughter of that illustrious scholar Dr. Richard Bentley, master of Trinity College, and was the Phœbe of Byron's Pastoral in the Spectator. Of that formidable critic a very pleasing and amiable portrait is exhibited, which represents him as divested of all the terrors of learning, and all the sternness of controversy; generous, benevolent, alive to all the milder charities of domestic life, and not intolerant of the usual courtesies of society. The memory of his parents, especially of his mother, is consecrated by the author in a style of eulogium, somewhat highly coloured. But who can blame the enthusiasm of a son, when dwelling on such recollections?

Mr. Cumberland himself was born in February, 1732, at Cambridge, in the master's lodge at Trinity College, under the roof of his grandfather Bentley. At this point of his narrative, he stops to take the following gloomy perspective of his future life:

* Love's Labour Lost.

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'When from the date, at which my history now pauses, I look forward through a period of more than seventy and two years, I discover nothing within my horizon, of which to be vain-glorious; no sudden heights to turn me giddy, no dazzling gleams of fortune's sunshine to bewilder me; nothing but one long laborious track, not often strewed with roses, and thorny, cold and barren towards the conclusion of it, where weariness wants repose, and age has need of comfort. I see myself unfortunately cast upon a lot in life neither congenial with my character, nor friendly to my peace combating with dependence, disappointment, and disgusts of various sorts, transplanted from a college, within whose walls I had devoted myself to studies, which I pursued with ardent passion and a rising reputation, and what to obtain? What, but the experience of difficulties, and the credit of overcoming them; the useful chastisement, which unkindness has inflicted, and the conscious satisfaction of not having merited, nor in any instance of my life revenged it?'

That Mr. C. has had much to complain of, we are willing to allow, but he has also had much to be thankful for; and we scarcely think that the sequel of his relation will be found to warrant so dismal and desponding a prelude.

At the age of six years the author was sent to Bury school, and as the time of his family was then divided between Cambridge and Stanwick in Northamptonshire, the rectory of his father, the holidays which were spent at Trinity Lodge gave him those impressions of love and veneration for Dr. Bentley, which, though at that time so young, he has never yet lost. From Bury, at the age of 12, he was removed to Westminster, where he did not remain longer than a year and a half. At the early age of 14, he was transplanted to Trinity College. The reader does not travel to this period of the life without being indulged with copious specimens of the author's juvenile compositions in English verse. These are, without question, very respectable exercises, and highly creditable to the rising talents of Mr. C.; but, though we are disposed to make every allowance for the fond complacency with which every one surveys the contents of his own port-folio, yet we cannot prevail on ourselves to approve the practice of forcing such performances on the notice of the public. They certainly can add nothing to the stock of national poetry, and, we should apprehend, can afford but little rational gratification to the vanity of an author. It is by the exertions of the ripe and finished understanding that literary reputation must stand or fall: it is therefore a pitiful and mistaken ambition which prompts the man to make a parade of the labours of the school-boy. If his maturer perform-

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ances have acquired him solid and permanent distinction, his fame can be little advanced by the display of his earlier effusions; if not, the wonders of his unfledged fancy will only shew how much he has declined from the promise of his younger days.

The period of Mr. C.'s residence at Cambridge was distinguished by such intense diligence as greatly endangered his life. Of his mathematical studies and scholastic disputations we have a minute account, which shews the powerful emulation and thirst for distinction which then animated his pursuits. He is thence led into a discussion of the merits of the mode of education at Cambridge, and the benefits arising from the argumentative course of exercise which is there used to discipline the mind into correct habits of thought. The following reflections on the evil consequences resulting from a defective cultivation of the reasoning powers may be selected as a characteristic specimen of the style of these Memoirs. We conceive that the passage will be found to exhibit more of colloquial sprightliness and animation, than of the excellencies of chaste and correct composition:

'There are also others, whose vivacity of imagination having never felt the trammels of a syllogism is for ever flying off into digression and display—

'Quo teneam nodo mutantem Protea formas?—

To attempt at hedging in these cuckows is but lost labour. These gentlemen are very entertaining as long as novelties with no meaning can entertain you; they have a great variety of opinions, which, if you oppose, they do not defend, and if you agree with, they desert. Their talk is like the wild notes of birds, amongst which you shall distinguish some of pleasant tone, but out of which you compose no tune or harmony of song. These men would have set down Archimedes for a fool, when he danced for joy at the solution of a proposition, and mistaken Newton for a madman, when in the surplice, which he put on for chapel over night, he was found the next morning in the same place and posture fixed in profound meditation on his theory of the prismatic colours. So great is their distaste for demonstration, they think no truth is worth the waiting for; the mountain must come to them, they are not by half so complaisant as Mahomet. They are not easily reconciled to truisms, but have no particular objection to impossibilities. For argument they have no ear; it does not touch them; it fetters fancy, and dulls the edge of repartee; if by chance they find themselves in an untenable position, and wit is not at hand to help them out of it, they will take up with a pun, and ride home upon a horse laugh: if they can't keep their ground, they won't wait to be attacked and driven out of it. Whilst a reasoning man will be picking his way out of a dilemma, they, who never reason

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at all, jump over it, and land themselves at once upon new ground, where they take an imposing attitude, and escape pursuit. Whatever these men do, whether they talk, or write, or act, it is without deliberation, without consistency, without plan. Having no expanse of mind, they can comprehend only in part; they will promise an epic poem, and produce an epigram: in short, they glitter, pass away, and are forgotten; their outset makes a shew of mighty things, they stray out of their course into bye-ways and obliquities, and when out of sight of their contemporaries, are for ever lost to posterity.'

A contested election for the county of Northampton, in which the father of Mr. C. exerted himself very prominently in support of the whig interests, occasioned the introduction of his family to Lord Halifax, then high in office and lord-lieutenant of the county. His lordship was afterwards pleased to appoint the author his private confidential secretary, a situation which his zealous attachment to college caused him to accept with reluctance. In due time he was elected a fellow of Trinity College, and the reader is indulged with a description of the examination he underwent on the occasion, and a very amusing portrait of the celebrated Dr. Smith. This circumstance, however, did not discontinue his connection with Lord Halifax. The painful separation from his family required by his attendance in Downing-street, at last suggested to his father the project of an exchange of livings with Mr. Knight, the vicar of Fulham; an event which procured our author the acquaintance of that celebrated wit, and profligate courtier, Dodington, who had a pleasant villa at Hammersmith, which, in a spirit of facetious contradiction, he called La Trappe. At La Trappe Mr. C. became a frequent guest, and there, as well as in London and at his seat in Dorsetshire, had abundant opportunities of contemplating the character of this extraordinary man. The delineation he gives of his magnificent host is in a very happy style of animated and amusing description. Our readers may judge of it by the following specimen:

'Our splendid host was excelled by no man in doing the honours of his house and table; to the ladies he had all the courtly and profound devotion of a Spaniard, with the ease and gaiety of a Frenchman towards the men. His mansion was magnificent, massy, and stretching out to a great extent of front with an enormous portico of Doric columns ascended by a stately flight of steps: there were turrets and wings that went I know not whither, though now they are levelled with the ground, and gone to more ignoble uses: Vanbrugh, who constructed this superb edifice, seemed to have had the plan of Blenheim in his thoughts, and the interior was as proud

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and splendid as the exterior was bold and imposing. All this was exactly in unison with the taste of its magnificent owner, who had gilt and furnished the apartments with a profusion of finery, that kept no terms with simplicity, and not always with elegance or harmony of style. Whatever Mr. Dodington's revenue then was, he had the happy art of managing it with that regularity and œconomy, that I believe he made more display at less cost, than any man in the kingdom but himself could have done. His town-house in Pall-Mall, his villa at Hammersmith, and the mansion above described, were such establishments as few nobles in the nation were possessed of. In either of these he was not to be approached, but through a suite of apartments, and rarely seated but under painted ceilings and gilt entablatures. In his villa you were conducted through two rows of antique marble statues ranged in a gallery floored with the rarest marbles, and enriched with columns of granite and lapus lazuli; his saloon was hung with the finest Gobelin tapestry, and he slept in a bed encanopied with peacock's feathers in the style of Mrs. Montague. When he passed from Pall-Mall to La Trappe it was always in a coach, which I could suspect had been his ambassadorial equipage at Madrid, drawn by six fat unwieldy black horses, short docked and of colossal dignity: neither was he less characteristic in apparel than in equipage; he had a wardrobe loaded with rich and flaring suits, each in itself a load to the wearer, and of these I have no doubt but many were coeval with his embassy above mentioned, and every birth-day had added to the stock. In doing this he so contrived as never to put his old dresses out of countenance by any variations in the fashion of the new; in the mean time his bulk and corpulency gave full display to a vast expanse and profusion of brocade and embroidery, and this, when set off with an enormous tye-periwig and deep-laced ruffles, gave the picture of an ancient courtier in his gala habit, or Quin in his stage dress; nevertheless it must be confessed this style, though out of date, was not out of character, but harmonized so well with the person of the wearer, that I remember when he made his first speech in the house of peers as Lord Melcombe, all the flashes of his wit, all the studied phrases and well-turned periods of his rhetoric lost their effect simply because the orator had laid aside his magisterial tye, and put on a modern bag-wig, which was as much out of costume upon the broad expanse of his shoulders, as a cue would have been upon the robes of the Lord Chief Justice.'

The following passage conveys a tolerably correct idea of the political morality of Dodington:

'Being a man of humble birth, he seemed to have an innate respect for titles, and none bowed with more devotion to the robes and fasces of high rank and office. He was decidedly aristocratic: he paid his court to Walpole in panegyric poems, apologizing for his presumption by reminding him, that it was better to be pelted with roses than with rotten eggs: to Chesterfield, to Winnington,

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Pulteney, Fox, and the luminaries of his early time, he offered up the oblations of his genius, and incensed them with all the odours of his wit; in his latter days, and within the period of my acquaintance with him, the Earl of Bute in the plenitude of his power was the god of his idolatry. That noble lord was himself too much a man of letters and a patron of the sciences to overlook a witty head, that bowed so low, he accordingly put a coronet upon it, which, like the *barren sceptre* in the hand of Macbeth, merely served as a ticket for the coronation procession, and having nothing else to leave to posterity in memory of its owner, left its mark upon the lid of his coffin.'

About this time Lord Halifax retired from administration, and Mr. C. became 'an ex-secretary to an ex-statesman;' a circumstance which gave him leisure to commence his dramatic career, and to form an attachment which ended in his marriage. The lady was a Miss Ridge, the daughter of a family remotely connected by blood with that of the author, to whom he was united in the year 1759, having first obtained, by the patronage of Lord Halifax, a small establishment, as crown agent for the province of Nova Scotia.

On the accession of his present majesty, the writer accompanied Lord Halifax, who was appointed lord-lieutenant of Ireland, to Dublin, in the post of Ulster secretary. His residence there, furnishes him with the opportunity of much amusing narrative. His portrait of George Faulkner, the celebrated printer of the Dublin Journal, is executed with singular felicity.

'I had more than once the amusement of dining at the house of that most singular being George Faulkner, where I found myself in a company so miscellaneously and whimsically classed, that it looked more like a fortuitous concourse of oddities, jumbled together from all ranks, orders, and descriptions, than the effect of invitation and design. Description must fall short in the attempt to convey any sketch of that eccentric being to those who have not read him in the notes of Jephson, or seen him in the mimicry of Foote, who in his portraits of Faulkner found the only sitter, whom his extravagant pencil could not caricature; for he had a solemn intrepidity of egotism, and a daring contempt of absurdity, that fairly outfaced imitation, and like Garrick's Ode on Shakespear, which Johnson said "defied criticism," so did George in the original spirit of his own perfect buffoonery defy caricature. He never deigned to join in the laugh he had raised, nor seemed to have a feeling of the ridicule he had provoked: at the same time that he was pre-eminently and by preference the butt and buffoon of the company, he could find openings and opportunities for hits of retaliation, which were such left-handed thrusts as few could parry; nobody could foresee where

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they would fall, nobody of course was fore-armed, and as there was in his calculation but one supereminent character in the kingdom of Ireland, and he the printer of the Dublin Journal, rank was no shield against George's arrows, which flew where he listed, and fixed or missed as chance directed, he cared not about consequences. He gave good meat and excellent claret in abundance; I sate at his table once from dinner, till two in the morning, whilst George swallowed immense potations with one solitary sodden strawberry at the bottom of the glass, which he said was recommended to him by his doctor for its cooling properties. He never lost his recollection or equilibrium the whole time, and was in excellent foolery; it was a singular coincidence that there was a person in company, who had received his reprieve at the gallows, and the very judge who had passed sentence of death upon him. This did not in the least disturb the harmony of the society, nor embarass any human creature present. All went off perfectly smooth, and George, adverting to an original portrait of Dean Swift, which hung in his room, told us abundance of excellent and interesting anecdotes of the Dean and himself with minute precision and importance irresistibly ludicrous. There was also a portrait of his late lady Mrs. Faulkner, which either made the painter or George a liar, for it was frightfully ugly, whilst he swore she was the most divine object in creation. In the mean time he took credit to himself for a few deviations in point of gallantry, and asserted that he broke his leg in flying from the fury of an enraged husband, whilst Foote constantly maintained that he fell down an area with a tray of meat upon his shoulder, when he was journeyman to a butcher: I believe neither of them spoke the truth. George prosecuted Foote for lampooning him on the stage of Dublin; his counsel the prime serjeant compared him to Socrates, and his libeller to Aristophanes; this I believe was all that George got by his course of law; but he was told he had the best of the bargain in the comparison, and sate down contented under the shadow of his laurels. In process of time he became an alderman; I paid my court to him in that character, but I thought he was rather marred than mended by his dignity. George grew grave and sentimental, and sentiment and gravity sate as ill upon George, as a gown and square cap would upon a monkey.'

A short time after Lord Halifax quitted the government of Ireland, the author's father was promoted to the see of Clonfert, and he himself accepted the place of clerk of the reports to the board of trade and plantations. From this period the life of Mr. C. is chiefly the life of an author, we shall therefore decline any minute analysis of his biography, and content ourselves chiefly with a selection of such parts of his narrative as may furnish the greatest entertainment to our readers.

During the life of his father a considerable portion of each year was spent by Mr. Cumberland and his family in

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Ireland, at the episcopal palace of Clonfert; and the anecdotes which are recorded of this singular nation are, as might be expected, most curious and whimsical The following is a very spirited sketch of the rude and barbarous style of baronial hospitality, which even now is scarcely obsolete in Ireland:

'On my visit to Mr. Talbot I was accompanied by Lord Eyre of Eyre Court, a near neighbour and friend of my father. This noble lord, though pretty far advanced in years, was so correctly indigenous, as never to have been out of Ireland in his life, and not often so far from Eyre Court as in this tour to Mr. Talbot's. Proprietor of a vast extent of soil, not very productive, and inhabiting a spacious mansion, not in the best repair, he lived according to the style of the country with more hospitality than elegance: whilst his table groaned with abundance, the order and good taste of its arrangement were little thought of: the slaughtered ox was hung up whole, and the hungry servitor supplied himself with his dole of flesh, sliced from off the carcase. His lordship's day was so apportioned as to give the afternoon by much the largest share of it, during which, from an early dinner to the hour of rest, he never left his chair, nor did the claret ever quit the table. This did not produce inebriety, for it was sipping rather than drinking, that filled up the time, and this mechanical process of gradually moistening the human clay was carried on with very little aid from conversation, for his lordship's companions were not very communicative, and fortunately he was not very curious. He lived in an enviable independence as to reading, and of course he had no books. Not one of the windows of his castle was made to open, but luckily he had no liking for fresh air, and the consequence may be better conceived than described.'

The combination of humour and ferocity in the following anecdote is truly laughable:

'When I accompanied my mother from Clonfert to Dublin, my father having gone before, we passed the night at Killbeggan, where Sir Thomas Cuffe, (knighted in a frolic by Lord Townshend) kept the inn. A certain Mr. Geoghegan was extremely drunk, noisy, and brutally troublesome to Lady Cuffe the hostess: Thomas O'Rourke was with us, and being much scandalized with the behaviour of Geoghegan, took me aside, and in a whisper said, "Squire, will I quiet this same Mr. Geoghegan? When I replied by all means, but how was it to be done?—Tom produced a knife of formidable length and demanded—"Haven't I got this? And won't this do the job, and hasn't he wounded the woman of the inn with a chopping knife, and what is this but a knife, and wou'dn't it be a good deed to put him to death like a mad dog? Therefore, squire, do you see, if it will pleasure you and my lady there above stairs, who is ill enough, God he knows, I'll put this knife into that same Mr. Geoghegan's ribs, and be off the next moment on the grey mare; and

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isn't she in the stable? Therefore only say the word, and I'll do it." This was the true and exact proposal of Thomas O'Rourke, and as nearly as I can remember, I have stated it in his very words."*

The foundation of Mr. Cumberland's fame is the excellent comedy of the West Indian. The success it met with was more than he expected, and more than he seemed to think that it deserved. Indeed he appears half inclined to be out of humour with the world, for preferring it to some of his other dramas. The play, however, so much increased his reputation, that it attracted to his house a considerable resort of the most eminent literary men of that day. His sketches from this illustrious group are infinitely entertaining. Soame Jenyns is exhibited to the life in the passage we shall transcribe.

'A disagreement about a name or a date will mar the best story that was ever put together. Sir Joshua Reynolds luckily could not hear an interrupter of this sort: Johnson would not hear, or if he heard him, would not heed him. Soame Jenyns heard him, heeded him, set him right, and took up his tale, where he had left it, without any diminution of its humour, adding only a few more twists to his snuff-box, a few more taps upon the lid of it, with a preparatory grunt or two, the invariable forerunners of the amenity, that was at the heels of them. He was the man, who bore his part in all societies with the most even temper and undisturbed hilarity of all the good companions, whom I ever knew. He came into your house at the very moment you had put upon your card; he dressed himself to do your party honour in all the colours of the jay; his lace indeed had long since lost its lustre, but his coat had faithfully retained its cut since the days, when gentlemen embroidered figured velvets with short sleeves, boot cuffs and buckram skirts; as nature had cast him in the exact mould of an ill-made pair of stiff stays, he followed her so close in the fashion of his coat, that it was doubted if he did not wear them: because he had a protuberant wen just under his pole, he wore a wig, that did not cover above half his head. His eyes were protruded like the eyes of the

* One of our fraternity informs us, on the authority of a friend of his, who very lately stopped at Kilbeggan on his way from Athlone to Dublin, and there heard the anecdote, that Lord Townsend repented in the morning of the honours which in a moment of frolick and conviviality he had conferred on Sir Thomas the evening before, and was therefore extremely desirous of recalling them. That gallant and illustrious knight very courteously replied, that for his part he could be well content to renounce his title if he had no will but his own to consult; but he was persuaded that *Lady Cuffe* would never be prevailed upon to descend from her rank! After so grave and important a reason, we presume that his lordship forbore to insist on a revocation of this grant. Sir Thomas, we believe, is deceased: her ladyship survived him, and we understand keeps the inn at Kilbeggan to this day.

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lobster, who wears them at the end of his feelers, and yet there was room between one of these and his nose for another wen that added nothing to his beauty; yet I heard this good man very innocently remark, when Gibbon published his history, that he wondered any body so ugly could write a book.

'Such was the exterior of a man, who was the charm of the circle, and gave a zest to every company he came into; his pleasantry was of a sort peculiar to himself; it harmonized with every thing; it was like the bread to our dinner; you did not perhaps make it the whole, or principal part, of your meal, but it was an admirable and wholesome auxiliary to your other viands. Soame Jenyns told you no long stories, engrossed not much of your attention, and was not angry with those that did; his thoughts were original, and were apt to have a very whimsical affinity to the paradox in them: he wrote verses upon dancing, and prose upon the origin of evil, yet he was a very indifferent metaphysician and a worse dancer; ill nature and personality, with the single exception of his lines upon Johnson, I never heard fall from his lips; those lines I have forgotten, though I believe I was the first person, to whom he recited them; they were very bad, but he had been told that Johnson ridiculed his metaphysics, and some of us had just then been making extemporary epitaphs upon each other; though his wit was harmless, yet the general cast of it was ironical; there was a terseness in his repartees, that had a play of words as well as of thought, as when speaking of the difference between laying out money upon land, or purchasing into the funds, he said, "One was principal without interest, and the other interest without principal." Certain it is he had a brevity of expression, that never hung upon the ear, and you felt the point in the very moment that he made the push. It was rather to be lamented that his lady Mrs. Jenyns had so great a respect for his good sayings, and so imperfect a recollection of them, for though she always prefaced her recitals of them with—*as Mr. Jenyns says*—it was not always what Mr. Jenyns said, and never, I am apt to think, *as* Mr. Jenyns said; but she was an excellent old lady, and twirled her fan with as much mechanical address as her ingenious husband twirled his snuff-box.'

We cannot resist the temptation of copying for our readers the supremely comic description of the first night of Oliver Goldsmith's eccentric play, She Stoops to Conquer:

'We were not over-sanguine of success, but perfectly determined to struggle hard for our author; we accordingly assembled our strength at the Shakespear Tavern in a considerable body for an early dinner, where Samuel Johnson took the chair at the head of a long table, and was the life and soul of the corps; the poet took post silently by his side with the Burkes, Sir Joshua Reynolds, Fitzherbert, Caleb Whitefoord and a phalanx of North-British predetermined applauders, under the banner of Major Mills, all good men and true. Our illustrious president was in inimitable glee, and

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poor Goldsmith that day took all his raillery as patiently and complacently as my friend Boswell would have done any day, or every day of his life. In the mean time we did not forget our duty, and though we had a better comedy going, in which Johnson was chief actor, we betook ourselves in good time to our separate and allotted posts, and waited the awful drawing up of the curtain. As our stations were preconcerted, so were our signals for plaudits arranged and determined upon in a manner, that gave every one his cue where to look for them, and how to follow them up.

'We had amongst us a very worthy and efficient member, long since lost to his friends and the world at large, Adam Drummond, of amiable memory, who was gifted by nature with the most sonorous, and at the same time the most contagious, laugh, that ever echoed from the human lungs. The neighing of the horse of the son of Hystaspes was a whisper to it; the whole thunder of the theatre could not drown it. This kind and ingenuous friend fairly forewarned us that he knew no more when to give his fire than the cannon did, that was planted on a battery. He desired therefore to have a flapper at his elbow, and I had the honour to be deputed to that office. I planted him in an upper box, pretty nearly over the stage, in full view of the pit and galleries, and perfectly well situated to give the echo all its play through the hollows and recesses of the theatre. The success of our manœuvres was complete. All eyes were upon Johnson, who sat in a front row of a side box, and when he laughed every body thought themselves warranted to roar. In the mean time my friend followed signals with a rattle so irresistibly comic, that, when he had repeated it several times, the attention of the spectators was so engrossed by his person and performances, that the progress of the play seemed likely to become a secondary object, and I found it prudent to insinuate to him that he might halt his music without any prejudice to the author; but alas, it was now too late to rein him in; he had laughed upon my signal where he found no joke, and now unluckily he fancied that he found a joke in almost every thing that was said; so that nothing in nature could be more mal-a-propos than some of his bursts every now and then were. These were dangerous moments, for the pit began to take umbrage; but we carried our play through, and triumphed not only over Colman's judgment, but our own.'

On the accession of Lord George Germain to the seals for the colonial department, Mr. C. was promoted to the office of secretary to the board of trade. In this situation it was his fortune to acquire great influence with his patron, which he employed most honourably and disinterestedly. It is to his exertions that the kingdom was indebted for the brilliant services performed by the gallant Sir George Rodney. But for the friendly and zealous interference of Mr. Cumberland, that illustrious seaman might have been condemned to desperate exclusion from the career of glory, the victim of

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embarrassed circumstances, and of unmerited obloquy. It is here perhaps our duty to transcribe an anecdote related by our author of that great admiral, somewhat inconsistent with the claim advanced by Mr. Clarke to the merit of that most happy reform in our naval tactics, which has since been universally adopted and invariably successful. We have no means of deciding between these conflicting pretensions; and we shall only venture to suggest to Mr. Cumberland the propriety of examining very carefully his recollections on this subject. Possibly a cautious review of all the circumstances relative to the conversation which he records in the following passage, may bring to his remembrance something which may throw a light on the hitherto obscure state of this question, and may be inserted with advantage in a future edition of these Memoirs.

'It happened to me to be present, and sitting next to admiral Rodney at table, when the thought seemed first to occur to him of breaking the French line by passing through it in the heat of the action. It was at Lord George Germain's house at Stoneland after dinner, when having asked a number of questions about the manœuvring of columns, and the effect of charging with them on a line of infantry, he proceeded to arrange a parcel of cherry-stones, which he had collected from the table, and forming them as two fleets drawn up in line and opposed to each other, he at once arrested our attention, which had not been very generally engaged by his preparatory enquiries, by declaring he was determined so to pierce the enemy's line of battle, (arranging his manœuvre at the same time on the table) if ever it was his fortune to bring them into action I dare say this passed with some as mere rhapsody, and all seemed to regard it as a very perilous and doubtful experiment, but landsmen's doubts and difficulties made no impression on the admiral, who having seized the idea held it fast, and in his eager animated way went on manœuvring his cherry-stones, and throwing his enemy's representatives into such utter confusion, that already possessed of that victory in imagination, which in reality he lived to gain, he concluded his process by swearing he would lay the French admiral's flag at his sovereign's feet; a promise which he actually pledged to his majesty in his closet, and faithfully and gloriously performed.'

Of the remainder of this volume a very considerable part is devoted to the history of a secret mission to Spain undertaken by Mr. Cumberland in the year 1780, for the delicate purpose of arranging the terms of a separate peace. If any of our readers be desirous of following the distracting labyrinth of political negotiation, and of tracing its perilous 'bye paths and indirect crooked ways,' he may consult these

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tedious pages of mazy and entangled diplomacy; where he will find dispatches full of doubt, answers full of evasion, and conferences full of suspicion and distrust. We must, however, do the writer the justice to allow that he has enlivened this part of his narrative with a variety of spirited sketches and entertaining descriptions. His account of the prodigious powers of a celebrated actress at Madrid, by birth a gipsy, is so astonishing, that its length alone prevents our inserting it; the apathy of the Duke of Osuna, by whom she was kept, is scarcely less miraculous, and will not occupy so much room.

'The allowances, which the Spanish theatre could afford to make to its performers, were so very moderate, that I should doubt if the whole year's salary of the Tiranna would have more than paid for the magnificent dress, in which she then appeared; but this and all other charges appertaining to her establishment were defrayed from the coffers of the Duke of Osuna, a grandee of the first class and commander of the Spanish guards. This noble person found it indispensably necessary for his honour to have the finest woman in Spain upon his pension, but by no means necessary to be acquainted with her, and at the very time, of which I am now speaking, Pietra Santa seriously assured me, that his excellency had indeed paid large sums to her order, but had never once visited or even seen her. He told me at the same time that he had very lately taken upon himself to remonstrate upon this want of curiosity, and having suggested to his excellency, how possible it was for him to order his equipage to the door, and permit him to introduce him to this fair creature, whom he knew only by report and the bills she had drawn upon his treasurer, the duke graciously consented to my friend's proposal, and actually set out with him for the gallant purpose of taking a cup of chocolate with his hitherto invisible mistress, who had notice given her of the intended visit. The distance from the house of the grandee to the apartments of the gipsy was not great, but the lulling motion of the huge state-coach, and the softness of the velvet cushions had rocked his excellency into so sound a nap, that when his equipage stopped at the lady's door, there was not one of his retinue bold enough to undertake the invidious task of troubling his repose. The consequence was, that after a proper time was passed upon the halt for this brave commander to have waked had nature so ordained it, the coach wheeled round, and his excellency having slept away his curiosity, had not at the time when I left Madrid ever cast his eyes upon the person of the incomparable Tiranna.'

From the mysteries of state Mr. C. appears to have emerged as from the cave of Trophonius, gloomy and dejected; and in truth the secrets which he learned there were not much calculated to improve the serenity and sunshine of his mind. From the ministers who employed him he met with

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a most unworthy return for his zealous and disinterested services. It scarcely belongs to our jurisdiction to censure their ingratitude, neither can we detail the particulars of his sufferings—'longa est injuria, longæ Ambages:' we cannot, however, dismiss the subject without remarking, that if Mr. C.'s statement be correct, the conduct of government towards him was profligate and dishonourable to a degree that would have disgraced a gang of swindlers.

In this disastrous mission to Spain, Mr. Cumberland's fortune was wrecked. In order to relieve himself from the embarrassing consequences of his expenditure there, he was under the necessity of sacrificing his patrimony. Besides this, nearly one half of his official income was swept away by the reform which dissolved the board of trade; and these severe operations left him but a very moderate remnant.

The following passage, descriptive of the calamitous effects of his indiscreet reliance on the good faith of his government, will not be read without extreme pain, though possibly he would have better consulted the dignity of his character by its suppression:

'Inprudence and propriety these pages ought not to have seen the light, till the writer of them was no more: neither would they, could I have persisted in my resolution for withholding them, till that event had consigned them into other hands; but there is something paramount to prudence and propriety, which wrests them from me—

'My poverty, but not my will, consents.

'The copyright of these Memoirs produced to me the sum of five hundred pounds, and if, through the candour and protection of a generous public, they shall turn out no bad bargain to the purchaser, I shall be most sincerely thankful, and my conscience will be at rest.'

For these twenty years past he has resided at Tunbridge Wells, during which time his mind appears to have been in a constant state of production. Of the works published in the course of his literary retirement, the largest and most important is the Observer, a series of essays, with the merits of which the public are well acquainted. In the former part of these Memoirs (p. 17,) the author informs us that in the classical department of that work he was greatly assisted by some valuable manuscripts which he received from Dr. Bentley during his residence at college. We have no doubt that Mr. C. has, with his usual judgment, extracted the pith and marrow from those inestimable papers; but perhaps the literary world would regard it as a still more acceptable service

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even than that which he has already conferred, if he would present them with all the fragments of that mighty scholar now in his possession, digested as nearly as possible into a regular form.

We are favoured by the author with critical and historical remarks on several of his own productions. We shall forbear to criticize his criticisms, and shall only remark with regard to his drama of the Jew, that he is evidently not very well pleased that his philanthropic endeavours to rescue from uncharitable misrepresentation that *persecuted* class of the community, have met with no acknowledgment, 'no small token of which he might have said this is a tribute to my philanthropy.' We are not at all surprised at their tardy sense of the value of his exertions in their favour. We apprehend their education and their habits to be such as are by no means calculated to render them so acutely sensible to public opinion, as the benevolence of Mr. C. might lead him to imagine. If we might presume that any of the sons of Israel wasted their time in reading Horace, we are persuaded they would find much good sense in the lines,

> ——— 'populus me sibilat, at mihi plaudo
> Ipse domi, simul ac nummos contemplor in arcâ.'

Besides, it should be recollected that 'those acknowledgments can never be proper which are paid either for flattery or justice.'*

The serenity of Mr. Cumberland's temper seems to be greatly disturbed at the popularity of that 'exquisite young gentleman' Master Betty. He pathetically laments that much less than the public has lavished on its favourite in one night, would have maintained the mighty frame of Samuel Johnson in ease and comfort a whole twelvemonth; tells us with indignation, how the populace in the streets of London turned away from a dancing bear and a monkey to gaze at him; and what is worse, how he has ridden in the carriages of our peers and senators (pro! Curia, inversique mores!) and to crown the national absurdity and infatuation, assures us that he has beheld him with his own eyes striding across the cutwater of a privateer! When to these alarming instances of preposterous taste and irrational curiosity, we add the princely fortune that, as we understand, is now making by that portentous gentleman Mr. Daniel Lambert, and the surprizing sums collected by the proprietor of the great horse, how can we join with Mr. Cumberland in his sanguine expectations of a brighter æra?

* Johnson.

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A delineation of the domestic life and habits of his friend and patron Lord Sackville, with an account of his last moments; a succinct history of the members of the author's family, and a parental tribute to the amiable virtues and exemplary affection of his youngest daughter, still resident with him, occupy nearly the remainder of the volume. We dismiss it, on the whole, with strong recommendations to the attention of the public. The spirit in which those parts are written, which relate to the author himself, may be tolerably well understood, from his frank avowal that 'as he has not been overpaid by his contemporaries, he will not scruple to exact what is due to him from posterity,' P. 21. When speaking of his own performances he appears to assume the privilege of one who considers himself as standing on the verge of future existence, and who may therefore be supposed to have dismissed the influence of self-love, and to be in a condition to praise or condemn his own productions with unsuspected impartiality. If Mr. C. has not entirely succeeded in extricating himself from those passions and those feelings which are thought to render us improper judges of our own merits; if, in spite of his endeavours,

> Non radicitùs e vitâ se tollit et eicit
> Sed facit esse sui quiddam super, inscius ipse; (Lucret.)!

he has only failed in an attempt inconsistent with human nature. We most cordially hope that the event, on the daily probability of which he seems to found the competency of his testimony in his own behalf, may be yet very far distant,—and that he may continue many years longer at his post, the champion of morality, and the friend of human kind.

MONTHLY CATALOGUE.

RELIGION.

ART. 12.—*The Christian Spectator, or Religious Sketches from real Life.* 12mo. 2s. 6d. Hatchard. 1806.

THE author affirms of these Sketches, 'that they represent scenes which his own eyes have beheld, and in which he himself has borne a principal part!' This perhaps may be true; they are scenes

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which are not uncommon to man, though they are not commonly noticed and profited by as they should be; at any rate they are interesting, affecting, and worthy of perusal.

ART. 13.—*Prayers in Time of War and Public Danger.* 8vo. 6d. or 5s. *per dozen.* Hatchard. 1806.

THESE prayers were printed for the use of a clerical society, and are now published at the request of some much respected friends to that society. Such of them as are original, are good; but a considerable part is a compilation from the established liturgy, and from various supplications of holy writ.

ART. 14.—*A Sermon by E. Sandwith, preached at Sutton near York, the 26th of February,* 1806, *on the occasional Fast.* 8vo. 6d. Scatcherd *and* Letterman. 1806.

A PLAIN and short discourse, in which the author recommends the penitent conduct of the Ninevites on the preaching of Jonah to the imitation of our countrymen.

ART. 15.—*Peace with France, and Catholic Emancipation, repugnant to the Command of God. By L. Mayer.* 8vo. 1s. 2d *Edition.* Williams *and* Smith. 1806.

THE question of catholic emancipation occupies but a small portion of this pamphlet; the author lays claim to a higher title than that of disputant on so delicate a subject; he is a prophet, and an interpreter of prophecies; he assures us from the explanation of divers passages of scripture, that if the present war with France be carried on with vigour for the space of three years, Britain will at length be triumphant, and the power of Buonaparte, who is Antichrist, be annihilated. His claims to our faith he rests solely on the accomplishment of certain predictions, which he published in two pamphlets, entitled, 'The Prophetic Mirror,' and the 'Emperor of the Gauls,' which we do not remember to have seen. The oracular wisdom, however, displayed in the present volume may rank with the vaticinations of Mr. Moore, Almanack-maker, who predicts that if hostile fleets meet at sea, we may expect to hear news of an engagement.

DRAMA.

ART. 16.—*A Hint to Husbands, a Comedy, in five Acts, now performing at the Theatre Royal, Covent Garden. By Richard Cumberland, Esq. 3d Edition.* 8vo. 2s. 6d. Lackington. 1806.

'THE favourable manner in which the town was pleased to receive

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this comedy, has encouraged me to commit it to the press,' has been the common cant of every play-wright for the last eighteen months, though their manufactures have with difficulty stood the test of the ninth night. This language is now adopted on an occasion nearly similar by Mr. Cumberland. His Pegasus in the service of the stage has been so long ridden, that he can now scarcely hobble along. The present comedy 'disdaining to catch applause by those arts, which are a disgrace to the modern stage,' appealed to the understandings, instead of the eyes, and visible faculties of the audience, and consequently did not long remain a favourite with the town: yet it does not possess any merit in perusal; if it does not disgust, it fails to interest the attention, and though written in blank-verse, it does not contain a single line of poetry: it is chit-chat in metre, *sermo merus*, and, we are sorry to say, will by no means add to the fame of this veteran writer for the theatre.

ART. 17.—*The Laughable Lover, a Comedy, in Five Acts, by Carol O'Caustic.* 8vo. 2*s.* 6*d.* Symonds. 1806.

CAROL O'Caustic wishes to be thought a satirist, and an adjuster of 'orthography to pronunciation;' in the latter capacity he requests the permission of spelling theatre, *theater*, &c. and in the former to abuse 'meanly proud, selfish grandees, and worthless, worldly parsons.' This comedy was rejected by the London managers, on account of its political tendency, and sneers at the nobility. It possesses no literary or dramatic merit.

MEDICINE.

ART. 18.—*Observations on the Simple Dysentery, and its Combinations; containing a Review of the most celebrated Authors who have written on this Subject, and also an Investigation into the Source of Contagion in that and some other Diseases. By W. Harty, M.B.* 8vo. 7*s.* 6*d.* Callow. 1806.

IT is somewhat singular that this volume, which professes to advance novel doctrines, different from those which all preceding writers have promulgated on this subject, and to impugn those which they have maintained, is, nevertheless, solely founded on what they have written; for the author does not pretend to any personal experience; none of his observations have been suggested at the bedside of the sick. In the lecture-room and the closet, he has found that considerable difference of opinion prevails among practical writers, with regard to the causes and the remedies appropriated to dysentery, as they have observed it in different countries, and under different circumstances, and he hence concludes, that the public opinion respecting the disease, is in like manner altogether undecided and contradictory. After much reading, he thinks he has made the discovery, 'that there is truly only *one species* of the disease,' and that 'he can establish the following positions: 1st, That the genuine and simple dysentery is unattended by idiopathic

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fever, and is never of itself contagious; 2dly, that every other form of the disease, when epidemic, is a combination of the simple dysentery either with intermittent, remittent, or typhus fever; and 3dly, that the combination with typhus fever alone is contagious.' P. vii. . .

Now we believe, that, notwithstanding the unaccountable error of Dr. Cullen in considering the fever of dysentery as always a '*pyrexia contagiosa*,' the public opinion is as decided on this subject as with respect to catarrh; and that dysentery in its sporadic, and non-contagious form, is as familiar to practitioners in general, as the varieties of that common disorder; the author is, as to this point, therefore, combating a phantom of nosology, which would have vanished before the light of experience. Nor does the great variety of opinion among practical writers, necessarily lead to public indecision. They may all be in the right. A disease, nominally the same, does not present the same phenomena in all situations and circumstances, and is consequently not curable by precisely the same remedies.

With respect to the *contagion* of dysentery, the discussion, we apprehend, is merely verbal. It is undeniable that it is only contagious when it is accompanied with certain symptoms, not belonging to its ordinary form. But we are not satisfied, that the author is warranted in deducing from the details of those writers from whom he derives his information, the conclusion, that the symptoms which accompany it, when contagious, are invariably those of typhus fever. In the remittent form, it is distinctly stated by Sir J. Pringle and others to have been propagated by contagion. But the question is, whether the malignant symptoms, which accompany the contagious forms of dysentery, consist merely in a modification of the proper fever of the disease, by the circumstances well understood; or whether they are, as the author would have it, the symptoms of a new disease, superadded to the dysentery, which, in propagating itself, carries the non-contagious dysentery along with it? To this point the question reduces itself; and analogy, the principal test of which we can avail ourselves for the solution of it, is, we think, greatly in favour of the former supposition. Even some of the analogies which Dr. Harty has adduced in support of his own doctrine, have this tendency; such as that of the *influenza*, *ophthalmia*, &c. which surely have not typhoid symptoms in their train, when they appear to be contagious; the former is even affirmed to be contagious under a remittent form. (P. 266.) We conceive the question to be practically of no importance; and a volume of quotations on the subject as unnecessary as it is unsatisfactory and indecisive.

—— Rixatur de lanâ sæpe caprinâ,
Propugnat nugis armatus,

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POLITICS.

ART. 19.—*Considerations on the Declaratory Bill compelling a Witness to charge himself with a Civil Suit.* Hatchard. 8vo. 1806.

WE are of opinion with the writer of this pamphlet, that it would have been better if no law on this subject had ever been passed, and we conceive that more evil than good is likely to be produced by it. If we determine that a witness is in all cases compellable to answer any question, whatever may be the civil inconveniences which may result to himself, what temptations do we offer to falsehood and to perjury? When the twelve judges were ordered to deliver their opinions whether a witness could be required to answer a question, which might establish a civil suit against himself, eight of them replied in the affirmative. But of these eight, two declared that they had till then acted on the opposite opinion. The other four, Mansfield, Grose, Rooke, and Thompson, maintained that the exact reverse of this principle was the true maxim of the English law; and various learned authorities might be quoted in favour of their opinion. What benefit can possibly result from the Declaratory Bill, we cannot divine. It will not make men more ready to give evidence against themselves than they were before the passing of the act. It will neither alter the relations of interest, nor increase the obligation to veracity. Cases will besides occur, in which it will be in the highest degree cruel and unjust to enforce the provisions of the bill.

As far as respects Trotter and Lord Melville, it has completely disappointed the expectations of those by whom it was introduced. And we must remark, that any *general law, which is produced by a particular case, and adapted to a particular exigency, usually savours more of oppression than of justice, and of folly than of wisdom.*

ART. 20.—*A Defence of the Principle of Monopoly of Cornfactors or Middle Men, and Arguments to prove that War does not produce a Scarcity of the Necessaries of Life.* 8vo. 1s. Symonds. 1805.

THE author of this pamphlet says, (p. 10.) that 'it is well for tradesmen that in general they are unacquainted with those refined notions of moral right which philosophy teaches.' What is this but a declaration that a tradesman may be too honest, or that the principles of trade are at variance with the principles of honesty? If this were the case, we should exclaim with a certain orator, 'perish our commerce,' rather than our virtue. But we trust it will be found that every species of traffic will flourish best where the plain rules of integrity are most affectionately cherished and most assiduously practised. Justice is a virtue in which there can be no excess. And on a profound investigation of causes and effects, it will appear that no commercial prosperity can be permanent, which is not sanctified by a due regard for justice and for truth. The love of gain is indeed the principal stimulus to industry and exertion; but the love of gain is no more incompatible with a proper sense of

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justice than the love of pleasure is incompatible with the practice of sobriety. We are not greater friends than this writer seems to be, to any restrictions on the employment of capital or the freedom of trade. Wherever trade is free and a fair competition is allowed, no monopoly can well be practised that is at all pernicious to the general interest of the community. If large capitals seem to be occasionally employed in mischievous speculations, they are more often found to quicken enterprise, to encourage industry, to cherish the arts, and to multiply the pleasures of social life. The writer is a warm advocate for large farms, but we cannot agree with him that a farm is beneficial in proportion to its size. But the size must be left to the good sense of the proprietor. We deprecate all legislative provisions on the subject. It is one of the positions of this author that 'war is the parent of abundance,' and 'augments the stock of provisions.' p. 26. If this were the fact, we should be much obliged to him for the luminous discovery. But melancholy experience teaches us that war invariably tends to diminish the means of subsistence, to make the consumption greater and the produce less.

ART. 21.—*Considerations arising from the Debates in Parliament on the Petition of the Irish Catholics. By Sir John Throckmorton, Bart.* 8vo. Budd. 1806.

LAWS are often continued when the causes in which they originated no longer remain; and when their operation ceasing to be beneficial, becomes positively mischievous. Of this nature seem to be those laws which oppose so many civil disabilities and restrictions on our catholic brethren. If the state of the times and the safety of the people justified their enaction, every reason both moral and prudential, political and religious, seems to demand their immediate repeal. The sincere, the warm, and patriotic allegiance of the English and the Irish catholics to the present government and to the reigning family, has been evinced in the most trying circumstances, and their loyalty is as undoubted as that of any class of subjects in the whole extent of the British empire. They have long ceased to cherish the pernicious and irrational tenets, which might seem in an age of greater ignorance and barbarity to extenuate the severity of those statutes by which they have been so long oppressed. In civil matters they acknowledge no foreign jurisdiction paramount to that of the government under which they live. They disclaim the infallibility of the pope; they no longer allow his authority or believe in his power to absolve them from their vows, their oaths, or any species of moral obligation. They venerate him as the bishop of Rome, and the head of their ecclesiastical communion; but they would willingly concede the nomination of their bishops to the prince upon the throne. They have completely renounced the maxims of intolerance and persecution, which were once unfortunately cherished by their ancestors and our own; and they seem at present as well disposed as any other sect of Christians to live in a state of peace, and in habits of amity

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with those whose religious creed is the most decidedly adverse to that which they profess. Is then so large and so respectable a body of Christians, who amount to more than four millions of people, and among whom there is so much erudition, so much liberality, so much piety, and so much patriotism, to be branded with ignominy and reproach, to be exposed to the most humiliating restraints, to be excluded from those privileges which are the inheritance, and debarred from those honours and emoluments to which the road is always open for the laudable ambition and the honest exertions of the rest of their fellow-citizens? Because a man happens to think differently from us in matters relative only to a future world, is he to be subjected to temporal disgrace and political degradation? Is not the utmost plenitude of political liberty, and the safety of every civil institution, compatible with the greatest differences of ecclesiastical discipline, and the most glaring diversity of theological opinions? Men are most governed by calculations of present good or evil; and the mysteries of their faith have seldom any weight in their estimate of private or of public interest. Nor do we believe that the state would be worse administered, or the national liberty less secure, if the House of Commons, or even the cabinet itself, contained a mixture of catholic and protestant.

Sir John Throckmorton's vindication of the catholics is candid, liberal, and edifying; and we trust that the cause which he espouses will, ere long, triumph over every opponent. The prejudices which have hitherto prevented its success are gradually dying away. Every day mitigates their virulence and diminishes their strength. The progress of philanthropy cannot be retarded, nor the light of reason be obscured; and both reason and philanthropy powerfully enforce the complete and unconditional emancipation of the catholics. Their interest is the cause of justice and of truth; and, if it be opposed by ignorance, by bigotry, and intolerance, it is defended by the soundest policy, the most comprehensive wisdom, and the purest charity.

POETRY.

ART. 22.—*Poems chiefly in the Scottish Dialect. By the Rev. James Nicol. In two volumes.* 12mo. Edinburgh. Mundell *and* Son. 1805.

THE success of one candidate for literary fame, stimulates the desires of a thousand, and a good author is thus, in a certain sense, the cause of the existence or production of writings the most contrasted with his own. This is especially true with regard to the poets who have chosen a provincial or national dialect as the medium of their communication with the public. For of those who admire or envy their reputation, many are able to discern and imitate the peculiarities of their language, while comparatively few can catch a spark of that poetic enthusiasm, with which even provincialities may charm, and without which the chastest English is

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only prose run mad. The reverend author of these volumes is a devoted admirer of the muses, and has paid his addresses to them in the Scottish and English dialects, and in measures of every description. He has few pretensions, however, to the rewards of eminent success, and it would be a difficult task to point out many instances of peculiar felicity of diction or elegance of ideas; while of the absolute reverse of these, we could, unfortunately for Mr. Nicol, remark various specimens which may perhaps suit the meridian of Traquais, better than that of the metropolis. One of these we briefly quote to justify our assertion. (P. 160. VOL. II.)

> 'While the face o' poor Geordie was plaster'd
> An his mou was filled fou wi' the muck,
> Confound ye! cried Geordie and spat out
> The glaur that adawn his beard ran.'—

The epicurean delicacy of this idea we will not expose to the fastidiousness of our English reader, unwilling to disturb the comfort of his stomach; and the same humane feeling on our part forbids us to quote from P. 155, one of the most nauseous stories we ever remember to have read. Mr. Nicol would probably have attained to a distinguished rank in 'the d——d nasty club,' if he had lived in the days of its existence. We sincerely hope his sermons are better than his poems.

ART. 23.—*Poems written on different Occasions, by Charlotte Richardson. To which is prefixed, some Account of the Author, together with the Reasons which have led to their Publication, by the Editor, Catharine Cappe. Printed by Subscription for the Benefit of the Author.* 8vo. Johnson. 1806.

AS a general principle, we must disapprove the publication of writings under the assumed name of Poems, which, however creditable they may be to the author, from particular circumstances, are yet destitute of that merit which can alone transmit them to future ages, and ensure them the renown which is the meed of superior talents. If, however, the above position do admit of any exception, it would be in an instance like the present, where charity, where beneficence towards a distrest object, endowed unquestionably both with talents and virtue, is the object of the publication. We apprize the reader that in taking up the present volume, he must expect no part of that gratification which arises from the perusal of genuine poetry. His mind will remain unaffected by any of the powerful sensations which such efforts of genius are calculated to produce. They will neither be elevated by sublimity, nor soothed by the tenderness of well expressed sensibility. But he may derive pleasure from contemplating the effusions of an untaught understanding, which, had it received the advantages of a refined education, might have challenged a high rank among the votaries of literature. But these poems may also have a more important object. We agree with the respectable

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editor, that they may, by examples drawn from real life, powerfully tend to 'impress the mind of the reader with the great efficacy of religious principle; to exhibit its importance in calling forth latent energies, in preserving the human character from the contagion of vice, that most fatal of all contagions, and to demonstrate that there is no affliction so severe, as totally to preclude the admission of its salutary and consoling influence; no situation so mean and abject, not even that of a common poorhouse, as wholly to deprive its favoured possessor of true and genuine respectability of character.'

Charlotte Richardson, the author of the present poems, was born in 1775, 'under circumstances the most unfavourable,' (Pref.) but with which we are not made acquainted, and received her humble education at a charity-school in the city of York. In her 16th year she went to service, probably in the lowest capacity, as we find that in 1796 she was *preferred* to the more exalted station of cook-maid. Here, as well as in the still more early part of her life, she gave frequent evidences of a strong religious tendency, of such a nature, indeed, as would by many be designated by the ill-applied term of 'Methodism,' and also of a most humane and benevolent heart, which, we are sorry to observe, is not always the portion of the modern professors of superior sanctity. It was in her 16th year that she first evinced her poetical disposition, in her Elegy on the Death of her Mother, the first piece in the present selection.

Whether she was allured by the pleasures, or instigated by the duties of matrimony, we are not informed; but in 1802 she accepted the hand of Mr. Richardson, who appears to have possessed considerable merit as a shoemaker and a man. Previous to this event, the most important in the life of every woman, as being the hinge on which her happiness or misery must turn, 'being then under great doubt and anxiety of mind,' (p. 38,) she wrote the following piece, which will afford a specimen both of her poetical powers and her religious turn of mind:

'O Thou whose piercing eye surveys
The inmost secrets of my soul,
O guide me in thy sacred ways,
And all my actions, Lord, controul.

'Wisely to choose is my desire,
But O do thou that choice direct,
And let thy grace my soul inspire,
The false pretender to detect.

'My future happiness or woe,
Upon my present choice depend,
Shew me the way I ought to go,
And be my Father and my Friend!

'Let not this treach'rous heart of mine
To inclination yield the sway,
But unto thee my fate resign,
And wait, till thou shalt point the way.'

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Few young ladies in these thoughtless times have, we fear, sufficient prudence or sufficient piety to be impressed with a similar spirit. It would be injustice, however, to them, and to Mrs. Cappe (the editor,) not to insert her note on the occasion.

'If young ladies who move in a sphere however different from that of a simple cook-maid, would in this instance follow her example, and entreat of God to direct and bless their matrimonial connections, should we hear so frequently of their uniting themselves with men of the most unprincipled and libertine character? Would our newspapers be filled with so many unhappy cases in Doctor's Commons, and would the manners of too many among the great continue to be, as they are at present, a disgrace and a reproach to their country?'

But our poetess was not long destined to enjoy that tranquil happiness that can only be bestowed by the interchange of affection, and the gratification of mutual love. In less than two years after her marriage, she became a mother and a widow, and it was while she was bearing up against the double tide of sorrow and poverty, that the charitable editor of this work became acquainted with her, and received that impression which kindred talents and congenial goodness cannot fail to imbibe and to impart.

By an accident, the little piece entitled 'He sleeps,' which the reader who desires it will find at p. 78, fell into the hands of Mrs. Cappe, who was struck with the piety and pathos of the sentiments, and 'utterly astonished at the neatness, not to say, *elegance* of the composition.' We congratulate Mrs. C. on having saved her credit, for we think it one of the worst things in the collection, if we except the two last stanzas, which are certainly not destitute of merit.

To be brief, Mrs. C. determined upon publishing a collection of this unfortunate woman's poems for her benefit, and we are happy to announce that the respectable list of subscribers which is annexed, fully evinces the success of her benevolent design.

At the end of a long and well written preface, from which the above account of the life of Mrs. Richardson has been abridged, Mrs. Cappe properly vindicates herself from the suspicion of entertaining the same religious opinions with the person about whom she has thus warmly interested herself. This apology we shall lay before our readers, who will agree with us that it does honour both to the head and heart of the writer.

'It has been no consideration with me, that the creed of Charlotte Richardson differs, in some points materially, from my creed.* Hav-

* Let it not hence be imagined the Editor means to affirm, that she considers error in matters of opinion as of no importance; she believes on the contrary that, 'What a sound eye is to the body, such, and more, is a well informed judgment to the man—a faithful guide, a watchful guardian, the source of refined and various pleasures.' See an excellent Sermon on the value of truth and danger of error, by the late Rev. J. Kenrick, of Exeter.

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ing been precluded by her situation from the possibility of examining the doctrines of scripture for herself, she believes that system of Christianity which she has been taught, and how should she do otherwise? What! although in some of her speculative opinions I may deem her mistaken, may I not therefore honour, as it deserves, her piety towards God; her resignation to his will; her firm dependence upon the promises of his gospel; her integrity in professing what she believes to be true; and her entire conviction of the extreme importance of a virtuous and holy life exemplified in the practice of every personal and social duty? In these principles she is not mistaken, and they are of the very essence of the gospel.—These principles, if acted upon as well as believed, are in my mind fully competent to conduct "the way-faring pilgrim to the promised land." I consider them as the only real discriminating characteristics of the true and genuine disciples of one and the same heavenly Master, and as the only indispensable qualifications of those whom he will hereafter acknowledge as his own; and who with him, will eventually take possession of that glorious kingdom, prepared for them before the foundation of the world, in whatever church, or sect, or party, they may happen to be found.'

We have already given some specimens of our author's poetry. We subjoin a 'Valentine,' which is amongst the most respectable of her performances.

'*A Valentine, addressed by the Author to A. B. Feb.* 14, 1802.

'No tales of love to you I send
No hidden flame discover,
I glory in the name of friend
Disclaiming that of lover.
And now while each fond sighing youth
Repeats his vows of love and truth,
Attend to this advice of mine;
With caution choose a Valentine.

'Heed not the fop who loves himself,
Nor let the rake your love obtain;
Choose not the miser for his pelf,
The drunkard, treat with cold disdain.
The profligate with caution shun,
His race of ruin soon is run:
To none of these your heart incline,
Nor choose from them a Valentine.

'But, should some gen'rous youth appear
Whose honest mind is void of art,
Who shall his Maker's laws revere,
And serve him with a willing heart.
Who owns fair Virtue for his guide,
Nor from her precepts turns aside;
To him at once your heart resign,
And bless your faithful Valentine.

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'Though in this wilderness below
You still imperfect bliss shall find,
Yet such a friend will share each woe,
And bid you be to Heav'n resign'd:
While Faith unfolds the radiant prize,
And Hope still points beyond the skies,
At life's dark storms you'll not repine,
But bless the day of Valentine.'

The following composition is not only the best in the collection, but it possesses considerable positive merit. It is professed to be imitated from a piece of Mr. Montgomery's, whose poems we shall shortly have occasion to notice.

'*The Widow.*

'What murm'ring sounds are those I hear
Which, floating on the dying breeze,
Bespeak some thoughtful wand'rer near?
Again! what mournful notes are these?
'Tis the lone widow's plaintive moan
Resounding through the solemn shade,
She comes to seek the humble stone
That tells her, where her love was laid:
On the fresh grave she turns her eyes,
Where all that was her treasure lies:
Not for herself alone her sorrows flow,
A mother's love augments the widow's woe!

'The infant, cradled on her breast
Unconscious of its mother's woe,
Enjoys the sweets of tranquil rest
Nor feels the winds that round him blow.
With soften'd eye the mother views
That countenance so mild, so fair,
And her fond fancy loves to muse
On the dear form reflected there.
But soon she starts with anguish wild
As gazing on her sleeping child
She sees his father's image shine confest,
And clasps him closer to her throbbing breast.

'The babe awaking, lifts his head
And wonders why his mother weeps——
He knows not, in that lowly bed,
Beneath that turf, his father sleeps!
Each sportive art he vainly tries
Some fond endearment to obtain,
To catch the notice of her eyes
And see her smile on him again:
She heeds him not, her swelling breast
By all a widow's grief opprest,
While the big tears flow down her faded cheek
And piercing groans, her heartfelt anguish speak.

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'The winds that whistle o'er her head,
The rustling leaves that round her fall,
The gloom of night's approaching shade
Conspire the wand'rer to appal:
Then memory, too officious, tells
Of pleasures, now for ever flown,
Still on the dear remembrance dwells,
Till reason totters on her throne:
Ah, then, what horrors shake her soul!
What clouds of darkness round her roll!
With frantic mien she seeks the darkest shades,
And wild despair, her trembling frame invades.

'Her weeping babe affrighted clings
Around her neck; his plaintive cries
Unloosens all the tender springs,
Bids each maternal feeling rise.
In him she sooths her wounded mind,
She feels her grief's excess reprov'd,
Views the sweet pledge still left behind,
The image of the saint she lov'd.
Though of her dearest hopes bereft,
Yet, thankful for the treasure left,
She bends to Heav'n with gratitude sincere,
And learns to trust, be patient, and revere.

'For lo! descending from the skies,
In robes of orient light array'd,
Appears to glad her wand'ring eyes
Religion; her reviving aid
Dispels the clouds drawn by Despair,
A brighter scene unfolds to view,
Bids her on God repose her care,
Nor seek her sorrows to renew:
She points her to yon realms above
Where dwells the spirit of her love,
Instructs her how to bear the chast'ning rod,
And in affliction's furnace, glorify her God.'

MISCELLANEOUS.

ART. 24.—*Excursions in North America, described in Letters from a Gentleman and his young Companion to their Friends in England. By Priscilla Wakefield, Author of Juvenile Travellers, Family Tour, &c. &c.* 8vo. 5s. Darton *and* Harvey. 1806.

THIS work is in its plan similar to Wilkinson's Tour in Asia Minor, reviewed in our last number. It consists of selections from the works of the most esteemed travellers in North America, and to give a greater degree of interest, is supposed to consist of a series of letters written by two youthful travellers to their friends in England. It is

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upon the whole more valuable than Mr. Wilkinson's abovementioned work, as the accounts from which it is compiled are more authentic. This perhaps is not difficult to be accounted for. A traveller in Asiatic Turkey may use his supposed privilege with less fear of detection, than he who undertakes to describe the more frequented countries on the other side of the Atlantic.

ART. 25.—*A Proposal for destroying the Fire and Choak Damps of Coal-Mines: and their Production explained on the Principles of modern Chemistry: Addressed to the Owners and Agents of Coal Works, &c. By Thomas Trotter, M. D. late Physician to his Majesty's Fleet, &c.* pp. 47. 8vo. 2s. Longman. 1805.

DR. TROTTER here proposes fumigation. It is thus with man in philosophy as well as in politics, that what he yesterday opposed he adopts to-day. By those who know what numbers of industrious miners annually lose their lives by fire-damps (hydrogen gas) and choak damps (carbonic acid gas), our author's apparent inconsistency will be overlooked in the contemplation of his benevolence. To destroy the fire-damp, he now proposes to fumigate the mines with oxymuriatic acid gas, disengaged in a stone-ware dish, containing the following proportions, nearly similar to those used for bleaching-liquor; 'bay salt, 8 oz. 2dr. 10gr., manganese 5 dr. 17gr., water 1 oz. 2dr. 83 gr., sulphuric acid 1 oz. 7dr. 50 gr. The sulphuric acid must be poured slowly through a glass funnel on these ingredients, which will yield gas sufficient for a space of sixteen feet by twelve.' To annihilate choak-damp, the author recommends the projection of fresh water saturated with lime, to be thrown into its lurking-places by means of a pump constructed like a fire-engine. The proposal is very plausible, and Dr. Trotter merits the gratitude of the community for this ingenious attempt to preserve the lives of those employed in the bowels of the earth raising the necessary article of fuel. The recent experiments of Mr. Hatchett seem to corroborate his opinions.

ART. 26.—*Lecteur François; ou, Recueil de Pièces, en Prose et en vers, tirées des meilleurs convains. Pour servir à perfectionner les Jeunes gens dans la Lecture; à étendre leur Connoissance de la langue Françoise; et a leur inculquer des Principes de Vertu et de Piété. Par Lindley Murray, Auteur d'une Grammaire Angloise, &c. Seconde Edition. Revisée et Corrigée.* 8vo. Longman. 1806.

MR. Murray may claim the proud title of the friend of youth. His numerous and excellent publications for the use of young people, are too well known for us to descant upon them. The first edition of the present work, which appeared two or three years ago, was by some mistake unnoticed in this journal. The extracts of which it is composed, do credit both to Mr. Murray's taste and diligence;

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they are chiefly taken from the writers of the age of Louis XIV., the æra in which the French language attained its highest pitch of purity and refinement. The student therefore, will find his advantage in making use of it, as he will be sure to form his taste after the most correct models. To the youthful learner it is particularly to be recommended, as the selections have been made with the strictest attention to propriety, and are not degraded by any of that lax morality and false sentiment which too frequently characterize the literature of our neighbours.

ART. 27.—*The Forest Pruner, or Timber Owner's Assistant, being a Treatise on the Training or Management of British Timber Trees, whether intended for Use, Ornament, or Shelter, including an Explanation of the Causes of their general Diseases and Defects, with Means of Prevention and Remedies where practicable; also, an Examination of the Properties of English Fir Timber, with Remarks on the Defects of the old and the Outlines of a new System for the Management of Oak Woods. With eight explanatory Plates. By Wm. Pontey, Nurseryman, &c. Forest Pruner to the Duke of Bedford. pp.* 277. 8*vo.* White.

HAD Mr. Pontey been as jealous to communicate original and important observations on the growth and cultivation of British timber as he is to display literary adroitness, we should not have had the disagreeable labour of reading his book without acquiring any information. It is a singular instance of presumption in a 'nurseryman' to publish a book on the diseases of trees, without being previously acquainted with the works of Sennebier, Hedwig, Knight, &c. and it is a strange species of modesty to confess his inability to preserve his own young cherry-trees in 1803, notwithstanding that in 1805, he makes proposals for a subscription of 500 guineas, to teach 500 persons how to preserve *their* 'wall-fruit trees.'

With his proposal for a British timber-society* we most cheerfully agree; and wish that every nobleman and gentleman would, in their respective districts, patronise societies to preserve, cultivate, and improve the growth of oak and fir timber, throughout the united kingdoms.

ART. 28.—*A short Treatise on several Improvements recently made in Hot-houses, by which from four-fifths to nine-tenths of the Fuel commonly used will be saved; Time, Labour, and Risk greatly lessened, and several Advantages, all of which are applicable to Hot-houses already erected, or to the Construction of new Hot-Houses illustrated by nine large Plates. By J. Loudon, Designer of Rural Improvements, &c. pp.* 271. 8*vo.* 12*s.* Longman. 1805.

A WORK highly interesting to horticulturists. Models have been constructed by the author, to render these important improvements more easy of application.

* From Professor Pallas we learn that there is a well-founded alarm at the increasing scarcity of timber even in Russia.

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THE

CRITICAL REVIEW.

SERIES THE THIRD.

Vol. VIII. JULY, 1806. *No. III.*

ART. I.—*European Commerce, shewing new and secure Channels of Trade with the Continent of Europe; detailing the Produce, Manufactures, and Commerce of Russia, Prussia, Sweden, Denmark, and Germany; as well as the Trade of the Rivers Elbe, Weser, and Ems; with a general View of the Trade, Produce, and Manufactures of the United Kingdom of Great Britain and Ireland; and its unexplored and improved Resources and interior Wealth. Illustrated with a Canal and River Map of Europe. By J. Jephson Oddy, Member of the Russia and Turkey or Levant Companies.* 4to. Richardson. 1805.

IT might almost be supposed from the surprising fluctuations of prosperity and decay which commerce has experienced, and the rapid transitions which it has often made from one part of the world to another, that it was a sort of volatile and capricious being, which delighted in perpetual change, which was subject to no rational control, and which it was impossible, by any regulations or contrivances of human wisdom, permanently to attach to any particular situation. But when we examine the matter with attention, and carefully investigate the causes which have led to the rise or fall of nations in a commercial view, we shall find that commerce, instead of being that fanciful coquettish creature which we suppose, has certain fixed rules of action, from which she never deviates; and that whenever she varies her places or her circumstances, whenever she flourishes or fades, or leaves one region to migrate to another, there are certain definite principles to which we may trace these different operations. In short, commerce is subject to general laws, which, though like various laws which govern the motions of the natural and moral world, they operate unseen, are very visible in the effects which they produce; and the alternations of commercial prosperity or decay are found to be subject to principles as regular and certain as the ebb or flowing of the tides.

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The two principles on which commercial greatness most essentially depends, are, the industry of the people and the security of property. The first indeed is so intimately connected with the last, that it is virtually included in its operations. For, where property is secure, industry will abound; but on the contrary, industry will be relaxed in proportion as the probability of enjoying its fruits is diminished. No one labours with alacrity where there is no hope of fruition to animate his toil. And though security of property may prevail to a certain extent, even under an arbitrary government, where the exactions of the monarch are restrained by a sense of justice from within, or the force of public opinion from without, yet, that feeling of security which gives the strongest impulsion to industry, and affords the most vivid incitement to commercial enterprise, can never be very generally or widely diffused except where civil liberty prevails. When we speak of civil liberty, we do not suppose it limited so much to any particular *form* of government in any country, as to the stability and purity of its judicial administrations. If the noble system of English jurisprudence and its adamantine basis, the trial by jury, could be introduced into Turkey, the people might enjoy a sufficient portion of civil liberty notwithstanding the despotic form of the government. Such a check would be imposed on the rapacity of the sovereign, that the people would be virtually free; and property so secure, as to give new life and activity to exertion and commercial enterprize. Wherever the rights of 'meum' and 'tuum' are forcibly felt by the people, and distinctly recognized by the government, such a sense of security will be felt, and such a mass of activity put in motion, as will in a short time be seen in the general improvement of the circumstances of the people and the condition of the country.

Before the revolution, France had three times as much commerce as she has had at any period since; and hence we have no uncertain indication that the old government in that country, with all its defects, was much better administered than the new. Property was more secure and industry more active. Under the successive despotisms which have succeeded the old, those principles on which commerce most depends for its support, and to which it is chiefly indebted for its prosperity, have been forsaken for others not only less friendly, but utterly hostile to commerce and to liberty. Though the French government have affected to foster the commerce of the country, it has been done only by violence and oppression. It has consequently failed of end. For commerce is like the affections, which can-

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not endure compulsion. It can be reared and nurtured only in the bosom of liberty. The rulers of France have succeeded, either by force or intimidation, in excluding the ships of England from every port on the continent of Europe, from Trieste on the Adriatic to Memel on the shores of the Baltic. But they have not on this account made the commerce of France flourish more, or that of England flourish less. For there is nothing which commerce dreads so much as force: and though she may seem like a tender plant in an ungenial soil, yet where she meets with a favourable situation, there is no plant which is so hardy, whose growth is so robust, or whose roots so difficult to extirpate. Whatever may have been the form which the Proteus-nature of the French government has assumed since the revolution, its practical administration has under every form been almost equally hostile to that pleasurable and animated feeling of security, which affords the strongest encouragement to the acquisition of property, to commercial enterprise, and to every species of industry. Notwithstanding all the obstructions which the ill-judged malevolence of the French councils has thrown in the way of the English commerce, that commerce has kept continually increasing; and that increase has been chiefly owing to the presence of those principles in this country, which are so essential to the life of commerce, and without which it can never long or greatly flourish in any country under heaven. The only trade which France has really encouraged has been the trade of war; the natural effect of which is to diminish the produce of a country, while it increases the consumers.

The work of Mr. Oddy does not so much explain the theoretical principles of commerce, as exhibit a practical view of British commerce in general, and particularly that which we carry on with the northern parts of Europe. The volume which he has presented to the public, though it is not the production of a very luminous or comprehensive intellect, contains a valuable collection of materials, which a reflective mind may render subservient to purposes of the highest utility and importance. It is a repository which may be highly beneficial to the politician and the merchant; by which the first may be directed in his plans and reasonings, and the last in his enterprises and speculations.

Since the inconsiderate folly of Bonaparte, more mischievous in its consequences to the interest of France than of Great Britain, has shut us out from any direct intercourse with the south of Europe, one of the objects of Mr. Oddy's book is to point out those channels in the north, into which the commerce of this country may be diverted; where we

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at present carry on a considerable trade, and where that trade may be increased to an almost indefinite extent. But as the court of Prussia has lately, after a long and disgraceful tissue of a weak, treacherous, and fluctuating policy, assumed an attitude decidedly hostile to this country, we must for the present be excluded from the ports of Stettin, Dantzic, Konigsberg, and Memel, and consequently from the navigation of the Oder, the Vistula, and the Memel, as well as the Weser and the Elbe, through which we might otherwise have conveyed our produce and our manufactures into the heart of Germany. That our goods will still find their way thither we may confidently expect, from the eagerness of the demand and the necessity of the supply. But they must at present be transported by more indirect ways and more circuitous channels.

In the eleventh century, several towns on the Baltic, among which were Lubec, Wismar, Rostock, Stettin, Dantzic, &c. &c. entered into a confederacy for the sake of defending their commerce against the pirates by whom the seas were then infested. Other cities were afterwards admitted members of this union, which was denominated the Hanseatic league, or league of the Hanse Towns. These towns, which constituted a sort of federal republic for commercial purposes, soon rose to great wealth and power. About the end of the fourteenth century they had reached their highest pitch of prosperity, but, in the fifteenth, they began to decline. They forgot the true end and primary object of their union, and engaged in ruinous and expensive wars, which were prompted either by avarice or ambition. During the period in which they steadily adhered to the original principles of their union, they rendered essential service to the north of Europe and to the cause of humanity in general. They promoted commerce and industry, and they kept alive the flame of civilization, which seemed on the point of being entirely extinguished. They cleared the sea of those pirates and robbers, who from Norway and Denmark infested Europe, who burned and pillaged London, Paris, Cologne, Ghent, Rouen, Bourdeaux, and many other places; and whose ravages neither the kings of France nor England, nor the emperor of Germany, were able to prevent.

Ch. II. treats of the Russian empire in general, of its extent, seas, lakes, &c. The Russian empire comprehends nearly a seventh part of the continent and about a twenty-sixth part of the whole globe. It does not appear to contain at present more than seventeen inhabitants to an English square mile: but it is rapidly advancing in population. Rich and well cultivated countries commonly contain from one hundred and fifty to two

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hundred inhabitants to every English square mile; but if Russia were to possess only fifty, an increase which, if the country keep improving in agriculture, commerce, and arts, in a ratio equal to what it has observed for the last fifty years, it will hardly take half fifty years to accomplish, the population would amount to one hundred and twenty-five millions. As there is no other European government whose population and resources can be expected to increase with the same rapidity or to the same extent, the preponderance of the Russian empire in the scale of European power must, if that empire continue united under one head, become quite irresistible. And if the ambition of the government, instead of being directed to the civilization of the people and the internal improvement of the country, should take a military turn, all Europe might again be desolated by the ravages of the North. But perhaps Europe has much more to dread from the preponderance of the French than of the Russian empire. The population of Russia, even supposing it triple its present amount, which is between thirty-eight and thirty-nine millions, would be spread over so wide a surface, that it would be more difficult to collect the largest portion of it capable of bearing arms and of being spared from domestic purposes, in order to execute any project of gigantic ambition. But the population of France, supposing it not to exceed the present population of Russia, by being brought more into contact, and comprehended in a narrower space, must, from the greater facilities which it would afford for recruiting and immediately supplying the losses occasioned by battle and contingencies, be considered as more formidable to the liberties and independence of the rest of Europe than Russia ever can, with almost any increase of her population and resources. France and Russia are at this moment the two preponderating powers, one at the west and the other at the east of Europe, and the repose of the world seems to require that other powers of considerable magnitude and resources should be placed between them. Between two such colossal competitors for universal empire, there wants not only a separation of space, but the intervention of third powers; for otherwise an explosion must ensue, which would be fatal to the progress of human improvements, and probably give a retrograde turn to civilization, and push society off its base.

The commerce between Russia and Great Britain commenced about the middle of the sixteenth century, and was carried on entirely by the way of Archangel, till Peter the Great laid the foundation of Petersburg, which has since become the great mart of the empire. Russia possesses great facilities for internal commerce, by means of the seas

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and lakes, rivers and canals, which bound and intersect her territory. The canals of Kubenski and Vishney Volotshok, the first of which unites the Dwina with the Wolga, and the second of which unites the Neva with the same river, thus connecting the White Sea, the Baltic, and the Caspian, and the Beresinski canal, which joins the Düna with the Dnieper, and the bay of Riga with the Black Sea, form altogether an extent of internal communication which cannot be equalled in any other country in Europe. This facility of internal communication between the remote parts of this vast empire, must tend greatly to accelerate the progress of civilization and improvement. The civilization of an empire must be promoted by the intercourse which takes place between the several parts, and this must depend on the natural or artificial facilities, whether by rivers, roads, or canals, which are afforded for the purpose; and even the interchange of products and manufactures which is thus favoured, operates in some measure like the reciprocations of benevolence. Mr. Oddy gives ample and interesting details respecting the Russian trade, with which he appears to be thoroughly conversant.

The Russians as well as the other northern nations seem to think that we cannot do without their commodities, and therefore, instead of regulating the price by a fair profit, they have, from avarice, and in many cases from ignorance, been induced to fix an arbitrary price greatly above what they could afford to take. Thus they raised the price of their iron from 70 to 80 copecks per pood, which it was in 1770, to 200 and 220 and 250 copecks. But their rapacity in this instance has defeated itself, for it has greatly reduced the demand. Great Britain, which in the year 1781 imported 50,000 tons of iron from Petersburg alone, in 1804 imported altogether only 5848 tons. Great Britain is inexhaustibly rich in iron mines; and though a prejudice in favour of foreign iron for some particular purposes, may still remain, it is probable that iron may be procured in the mountains of Wales, and other parts, in every respect equal to the best iron which is furnished by Russia or Sweden. The iron works of Great Britain have made a wonderful progress within the last twenty years, and chiefly owing to the impolitic conduct of the northern powers, in endeavouring to extort an unfair price for this necessary commodity. Forty years ago no iron was produced in Wales, though that country contains inexhaustible mines of the richest ore. About twenty years ago it was calculated that Britain made about 38,000 tons of bar iron;

'but such has been the increase within the last ten years, that Wales alone produces considerably beyond that quantity, where two companies, who have establishments in London, at this period produce about 18,000 tons of bar iron annually. About seven

years ago, the result of an enquiry, instituted by government, was then calculated to be 125 furnaces in Great Britain, supposed to produce 130,000 tons of pig iron: this quantity, by those who have the best means of being informed in the trade, is supposed to be doubled, if not near 300,000 tons throughout the kingdom in pig, cast, and bar iron; of the last from 80 to 100,000 tons; the whole quantity is almost incredible: but our surprise may cease when we see the uses to which pig or cast iron is now applied for all domestic and other purposes of almost of every description. In the neighbourhood of Leeds even buildings without wood, but iron in its stead to the very window frames, joists, and rafters; upon which plan a very large building is at this time erecting near Bristol, on the Bath road. Railways, pipes, and aqueducts, are now formed of cast iron, and indeed every purpose, even to the building of bridges, the structure of two of which, one at Colebroke Dale, and the other at Sunderland, are monuments of national genius and enterprise not to be equalled by any description in history. The British-made bar iron is manufactured at this time at so low a rate as to be sold in the quay at Bristol at little above 14l. per ton; before the present war with France, cargoes of iron in various states were shipped from hence to that country: hoops made of English iron from its improved manufacture (which till lately were always made of foreign), are now sent to Portugal, Madeira, the Mediterranean, as well as British bar iron to Africa, the East Indies and Ireland; and no doubt it will soon become an article of traffic for America, and the whole world, if no casualty nor measures of burthen are laid upon it, as the duty on foreign iron and the high price extorted for it abroad, act as a bounty which it is hoped will be continued till our manufacture is completely secured.

'It was remarked by an author, even at the beginning of the last century, that the same quantity of iron stone, which when first taken from its natural bed was not worth five hillings, when made into iron and steel, and then into various manufactures for foreign markets, might in some cases bring home to the value of 10,000l.

'That iron may by labour be made seven hundred times dearer than standard gold, weight for weight, is no exaggeration. In the making watch springs, six, seven, and eight, will only weigh one grain; the price is from sixpence to one guinea each: but in the very finest work for the very best watches, reckoning only six to a grain, which is even too little, then at a guinea each, iron can be made seven hundred and fifty-six times dearer than gold.

'It is astonishing that a material so truly important should, without any aid or encouragement from government, excepting a duty on foreign iron imported, have risen to so high a pitch; whilst others, such as our linens, have had bounties, premiums, and encouragement, and yet have made but little advance, whilst the iron manufactures are extending and increasing in general.'

Our author's surprise that the iron manufacture should flourish so much without any direct encouragement from

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government, while the linen and other manufactures are declining with it, would cease, if he considered that individuals usually employ their capital and their industry in that way which is most beneficial to themselves; and that when governments interfere to give a new direction to the capital and industry of individuals, or different from that which they would voluntarily adopt, such interference is usually attended with the most pernicious consequences; for that employment of capital and industry which is most beneficial to the individual, will always ultimately be found productive of most good to the state. But when governments pretend to understand the interest of individuals better than they do themselves, they soon get bewildered in a labyrinth of errors, or find that they are contending against laws, the operations of which, when not impeded by artificial contrivances, are always conducive to the best interests of humanity. To give a bounty on the growth or exportation of any produce or manufacture, is only to encourage one species of industry at the expense of another. For as the bounty which is given by the government, must arise from a tax upon the people, the bounty itself must be regarded as a deduction from the profits of capital and industry in one way, to augment the profits in another. But the strongest encouragement which can be afforded to the increase or prosperity of any produce or manufacture, is the increasing demand in the home or the foreign market; this demand is in itself the best and most efficacious encouragement, compared with which the force of any artificial aid afforded by the government is nugatory and vain. Governments cannot more effectually encourage that employment of capital and industry which is most subservient to the public good, than by religiously abstaining from every species of interposition in the business, and leaving individuals at full liberty to employ their fortune and their labour in those channels which they judge to be most beneficial. The world is so wisely constituted, that what is most really conducive to the good of individuals is most productive of good to the state, and an enlightened selfishness becomes another name for a generous patriotism. If individuals find it for their interest to employ their capital and their industry in the growth of flax or the manufacture of linen, they will do it without any political encouragement. But if individuals feel it to be more for their interest to devote their capital and their industry to a different produce or manufacture, why should governments use any sinister means to bias their inclinations? For if individuals do not employ their capital in the manufacture of linen they will employ it in some other produce, in exchange for which linen

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may be procured. And what does it signify whether we procure linen from abroad, instead of manufacturing it at home, so long as the capital and industry of the country are most beneficially employed? As any particular district of the same country, instead of endeavouring to supply every particular article of produce or manufacture, will devote its capital and its industry more exclusively to the production of those articles which are best suited to its circumstances and situation, and in exchange for which it may obtain other articles which it could not so conveniently either grow or manufacture, so every country, instead of attempting to furnish every article of produce or manufacture which is to be found in the rest of the world, will rather endeavour to produce a superfluity of those articles, the production of which best accords with her situation and her circumstances, and in exchange for which she may obtain other articles from abroad, which she has not the same facility or opportunities of raising or manufacturing at home.

Chapter III. of Mr. Oddy's work treats 'of the White Sea, and its ports; of Archangel and its trade; its amount and exports, and in what it consists; the estimate of ship-building there; prices of corn for some time past,' &c. &c. All the commerce of the White Sea centers at Archangel, from which a considerable trade is still carried on. In 1796 the exports from this northern port amounted to 5,146,692 rubles, and the imports to 666,743; in 1802, the exports amounted to 4,796,017 rubles; the imports to 549,732. The navigation at this port is not open till May, and closes in October and sometimes in September. The principal articles of export from Archangel into Great Britain and Ireland, consist of tallow, iron, hemp, flax, bristles, pot-ashes, cordage, train oil, linseed oil, wheat, linseed, barley, rye, oats, tar, pitch, mats, deals, timber, tongues. In the year 1802 were imported into Great Britain from Archangel 25,150 tongues.

Chapters IV. to VII. treat of the Baltic Sea, its various ports, exports and imports, and a variety of particulars relative to its trade, &c. 'It was only in the year 1558 that the English had first any direct trade to Russia by the gulph of Finland; and in 1560, the king of Poland threatened queen Elizabeth of England with his resentment, if she suffered her subjects to continue it.!!!' These, as well as the other chapters of Mr. Oddy's work, are furnished with numerous tables of exports, imports, &c. &c. which may be very useful to the merchant or the statesman, but which cannot be very interesting to the general reader. Upon the whole, the trade between Russia and Great Britain appears, at least according to the old calculations of commer-

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cial interest, to be a losing one to this country, and highly advantageous to Russia; for of the various articles of export from Russia, by means of the Baltic, Great Britain takes from one-half to two-thirds of the whole, without any thing like an adequate proportion of her produce or manufactures being taken in return. The balance must of course be paid in hard cash; and if the prosperity of a nation were to be estimated by the quantity of specie which it contains, the trade with Russia must be considered as highly mischievous to this country. But as the precious metals are not so much value itself, as a criterion of value, it appears that a nation may be more enriched by parting with them in exchange for the produce and manufactures of other countries, than by keeping them at home. A miser's hoard is of no use either to others or himself; and a nation which, with a narrow-minded jealousy, should prevent any part of the gold and silver in its possession from being carried beyond its own frontier, must be utterly ignorant of the real causes of the wealth of nations. A certain portion of the precious metals is necessary as a circulating medium; but all that money which a nation possesses more than what is sufficient to encourage industry at home, cannot be better employed than in encouraging industry abroad, or in purchasing the produce and manufactures of other countries. If our trade with Spain, with Portugal, America, or any other country, should be so much in what is called our favour, as annually to bring a large balance of gold and silver into the country, it is plain that that balance which is not required as a circulating medium for domestic purposes, can be of no service whatever, except as far as it is given in exchange for foreign produce and manufactures. The wealth of a nation does not consist so much in the quantity of the precious metals, as in the quantity of subsistence, of produce, and manufactures. Great Britain may not at this moment possess twenty-millions of specie, and yet be the richest country in the world.

In Chapter VIII. we have an account of the Black Sea and Sea of Asoph, their ports, their trade; of the new town of Odessa, its foundation, rapid rise and present state, &c. The Black Sea will furnish through the Dardanelles those articles which England receives by the Baltic; but the voyage to the ports of the Black Sea through the Sea of Marmora would occupy nearly as much time as one to Madras; while, therefore, there are canals and rivers to convey the produce to the Baltic, Great Britain will never carry on any direct trade with the Euxine. And indeed, in time of war, the Turkey trade might be carried on by the Baltic, from its easy communication with the Black Sea. Thus we should

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save the circuitous passage of the Mediterranean, the heavy freight, high insurance, and detention for convoy. The Russian government seems to pay particular attention to the commerce of the Black Sea, and as it is surrounded by some of the richest and most fertile provinces in Europe, and placed in a very genial climate, it will probably, as culture and civilization are advanced, become the principal seat of the Russian trade. There are few instances in history of a town more rapidly rising into notice than that of Odessa, which is situated on a bay formed by the Black Sea, thirty miles distant from the mouth of the Dniester, and sixty from that of the Dnieper. In the year 1792 the place where it stands was a mere plain. In 1795 only a few houses were built; but in the year 1799 it contained

'5 churches,	4 lime-kilns,
1 chapel,	6 wind-mills,
1 synagogue,	18 wells in houses,
506 houses of stone,	12 public wells,
233 earth pits (sem lankiè),	13 fountains,
591 huts,	6 distilleries,
111 cellars with passages to streets,	5 breweries,
36 warehouses,	5 soap-manufactories,
3 brick-kilns,	4873 inhabitants.'

'An unprecedented activity is now displayed in the construction of moles, lazarettos, and buildings of every kind; one of the new moles has already a length of 215 fathoms, and the other of 180, each of which is to be extended to 315 fathoms, and raised 7½ feet above the level of the sea. They will be made from ten to twelve feet wide, exclusive of a parapet with embrasures for 30 pieces of cannon: the port will comprise an area of 60,000 square fathoms; it has a good anchorage; and the depth of water is sufficient to admit the largest ships of war.'—'So rapidly has its commerce increased, that in the year 1803 there had already arrived 502 ships.' —'In 1804 the population amounted to 15,000 souls, and above 2900 houses were already habitable; buildings were extending, and plans for its magnificence multiplying.'

In 1804, the emperor Alexander issued an ukase to make this port an entrepôt.

Chapter IX. explains several institutions in Russia for facilitating the commerce of the country, as the loan banks, assignation and aid banks, discount office, &c. &c.

The tenth chapter comprehends the whole maritime commerce of Russia, with various tables necessary for the elucidation of the subject. The Russian merchants seem to act on a principle directly opposite to the good old maxim, that 'small profits make great gains;' for without regarding the lowest price at which they can afford to sell, they extort the highest which

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they can obtain, and it seems to be the wish of government to favour their rapacity, not only by the restrictions which are placed on the foreign merchants, but by the facilities which it affords, by means of the loan bank, &c. to the Russian dealer to keep up the price of his commodities. When foreign ships arrive, the Russian dealer, knowing that they must be loaded, will not furnish the articles which are wanted without an exorbitant profit. This practice, if continued, must in the end prove highly injurious to Russia, for it will incite foreigners either to produce at home or to seek in other quarters those articles for which they have been wont to resort to the Russian market. Thus the exorbitant price demanded for the Russian and Swedish iron, compared with what they could have afforded to take, has contributed greatly to diminish their trade in that article, and has incited Great Britain to procure it at home instead of importing it from abroad.

The quantity of paper money in this country has a very disadvantageous effect in our trade with Russia as well as with other countries.

'When bank-notes were first issued in 1778, they even bore a premium; soon after that period, till 1786, there was an agio allowed from one to two per cent. on silver. It was not till 1790 any difference was made betwixt gold and bank notes, and in that year eighteen per cent. was allowed in payment of bank-notes instead of gold. Previously, in 1788, thirteen per cent. for silver; in 1790, twenty per cent.: in 1793, forty one per cent: in 1794, forty-six and a half per cent.: and in 1795 and 1796, forty-nine per cent.; and in 1799, at one time, from fifty-six to fifty-nine per cent.!!!'

This clearly shows the pernicious policy in a commercial view of a lavish issue of paper-money; and the bad effects which have resulted from the stoppage of the payments in specie at the Bank. This stoppage, from the encouragement which it has given to a superabundant paper coinage, while it has made the exchange so much against us abroad, has greatly increased the quantity of the circulating medium at home, and consequently has, in a most unprecedented degree, enhanced the prices of every article of produce or manufacture whether foreign or domestic. A large and redundant circulating medium, whether it be composed of paper or of gold, must necessarily have the effect of raising the money-price or nominal value of every commodity; and we consequently see how a small circulating medium, which keeps down the money price or nominal value of produce and manufactures, may be highly beneficial to a commercial country, because, as far as cheapness is an object of preference,

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it must obtain for the produce and manufactures of that country a preference in the foreign market: and thus, however paradoxical the assertion may seem, it will nevertheless be found true, that an overflowing and superfluous stock of the precious metals has a direct tendency to impoverish a nation; or in other words, to render it less rich in industry, in produce, and manufactures, in which all real wealth consists. Spain and Portugal have been in this sense much more impoverished than enriched by the possession of Mexico, Peru, and the Brasils. Let us employ this plain hypothesis for the further illustration of the fact. Suppose Great Britain and France to be at this moment on terms of commercial amity and correspondence; and that the quantity of the precious metals, or of the circulating medium whatever it may be, is ten times as great in Britain as it is in France. In this case the money price or nominal value of things would be ten times higher in Britain than in France; or the same subsistence, &c. which in Britain costs ten shillings, might in France be had for one; and accordingly one shilling in France would set as much industry at work as ten shillings would in England. On this supposition it is easy to see which nation would soon obtain the preference for its produce and manufactures in the foreign market, and that the industry and commerce of Britain would in time be almost annihilated by the superabundance of her pecuniary wealth; or at least would keep declining till the circulating medium again found its proper level, compared with that in other countries. Thus we may discern how the commerce of Russia, which is said, in the vulgar language of statesmen and of merchants, not to be in our favour, because it causes an export of gold and silver from the country, is in fact highly advantageous. It is to the body politic like an issue in the natural body. It only drains us of a material, which, if suffered to accumulate beyond a certain degree, would produce nothing but debility and disease. It is for the interest of every nation that wishes to be great in commerce and in arts, to have the money price or nominal value of its produce and manufactures as low as possible. Our present superiority in skill and machinery has enabled us in several of our manufactures to counteract the bad effect which the high money price of subsistence, &c. owing to the exorbitant increase of the paper-medium among us, would have occasioned. But we should remember that this superiority is not an indefeasible inheritance; that it may migrate from us to other nations; and that the surest way to preserve the preference which our manufactures obtain abroad, is to have them not only good, but as cheap as they are good.

Book II. containing eight chapters, furnishes a general and particular view of the Prussian commerce. The commerce

of Prussia has been greatly increased and its manufactures improved within the last few years; and the long interval of peace which it has enjoyed, while the rest of Germany has experienced the ravage of war, has been very favourable to its prosperity. But the late conduct of the Prussian government, which has been as weak as it has been insidious, seems likely to plunge it in the vortex of war, and to make it a passive instrument in promoting the ambitious projects of Buonaparte. In consequence of the orders which have been issued for the blockade of the Prussian ports, the commerce of the country must suffer greatly from the vigilance and activity of the English cruisers. Prussia at present manufactures blue cloth, all sorts of woollens, velvet, Manchester goods, silk stockings, ribbands, chintz, cotton, fancy articles, carpets, leather, hardware, sugar, gunpowder, and porcelain, the painting of which is said to be inimitable. But linen constitutes the chief branch of Prussian manufacture, which seems to rival that of all other countries. A good deal of its excellence seems to be owing to their mode of bleaching, which is not, like the chemical process lately employed in Ireland, injurious to the texture of the cloth. The lyes which they employ are mild and moderately used.

'The Hamburgh merchants export it in great quantities to Spain, Portugal, England, and the United States of America.'—'The yarn of which the Silesia linen is made, is spun by means of the spindle, which makes it almost look like cotton, and such kind of linen requires less time to bleach than any other.'—'The Silesia linen of different manufactures is all of the same quality; and there is no other distinction in it than in its width and the length of the pieces. In the year 1740, when Silesia was subdued by the Prussian arms, the exportation of linen amounted to only three millions of rix-dollars, and at present it may be estimated at from 16 to 20 millions.'

In the chapter on the trade of Dantzic, Mr. Oddy informs us, that

'All kind of grain conveyed to Dantzic, but particularly that from a distance, is brought down in vessels, or rather floats clumsily put together, without any covering but that of the canopy of heaven. In this state it is brought from the most remote parts, exposed to all sorts of weather, sometimes six, seven, eight, nine, or even ten weeks on its passage. If the season happens to be wet, the surface becomes one coat of vegetative matter, like a green glass-plot floating down the current, and which partly prevents the rain penetrating further than a few inches. The waste and loss however must be incredible in wet seasons, and even otherwise, for the feathered tribe, as the float proceeds along, are their constant customers even to the very city of Dantzic. Strange as this may appear,

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these people have never yet been able to be prevailed upon to have tarpaulings or any covering, which would in a wet season doubly repay them for the first cost.'

This singular fact shews how much men are sometimes induced by custom or by indolence to persevere in practices the most palpably opposite to their interest.

Book III. in three chapters, describes the trade of Mecklenburg with the ports of Rostoc and Lubec. In book IV. we have detailed accounts of the trade, &c. of Sweden. Food is the most valuable article which a country can produce; but in Sweden we learn that in ten years, there are only two, or at the most but three ripe crops. In the same period there are but four or five crops middling, and the remainder wholly bad.

Book V. is divided into eight chapters, and furnishes a copious representation of the trade, productions, &c. of Denmark and Sweden. In the present convulsed state of Europe it is of the highest importance to maintain the independence of Denmark, and to preserve it equally from the rapacious grasp of Prussia or France. For at present the greater part of the commerce of Europe must pass through the Sound, or be admitted into some of the Danish ports, before it can find its way into Russia or the interior of Germany.

'The canal of Holstein, which divides the narrow neck of the Danish territory, and runs from Tonningen to Kiel, forming a communication between the Northern sea and the Baltic, and saving a navigation of 450 miles, tends greatly to increase the commercial consequence of Denmark. This canal will admit ships of 200 tons burthen, British built, to pass, and ships built in the Dutch form of 250 to 300 tons. It is about 100 English miles in length. The surface breadth of this canal is 100 feet, and at the bottom 54 feet Danish measure; and the depth 10 feet throughout at the least. Vessels can pass through the sluices 100 feet in length, and 26 in breadth, and with nine feet four inches draught of water. In the year 1802, 3649 vessels passed through this canal; in 1803, the number amounted to 3833.'

Mr. Oddy says,

'That the aggregate of the trade of the Baltic may, in great exportation years of corn, be reckoned to amount to no less a sum than twenty millions sterling; a sum greatly beyond what was ever conjectured.'

'The ordinary quantity of corn exported from the Baltic, at the medium prices, amounts annually to about two millions sterling; But some years it has amounted to the immense sum of eight millions, which is more than the regular produce of all our West India Islan ds put together!!'

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The five chapters of Book VI. treat of the trade of Germany in general, and more particularly that which is carried on by the Elbe, the Weser, and the Ems. Book VII. in nine chapters, is appropriated to the consideration of the commercial interests of Great Britain and Ireland, and more especially as it relates to our intercourse with the Northern Powers; some remarks on the poor rates, and other topics of political economy and national concern. The following is not an uninteresting statement of the increase of the commercial wealth and national revenue of England in the course of about a hundred years:

'In the beginning of the last century the revenues of England amounted to only	£. 2,500,000
In 1804 the ordinary revenues amounted to	45,641,422
They are therefore augmented in the proportion of 1 to 18.	
At the former period our exports amounted to	5,500,000
In 1804 they amounted in official value, to	24,500,000
At the former period our imports amounted to	3,000,000
In 1804, reckoning the East India imports at the same rate as in the preceding year, they amounted to	30,000,000
which is an augmentation in the proportion of 1 to 10.	
In the former period the balance in our favour was, on an average of 10 years,	2,800,000
In the latter period, on the same average,	10,000,000
which is an augmentation nearly in the proportion of 1 to 3½	

'In the first period, our exports consisted chiefly of home manufactures and produce sent to the continent of Europe; and in the latter period a great proportion consisted of East and West India produce; while, instead of a general trade to the continent of Europe, the northern nations, America, and our own colonies, were almost our only customers. Those customers are very different from each other in regard to the nature of the goods they take. The continent of Europe takes more colonial and India produce than British manufactures. America takes from this country no East India produce at all, and but little from the West India islands, but nearly all our exports there consist of British manufactures.'

Hence we see that if Bonaparte ever succeeds in shutting us entirely out from the continent of Europe, we shall have no market for the sale of our superfluous East India and colonial produce; and what effect such a measure might have on the very existence of this country, it is impossible to calculate.

'In the year 1802 our manufactures and produce exported amounted to 26,990,000l.

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Of which the following is nearly the analysis:

		£.
Articles unknown to commerce 200 years ago.	Cotton	7,130,000
	Wrought iron and cast	1,618,000
	Refined sugar	1,541,000
	Cotton yarn	744,000
	Hops	60,000
Old staple articles.	Woollen goods	6,487,000
	Linens	895,000
	Tin	231,000
	Pewter and lead	276,000
	Brass	408,000
	Copper	669,000
	Coals	536,000
		20,555,000

'The remaining 6,435,000l. is composed of various articles not described. The exports in foreign articles, not either produced or manufactured in this country, amounted in 1802 to 14,418,000l.'

The French revolution contributed greatly to increase the commerce of this country. By rendering property insecure not only in France but in other countries, where its ravages were diffused, it caused a great mass of capital and of industry to take refuge in Great Britain. Previous to the last war, France possessed a larger share than we did of the West India commerce; and their sugar and coffee had the preference on the continent. Whether Great Britain will be able long to remain at her present towering height of commercial prosperity, futurity only can disclose. The present state of the world is such as to set all conjecture at defiance. Our present policy certainly should be to conduct ourselves with that moderation and that equity towards other powers, which may tend to allay their jealousy of our maritime ascendancy, and at the same time, as much as possible to cultivate those internal resources which may render us as little as possible dependent on foreign aid. And as it is of the utmost importance for every country to produce food enough for its own subsistence, and as no country can be really independent without it, our principal attention ought to be directed to the culture of the waste lands, and the diffusion of more industrious habits among the poor. We should thus increase the supply of food on the one hand, and diminish the number of unproductive consumers on the other. The poor laws are a rapidly increasing evil; which, if it be not check-

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ed, will ere long cause the idle to devour the industrious, and produce nothing but famine and misery in the country. The direct tendency of those laws is to encourage vice and to discourage exertion. In England their effect has been to render one-eighth of the whole population paupers, or either not willing or not able to support themselves; while in Scotland, where no such laws exist, the number of paupers or of persons dependent on others for relief, hardly amounts to one in twenty-five. The relief of all the real want and misery in the country might safely be left to the voluntary contributions of individuals, without offering a premium, as the present laws actually do, on vice and idleness. The sums which are raised for the poor in this country amount at this moment to more than one half of the whole revenue of the Russian empire, and, if they go on increasing for the next twenty years in the same ratio in which they have increased for the last twenty, they will swallow up more than the whole landed rental of the kingdom. Surely it is time to devise some effectual check for such an accumulated and accumulating mischief.

We shall now take our leave of Mr. Oddy with briefly repeating that, though his work is not a very refulgent composition, it is filled with useful and important matter, and that though it exhibits no great share of literary excellence or philosophical discrimination, it abounds with many important details, and may on many occasions be consulted with advantage both by the merchant and the politician.

Art. II.—*Scott's Elements of Intellectual Philosophy.*

(Concluded from p. 143.)

CLASSIFICATION of first principles. Mr. Scott proposes the following enumeration of the sources from which our intuitive belief is derived: 1st, The evidence of consciousness: 2d, the evidence of sense: 3d, the evidence of memory: 4th, the evidence of reason: and 5th, the evidence of the moral faculty.

We have already considered the subject of consciousness, and given our reasons why we cannot class it as a distinct faculty; we have there stated that it appears to us only a belief acquired by the perception of the operations of mind, and differing only in its objects from the belief we have of an external world. That a belief exists we readily and necessarily admit, and that our knowledge of the existence of

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mind is as distinct as that of matter. This belief is certain and precise, but no more to be classed as a *separate faculty*, than the belief from sense, memory, reason, or that very doubtful principle termed the moral faculty. To suppose that by this faculty we are made acquainted with the faculties of the mind, is to go back to another consciousness to inform us of the existence of this consciousness, and so on infinitely.

'That we possess,' says Mr. Scott, 'as a part of our constitution, that principle or faculty which is called volition, or the active principle, and which is always exercised previous to every effort, or action of the individual, is, I think, as certainly made known to us by consciousness, as that we have the intellectual faculties of memory or conception. But the very essence of this faculty consists in directing and controuling our actions; and the determination of the will is nothing else than the exercise of volition. To say, therefore, that we have some degree of power over our actions and the determinations of our will, is the same thing as to say that we possess such a faculty as *volition*; and for this, I think, we have the direct evidence of consciousness, and of consciousness alone.

'From this it seems to follow, that those who argue against the free will and moral liberty of man, argue against the direct testimony of consciousness, which informs us that we have the power of volition, or of freely willing and determining our actions. It likewise follows, that the positive side of this question is incapable of any direct proof, other than a reference to consciousness, as it is an intuitive truth, and self-evident principle. As far as I have examined the disquisitions concerning this much debated question, these conclusions seem to me to be fully confirmed: for I find the advocates for moral liberty unable to bring forward any direct arguments in support of their doctrine, but very successful in exposing the absurdity and inconsistencies which follow from the tenets of their adversaries, as well as the weakness of the reasonings by which they are supported.' (P. 352,3.)

We do not remember to have met with greater confusion of language or of thought than occurs in this sentence. To the common and ordinary misapprehension of the question, is added an inconsistency in supporting the erroneous positions, which removes at once the veil of sophistry, and takes off the fair livery of error. First of all comes volition as synonymous with the active principle. Then this active principle exists previously to every action. Then the essence of the active principle consists in directing and controuling action. Will and volition are next considered as

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the same, then as different powers; for to suppose the having power over the determinations of the will, to be the same thing as to possess volition, is to suppose two distinct powers, or explain *idem per idem*. Then follows a very common instance of inconsequence. It is said that a consciousness of volition necessarily implies a consciousness of free-will. To us, however, it appears that the two propositions are very distinct and unconnected. Then comes an implied predetermination in the author to refuse assent to the evidence of consciousness, should an attempt be made to defend the contrary side of the question by such an uncertain authority. Upon this evidence, however, whatever it may be, we feel disposed to rest some of our pretensions as well as Mr. Scott, and are of opinion that on our side not only many indirect and probable arguments, but direct proofs have been advanced in opposition to the weak reasoning which supports the doctrine of free-will.

To suppose a principle of action, the essence of which consists in directing action, but which may never be productive of action, is the first contradiction to which we are reduced by this hypothesis. It is clear that at all events we may act contrary to direction and controul; for admit the obligation to follow the direction of this or any other principle, and you admit the doctrine of necessity. Reason itself is dismissed from its authority, and superseded in its direction and controul by this new and omnipotent principle of volition, which is alone invested with sovereign authority. It is, however, on some occasions, as we have shewn, an authority without submission, a determination without performance, a command without obedience. This determination may be followed by another and another determination, yet nothing but the determination will result. An active principle productive of no action is doubtless highly valuable, as it is in its conception highly ingenious and philosophical. Without any superior motive for inaction (for we have nothing to do with motives) we remain inactive, notwithstanding many determinations of the active principle. That we are in no need of this freedom of refusing compliance with preponderating motives, must, at first sight, appear evident; and that under these contradictions, such a freedom cannot exist, as here supposed, must be equally manifest.

Volition *in its essence* consists, according to Mr. Scott, in an existence previous to action. Various absurdities, however, result from his subsequent explanation. We are disposed absolutely to deny the existence of volition, except as pre-

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ceding action or its cessation; and, after a strict scrutiny, can acknowledge no will otherwise than as manifest *in* one of these effects. What we have willed, then, must follow by the very meaning of the term, and in this lies the very essence of *willing*, that it is followed by action or its cessation. To affirm that we can stop the resolves of our will, is, on this explanation, to say we may suspend that of which we are not conscious till after the effect, or when the period for suspension is irrecoverably gone. Neither have we ever any consciousness of a refusal of assent to the determinations of the will.

On the subject of consciousness, the only argument which appears on the opposite side, we maintain that we feel conscious of the capacity of deliberation, in which the mind is equally passive as in what are called its volitions, and of following whither we are led by the relative force of motives. The expression that we feel a disposition and free power to compare and weigh motives, only implies that we are capable of distinguishing the qualities of ideas, and that these ideas have a corresponding effect on our affections and actions. As these ideas agree or differ, so must we necessarily believe or disbelieve; action does not, however, necessarily follow the mere conclusion of the judgment or speculative belief; but more frequently the stronger motives presented by the hope of some present enjoyment, or the prevention or removal of some nearly impending or actually existing pain. That we are obliged to follow the path in which these motives lead us, is, in our opinion, made manifest by the very action itself. Instead, therefore, of saying that volition directs action, we say motive directs volition, which may nevertheless precede action, and, therefore, according to common language founded on this particular relation, or order of phenomena, may be called the cause of action. This cannot, however, be called *free*, because it is subject to the influence of motive; and free-will is, consequently, an absurd supposition.

That the doctrine of motives coincides with what the Scotch philosophers call common sense, or general and undisputed opinion, is manifest from this circumstance, that we are universally inclined to attribute to madness, that conduct which appears to us to be in opposition to motives which would strongly influence ourselves to a contrary line of behaviour. But, even in madness, motives act with their whole force, though their relative importance is strangely misconceived, their extent not appreciated, or their existence

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derived from sources unopened to ourselves. To avoid the spectres of his own imagination, a madman will rush into dangers, from which we shrink with aversion and horror.

One grand cause of the difference of opinion on this subject, has, we are persuaded, been derived, not so much from any conviction of the truth of their system in the advocates for liberty, as from a strange objection to that of necessity, as if it ascribed to the mind qualities and conditions which are supposed to belong peculiarly to matter. This supposed analogy will, however, we believe, not operate as an objection with those who have ever considered the characteristic attributes of mind. To others, in whom imagination prevails over judgment, the subject will wear a different aspect; and while they hear daily mention of the ideal theory without alarm, and do not refuse their assent to the term necessity, when applied to the *belief* derived from a variety of sources, they will not cease to shrink from necessity as a doctrine subversive of morality, and productive of consequences the most adverse to human happiness. To them we repeat, that, in pronouncing man to be a free agent, we affirm what is true, that he can do all he *wills*; but he cannot *will* all that he wishes, any more than he can *do* all that he wishes. He may wish under the influence of motive, but a thousand obstacles may stand in the way of will, which is only manifest in action, or the abstinence or cessation from it.

Our author takes considerable pains to prove that gravitation, life, &c. are not of themselves efficient causes. It was however certainly an unnecessary task to demonstrate their compound nature in order to disprove their efficiency. The terms have been long and universally understood as implying no self agency, and as denoting merely signs representative of classes of phenomena. The relation existing between different effects in the same chain of action, has not been assisted by this new illustration, nor will it be assisted by any illustration which may be offered. That philosophy is no longer the science of causes, has been established by the highest modern authorities. Apparent succession in time and place will, however, still constitute what is called the relation of cause and effect. The necessity we cannot understand, the fact we so certainly know as to be able to prognosticate the eventual succession of one phenomenon to another; and however Mr. Scott may feel inclined to depreciate Mr. Locke's observations on cause and effect, as if they comprehended little more than the common

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meaning of the words, we think it will be found, on a very slight examination, that all he has said, and all that can be said, is only another illustration of the same relation carried, perhaps, a step farther back. That of Mr. Locke is, however, the first relation in point of time, and the most proper illustration in point of simplicity. We find heat to be the cause of wax's fluidity, but the wax and heat are not conjoined without the interference of some active being, which in so far will be the efficient cause. If these things were constantly and invariably conjoined, no illustration of the fact could take place.

'The result,' says Mr. Scott, 'to which these observations lead, is that a close examination of the circumstances which characterize natural phenomena, compared with the dictates of our own consciousness, produces the steady conviction, that every change in the state of existence is the result, either mediately or immediately, of the operation of an active being, or efficient cause.'

It does not appear, as we have already observed, that consciousness, under his explanation of it, is wanting to the production of this effect. We see the operations of our own hands upon external objects. We see nothing in external objects which can operate in a similar manner. *We* cannot form such objects as we every where see around us. A still greater degree of power than ours must exist. We rise through many gradations to the supreme and omnipotent cause.

'To the evidence of memory in conjunction with that of perception,' says Mr. Scott, 'may, I think, be referred the ground of our belief in the truth which makes the 12th of Dr. Reid's contingent first principles; viz. "That, in the phenomena of nature, what is to be, will probably be like to what has been in similar circumstances." This conviction appears to me rather to be the result of experience than an original and intuitive principle of belief. I can find no evidence that any such conviction exists in the mind of a child, even when it first begins to reason.'

Experience does not seem to us to be a matter of mere memory and perception (as is evidently implied in this sentence), but of judgment or reason, founded, as they must be, upon these two faculties. On Mr. Scott's explanation there is no reason why the child should not possess this experience, as it remembers what has been, and perceives what is. It has not this conviction, because as Mr. Scott, by a contradiction which he admits as a frequent figure of speech,

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has himself afterwards shewn, it has not yet arrived at the full maturity of its reason, and at this particular application of it. He is also disinclined to allow that this conviction is so strong in ourselves, as to lead us to conclude that the phenomena of nature will for ever be the same as they are at present, or that they have been from all eternity what they are now. On the contrary, he maintains that we believe in the power of God to cause an entire change in nature, and that even within the limits of our own experience, we see something very nearly approaching to a suspension of the laws of nature. The instances, however, which he gives, in miracles, eruptions, and volcanoes, can by no means be admitted as proofs of any suspension of these laws, except in a most confined view and limited observation of natural phenomena. The rarity of these occurrences certainly argues nothing towards their eccentricity. By these very laws themselves it is established that they shall be rare, and without an opposition to these laws the combinations by which they are produced can occur but rarely.

To seek for the foundation of our belief in human testimony in the doubtful principles of veracity or credulity, when acknowledged principles will explain the phenomena, is certainly unnecessary and unphilosophical. Experience of the conduct of others seems perfectly adequate to this explanation, without any reference to the consciousness of a regard to veracity existing in ourselves. We think that this experience is very early acquired, and that, in a lesser degree, it visibly operates in infancy. A child very soon discovers in how far he may place confidence in others. By sensation and comparison he can ascertain whether those around him deceive him or not in ordinary matters, and according to the belief or disbelief excited by such a discovery, is perhaps formed the character for credulity or scepticism through life, and in more important concerns. In later periods of life those, however, who are or have been accustomed to detect exaggeration or deception, do occasionally lose much of their confidence in testimony, and *vice versâ*.

On the whole we find that matters are related as they really stand; and as we suppose human nature to have been in its principles the same heretofore as at present, we give a conditional credit to report and history. Having, as far as we are able, made allowance for wilful misrepresentation or unintentional mistake, we admit as truths what we receive on testimony. We never believe, however, without this proviso, therefore the belief in human testimony is not intuitive, nor derivable from principles unconnected with

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experience. Hence it happens that the same relation conveys different degrees of belief to different people. Some who are fond of the marvellous, or who have not learnt to make due allowances for misrepresentation, believe entirely; while another, who has been frequently deceived, rejects the same account as absolutely false. What to one person appears an unworthy or inadequate cause of bias, to another will seem to possess much and various weight.

'By the *evidence of reason*,' says Mr. Scott, 'is meant our assent to those general self-evident truths called axioms, for the belief of which no cause can be assigned but their self-evidence, and of which the contraries are conceived to be absurd and impossible.' All this assent appears to us to differ in no wise from the belief resulting from all other judgments, which, as such, evidently exclude intuition or self-evidence, except in the increased degree of evidence. The denial of the contrary to any proposition is implied in the affirmation of the proposition itself. If we affirm that two and two make four, we do it because from experience we have found it so. We never found that two and three made four, therefore cannot conceive or affirm it.

Those truths which are truly and legitimately entitled to the name of axioms or first principles of reason, are, Mr. Scott observes, probably not very numerous; and *reason, when clear and unbiassed, will, generally, of itself, give an accurate decision concerning the self-evidence of such necessary truths.* An axiom is, in fact, only a proposition become so distinct and obvious, as to require no further examination or illustration, than such as we have had, or have within our immediate reach. Before such propositions are admitted as axioms or self-evident, they are, however, submitted to an accurate and careful scrutiny. The term self-evidence is, therefore, a foolish and unmeaning term, descriptive of that which does not exist, and liable to lead, as it has led, to strange and multifarious errors. It is not true, that without experience we should give our assent to such truths. What we call self-evident may never be evident to many, and every one must have experienced some difficulty from such a misunderstanding at the commencement of his career of inquiry and examination.

In his account of the evidence of the *moral faculty*, Mr. Scott has taken away much weight from the authority which he has before given to volition, the necessity of which seems entirely to be superseded by this faculty. The moral faculty, according to him, is chiefly employed in *immediately prompt-*

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ing to action. What other office, we would ask, has been by himself assigned to volition? With regard to the question, whether the intuitive truths or first principles which are made known to us by the moral faculty, are necessary or contingent, we naturally answer, that, if contingent truths are such as they have been described, the moral faculty not having been comprehended among the sources from whence they are derived, these first principles of the moral faculty are not contingent; and if, as in this case, reason be rejected as not implicated in their production, and in the evidence communicated, we must, allowing the former account of necessary truths to be accurate, deny that these truths are necessary. A contingent truth is defined such a truth as is derived from the evidence of all the other faculties besides reason, and of which we may conceive the contrary to be possible, though we believe it to be false. A necessary truth is a truth derived from reason, and such a one as that the contrary shall be evidently impossible. We have endeavoured to shew that there is no difference between these truths, and Mr. Scott very unexpectedly comes over to our opinion, when he allows (p. 384), that 'in fact the evidence and certainty of a contingent truth is equally great *as* that of a necessary one.'

In considering the Aristotelian account of *definition*, Mr. S. observes that this account of definition has considerable plausibility; but, at the same time, is liable to very material objections. In the first place, it is evident that it depends entirely upon our having a complete and satisfactory classification, properly arranged under genera and species, of all the objects which we propose to define. But such a classification is no where to be found; nor will different persons agree with one another concerning what constitutes a genus, and what a specific difference. Thus Dr. Watts himself acknowledges, that some would as soon define *winter* by the *coldness of the season*, as by the *shortness of the days*; though he conceives the last to be doubtless the most just, primary, and philosophical difference betwixt that and the other seasons of the year. To say that we have no perfect classification, is, in our opinion, to advance nothing against Aristotle's position, that definition consists in assigning the genus and specific difference of the thing to be defined, and which in the abstract still appears to us correct, and can only be supposed to mean that, as far as genera are understood, they shall form one of the constituent parts of the definition. That bad success has hitherto attended all attempts at classification, is no proof that there can be no such

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general arrangement, or that uniformity does not prevail throughout the creation, though we are too imperfect to comprehend it. A chief obstacle in the way of knowledge has certainly been the false philosophy which has extended itself to objects manifestly beyond its reach, and which, as they cannot become the objects of any of the faculties of the mind, so can they neither be understood towards definition. The classification of such things as are within our reach is daily arriving at greater perfection, and of the individuals comprehended under them we are enabled to give definitions as accurate as any human purposes may require. Of things beyond our reach no arrangement can certainly be made, and of such we stand in no need of definition, though we may require terms for the common purposes of language, to express such existences. These, however, have been chiefly the subjects upon which, for the purpose of defining them, the ingenuity of philosophers was long and vainly exercised, and to which alone the objections against Aristotle can apply. All that can be said with regard to Dr. Watts's concession and Mr. Scott's exultation at the discovery that people disagree as to specific differences, is, that such instances may as yet be incomplete. We can see, however, no harm which would accrue in this instance, if to the *shortness of the days* had been added the *coldness of the season*, and rather think the definition would have been rendered more perfect by such an addition. Mr. Scott allows that in *particular branches of science* divisions and classifications are necessarily employed for the sake of convenience and perspicuity; and that in reference to such classifications, the Aristotelian account of definition has its value. But still, he observes, it must be recollected, that these classifications are in general arbitrary, are liable to be changed according to the fancy of their inventors, and are seldom founded in the precise discriminations of nature. Hence the definitions founded on these arrangements must be viewed rather as convenient expedients for the purposes of nomenclature, than as conveying just notions of the nature of things. Where, we would ask, is definition wanted but in *particular branches of science?* For the rest, we repeat, that it invalidates nothing of the general truth of the Aristotelian system. The definitions founded on these arrangements answer every purpose of reasoning, till by a farther acquaintance with nature the arrangements themselves are rendered more perfect. To say that they convey no *just notions* is, perhaps, in most instances, only to say that we have

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no just notion of what are called substrata, and to intimate that we may use such definitions for other purposes than those of nomenclature.

This system, it is farther urged, is imperfect because the highest genus or category itself, could not be defined, because it is not a species; nor could individuals be defined, because they have no specific difference!! And by what other system, we would inquire, could we arrive at the power of defining the highest genera? This fact only tends to confirm by instances the existence of certain original principles, of which no further account can be given, but that such are the primary laws of nature, and the ultimate result of our investigations. Under the first cause are many genera called the laws of the two only objects of our knowledge, matter and mind. Each of these agrees *generally* with the rest as a law, and specifically differs. If many individuals likewise agree with one another, it does not follow that they should agree with every other individual, and this non-agreement will constitute the specific difference. The use of definition is not so much for ascertaining agreement as to establish differences.

'There are, besides, it is stated, many species of things whose specific difference, though clearly perceived, scarcely admits of being expressed by any form of words. Such are the various species of colour, of which the difference is clearly discernible by the eye, but cannot at all be expressed by definition.' Definition in this case would be clearly of no use; as colours, after they have been, as they must have been, made objects of sense, that they may be understood, are understood without definition. To a person whose sight is perfect, we convey every notion that can be wished, when employing the terms green, blue, red, &c. If the sight be imperfect, no language, founded upon whatever knowledge, will be adequate to our purposes of description. Till we understand the several modifications or arrangements of the particles of matter on the surfaces of bodies, the manner in which they are acted upon by the light, and act upon the eye, it is evident that our knowledge will not be sufficient to enable us to establish the specific difference. The genus, it is however evident, is expressed by the term colour.

However disinclined we may be to dispute the positions of a philosopher, so distinguished for the general accuracy and depth of his speculations, we cannot help thinking that Mr. Locke is incorrect in his objections to Aristotle's system, when he says, that, 'if, instead of enumerating those simple

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ideas that are combined in the signification of the term defined, men have accustomed themselves to use the next general term, it has not been out of necessity, for greater clearness, but for quickness and dispatch sake.' The necessity we may be inclined to defend; but it seems, that, if what may be said of the genus is true of the species, it is not clearer to enter into the complicated detail, in the enumeration of the simple ideas which constitute the genus, than at once to adopt the general character. The sum total is, at least, as clear a relation as the separate items would make, and must better serve the purposes of reasoning, by the simplicity it necessarily communicates.

As an example of adequate definitions in opposition to the imperfect principles of Aristotle, we are referred by Mr. Scott to Euclid's definition of a rhombus, which, it is apprehended, will convey a distinct conception of that particular figure, even to a person who had never seen or heard before. Let us see how far he adheres to the enumeration of simple ideas. 'A rhombus, it is said, is that which has all its sides equal, but its angles are not right angles.' To us this appears as complete an example of the Aristotelian mode of definition, as any we could ourselves have adduced. To what antecedent does the pronoun *that* relate, but to the genus *figure*, under which the rhombus is comprehended together with the square, triangle, circle, &c.? There is an additional instance of agreement, given with the genus proximum, or square, as the rhombus is said to have *all its sides equal*. Then follows in most explicit and distinct terms the specific difference; namely, that 'all its angles are not right angles.' We are disposed, likewise, to maintain, that, unless a person had seen or felt, he never could have had a distinct conception of this figure, as thus he never could have a notion of those other figures, from a comparison with which, all his knowledge of this genus and specific difference is derived.

'The definition of the thing,' says Mr. S. 'according to our view of the subject, informs us, not of the essence, but only of the various qualities of the object defined; not all of them, *but such as are sufficient to discriminate it from other like objects.*' Here then a specific difference is allowed as being necessary to definition. Surely the genus must be allowed also as necessary, in order that we may ascertain what other objects are like. If so, what more does Aristotle endeavour to establish? It follows only from his account, though perhaps not absolutely so expressed, that no definition is perfect where the genus and specific difference are not understood;

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and that where these are ascertained, the definition will be correct.

We learn farther that the definition of the name, which for the sake of distinction may be called description, attaches exclusively to some simple notion or appropriate name.

'It is not the individual things of nature, as the logicians teach us, but these simple notions, that are incapable of definition; for what hinders that I should convey a clear notion by definition, or an enumeration of their various characteristic qualities, of the individuals John, James, London, or Edinburgh; but who can tell by definition, wherein the colour blue differs from red, or an acid taste from a bitter?'

Even here we assert that no notion of the individuals is conveyed without an implied account of the genus and specific difference. In the former instance the generic terms, man and city, are necessarily involved, nor should we communicate any real knowledge of the persons or places, if our description of John corresponded precisely with that of James, or our topography of Edinburgh with that of London. With regard to colour, it appears to us, as before stated, that the difference is of degree and not of kind, and that, if we understood the modifications of matter, &c. colour might, upon the same principles, be defined as well as any other subject; and so likewise in the instance of taste.

On the subject of *Induction*, Mr. Scott remarks that he does not consider this process as the province of any peculiar faculty, but merely to be the successive application of those truths which are intuitively acquired, principally by the faculty of reason; so as to bring to light, truths which are not themselves immediately perceived by any of our faculties. To the term itself we are aware that objections have been made by a high authority, as if calculated to mislead by expressing a different process from that which is meant. We shall, however, retain it at present till we meet with one which is not liable to this apprehension. We doubt, however, whether according to Mr. Scott's explanation, the successive application of intuitive truths *ad infinitum* would generate any conclusion or reveal any hidden truth, without the intervention of some judging or discriminating faculty. The process seems to be the discovery of relations which have, as far as all our knowledge extends, always existed, in which, therefore, we place an implicit belief, and which we consider as necessary. Demonstrative and probable reasoning differ only in degree, and not in kind. In the former, in consequence of a variety of circumstances,

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the subjects are more within our reach and more completely understood.

In considering the question, whether demonstrative reasoning be applicable to truths of the necessary kind only, which was the opinion of Dr. Reid, Mr. Scott conceives that, taking the term demonstration in its usual signification, it *may frequently* be applied to inductive processes, founded upon contingent evidence. That it is not the province of demonstration to establish the existence of facts of which daily experience gives us a perfect knowledge, which seems to have been Dr. Reid's opinion, we readily admit; but that reason itself can ever have been *originally* examined on any thing else than contingent evidence, as it is called, we cannot with Mr. Scott suppose him to have imagined. That every thing to which demonstration can extend, must originally rest on *observed facts* or *experiments*, is undoubtedly true, not only with regard to the inductive processes in mechanical, but in all other philosophy. By the evidence of all the other faculties besides reason, we derive materials, from which, by the assistance of reason, to raise up a superstructure for subsequent use. Upon these truths, which are called of a necessary kind, demonstration is then employed, and the contingent evidence is no longer an object of attention.

We agree with Mr. Scott in thinking that Dr. Reid's limitation of the field of demonstration to two classes of truths, viz. the metaphysical and mathematical, which he considers as strictly demonstrative, must be received under considerable modifications. In the first place, probably every branch of science may occasionally assume the demonstrative form; and in the second, the speculations of metaphysics seem reducible to a less degree of certainty than those of other sciences. At all times the perception of material objects appears more vivid than that of mind. Every one feels a stronger proof of external than of internal existence; to which latter, few, indeed, pay any attention. Physics must, upon this supposition, be at least as demonstrable as metaphysics. Mathematical proof seems clearer, because the relations, though in other respects the same, are not so entangled with language which is liable to cause misapprehension and error. The same idea is readily conveyed to all by means of signs and figures, which is far from being the case with the terms employed in metaphysical reasoning.

Having taken a superficial, though rather extended notice of some of the chief subjects contained in this analysis of the intellectual powers, we shall conclude by giving a short ac-

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count of an appendix, which contains a sketch of the methods of investigation peculiarly adapted to the various sciences. We are the less inclined to pass it entirely over, as Mr. Scott's general view and explanation of the subject, appears to us erroneous and paradoxical.

'He observes, (P. 418,) that the cause of the peculiar certainty, and clearness of mathematical science, is chiefly to be sought in its almost total independence upon all human experience and observation. Those sciences which treat of the existing properties of body and mind, are evidently dependent upon observed facts and phenomena. Their simplest laws can be ascertained only by a laborious comparison of the individual cases which are comprehended under them; and the experience and research of ages is necessary to give to these branches of knowledge the consistency of system and legitimate theory. But the case is widely different with mathematics; the materials upon which this science operates, are a few simple postulates, definitions, and axioms, which are determined without the aid of protracted experience, or laborious investigation. By their assistance alone, without any aid derived from actual observation, it proceeds to establish, step by step, its various propositions, gradually advancing from the simplest to the more complicated, till at length it arrives at the discovery of truths of the most remote and unexpected kind. Hence we find that the science of mathematics made great and rapid advances among the ancients, while the various departments of philosophy were never successfully cultivated till these later ages.'

We have thought it necessary to quote so much, in order that we may be able more fully to develope the opinion intended to be conveyed, and to expose more completely the fallacy under which it has been adopted. Under the view we are disposed to take of the subject, human experience is the only foundation upon which this mode of reasoning is built; and if, in consequence of our faith in human testimony, (itself referable to experience,) we at present dismiss the process of experiment, and operate upon data already supplied, we do no more than we every day do in the several branches of science in which the process is supposed to be so widely different from that employed in mathematics. Fortunately for the advancement of this invaluable science, the general laws were more easily ascertained, as their objects were more within the reach of mankind, and the facility with which truth was attained, captivated and engaged a large number of inquiring men, who devoted their time and industry to the discovery of new phenomena and new laws. These laws having been once established by means

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of analysis, they served afterwards as a basis for long and synthetic processes of reasoning, and became themselves, as it were, new analytical data, or materials upon which reason might operate in the discovery of more remote relations. Mr. Scott himself allows, in spite of the distinction he endeavours to make between mathematical, physical, and metaphysical reasoning, that axioms, though in their mathematical application ascertained without the aid of experience and observation, do not belong exclusively to the science of mathematics, but are, in fact, intuitive truths discoverable by the faculty of reason, which are occasionally, though tacitly, employed in *every* branch of knowledge. Here is a distinction, then, without any difference of name, or, if we allow that to be correct, which Mr. Scott has said with regard to physical knowledge, we may add of quality. We find him in this part of his work, however, still acting consistently with his original plan of admitting frequent contradictions in principle, and confusion from an opposition to his own definitions of terms. Having rejected experience as implicated in the principles of mathematics, he here admits that the objects of mathematical science, though not real existences in nature, are evidently founded upon our *conceptions* of such existences variously modified and abstracted. In the first place, conception was supposed to have no objects but those of the other faculties, so that the other faculties must have been previously exercised to allow its existence, and thus *experience* must be admitted. Secondly, we can have no conception of objects which in their parts are not real existences in nature, unless, as before said, you reverse the meaning of conception, and adopt, as Mr. Scott seems to do, the doctrine of innate ideas. This doctrine, at least, seems to us implied in the following sentence:

'The cause of this clearness of mathematical definition appears to be the same as the cause of the certainty of the reasonings of the science itself, viz. that its objects are not collected from actual observation, but are in a great measure the creatures of our own conceptions, so that we are able, by definition to give full and adequate notions of the particular things treated of, which can scarcely be the case with the individual things of nature.'

The whole of this is so unintelligible, and the latter clause so inconsequent, that we shall not trouble our readers with any observations upon it.

As to what remains, we shall only add, that physical and metaphysical induction differs not in kind from mathematical resaoning, being equally the science of qualities and relations;

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and that in the former, synthesis may be employed as far as it is employed in mathematics, namely, as far as phenomena have been ascertained and laws established.

From the few observations which we have been allowed to make in this place, it will appear to be our opinion, that much contrariety of sentiment and many conjectural propositions have found their way into the most profound and philosophical treatises on the subjects of our inquiry, and that a history of the human mind still continues a desideratum in science. If we have ourselves strayed into the paths of hypothesis or contradiction, we maintain, without hesitation, that we have done it in company with men whose abilities are commensurate with the zeal they have manifested in the cause of genuine philosophy, and we feel some security under the shelter of the most high and venerable authorities. It appears to us that the activity of the human mind, in many of its operations, is, as yet, without proof. Consciousness, volition, conception, attention, and the moral faculty, seem to have been admitted and explained upon most unsatisfactory principles. The association of ideas has been less developed than its importance in the economy of human nature might justify; and reason is misunderstood or excluded from many effects where it might, perhaps, be considered as an active cause. From the specious manner in which these several phenomena have been formed into systems apparently simple and intelligible, there is some danger that the progress of inquiry and improvement may be arrested, and that, satisfied with the existing state of our knowledge, the philosopher may employ these imperfect premises as a foundation for conclusions still more remote from the truth.

ART. III.—*Miscellaneous Poetical Translations. To which is added a Latin Prize Essay. By the Rev. Francis Howes, A.M.* 8vo. 4s. 6d. Mawman. 1806.

IN this advanced (not to say declining) stage of literature and the arts, it must be very rarely our good fortune to meet with real originality in any work of taste or genius, and least of all in poetical composition. Not but there are authors enough who would fain lay claim to an honour which our severer judgment is forced to deny them, and who, doubtless, are extremely offended at our impertinent rejection of their modest demands. But if the solid grain of true original genius be carefully winnowed and separated from the chaff of affectation with which it is mixed, we are compelled

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to believe (and few *readers* will be inclined to cavil with us) that a very small measure will be found quite capacious enough to hold it all.

But where this highest meed of praise must necessarily be bestowed on a few only, we feel the more disposed to confess our obligations to those who decline to enter on so unequal a competition, and confine their talents to the honourable and useful exertions, in which an author may still employ himself with some certain prospect of success. Inundated, as we have been, with translations of all sorts, both in verse and prose, and frequently fatigued to death in the acquittal of our arduous duties towards them, we cannot, consistently with our notion of these duties, refuse to acknowledge, at whatever risque of future pains and penalties, that this very article, *of translation,* is a wide ocean not yet half explored, and in which few adventurers have ever reached the harbour of perfection. We therefore always hail the promise of every new translation (especially from classical authors), in the confidence that, if the translator has any talent, at least it cannot in such a pursuit be entirely thrown away. We generally go off from our perusal of his book satisfied with *some* new acquisition, or *some* additional value derived from it to our treasures of ancient lore; and if we are disappointed on the whole in the full completion of the design, our disappointment makes us look forward with the greater avidity to the appearance of a second traveller from the same road, whose observation may have made amends for *some* of the defects of his predecessor, and whose genius may have enabled him to bring forward *some* of those beauties which lay before in shade. Thus, though we are rarely satisfied with one entire translation, yet with the advantages of comparing many, of chusing for ourselves, and putting together according to our taste the 'disjecti membra poetæ,' we have often attained the very high delight of feeling an absolute possession (by means of the transmutation of languages) in those very treasures which we used to gaze on with an envious admiration, as the property of a different race of men, of a distant age, and a foreign country.

'In the odes which I have translated from Anacreon,' says Mr. Howes in his preface, 'I have borrowed here and there from Cowley's imitations. In these, as in all the other compositions of that poet, there are sprinkled up and down many beautifully chaste and simple graces, intermixed with quaint conceits and unnatural frolics of fancy. To pilfer from him is to pick pearls out of the mire, and in such a case (if in any) plagiarism becomes a venial crime.'

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The crime, if it be one, is indeed *venial*, at least it is sure of meeting *our* forgiveness, as it falls in exactly with a speculation of our own, contrary, we are aware, to received opinions and the laws of custom, and which we nevertheless will venture to propound, though with the fear of being outvoted by a large majority both of writers and of critics. It will be readily granted that to find a man of our own life and country, endued with precisely the same bent of genius, the same notions of imagery, and the same command of language, as any one of the ancients, and to find this same Antipholis, conscious of possessing such a duplicate of talent, actually employed in translating his counterpart, would indeed be to find a black swan, or what (since the discovery of Botany-Bay) would be a much greater miracle than that. Yet, without the intervention of some such miracle, how can the labours of translators be ever superseded, or how can the original itself, such as it is, with all its fire and spirit, all its felicity of thought and elegance of expression, ever be transfused into our language? Still where there have been many translations of the same work, we may, without any such preternatural aid, come very near the point. Hardly any translator has sat down to work without some feeling in common with the author whom he imitates, and it becomes therefore highly probable that his work, when completed, whether excelling or falling short of those of his predecessors in the same task, may contain some happy illustration, or preserve some beauty which has never been so well copied before. Now if the next succeeding workman, instead of consuming his time and labour on what has before been better done than he can hope to do it, were to keep untouched all the perfect passages, and interweave them into his new translation, how much nearer should we find ourselves to the possession of what we desire! The third or fourth race of translators after him (if the same plan had been continued) would find nothing remaining to be done but to polish off the little asperities occasioned by the differences of style and expression, and we might at length boast the possession of a copy equal, perhaps superior, to the original. Having thus explained our sentiments in a manner which we think extremely satisfactory, we proceed to express our obligation to Mr. Howes for giving us this opportunity of displaying ourselves. Let us now indulge in examining him as to a few of those liberties which have met our approbation, and see whether we are justified by them in our opinion. The following is Cowley's translation of the first of Anacreon's odes:

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I'll sing of heroes, and of kings;
In mighty numbers mighty things:
Begin, my muse; but, lo! the strings
To my great song rebellious prove;
The strings will sound of nought but love.
I broke them all, and put on new;
'Tis this or nothing sure will do.
These, sure, said I, will me obey;
These, sure, heroic notes will play.
Straight I began with thundering Jove,
And all th' immortal powers but Love.
Love smil'd, and from my enfeebled lyre
Came gentle ayres, such as inspire
Melting love, soft desire.
Farewell then, heroes! farewell, kings!
And mighty numbers, mighty things,
Love tunes my heart just to my strings.

Could 'Fawkes, or Girdlestone, or' even could 'Mr. Moore,' hope to coin any new lines half so light, so elegant, so truly Anacreontic, as a few of the preceding? But the rest, forsooth, were cramp and antiquated: our lines are ten times prettier and *modern*; so without more ado, Cowley is sent back to the shelf, and is superseded by a neat little *alamode* bantling, totally unlike either him or Anacreon. Has not Mr. H. pursuing his former idea, made an offering much more worthy of his author and of the public?

'Fain would I sing of Thebes and Troy,
The Pylian sage, the Phrygian boy,
The deeds of heroes and of kings—
In mighty numbers mighty things.
But hark! my lyre with fainter tone
Resounds of love, and love alone.
Away the trembling chords I threw,
And strung my lyre of late anew;
Loud I rehears'd in lofty strain
Herculean toils—but ah! 'twas vain:
For, while on these bold themes I sung,
Forth from the lyre myself had strung
Flow'd gentle airs, such as inspire
Melting love and fond desire:
Then farewell, heroes!—farewell, kings!
Love, love alone shall tune my strings.'

One example is sufficient. Many other odes which Cowley had rendered, have been, in the same manner, taken up again by Mr. Howes. The transcendantly poetical beauties of our old translator have been judiciously preserved,

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and where he has been deficient, the deficiency has been very closely and very elegantly supplied. We feel ourselves disposed to quarrel with Mr. H. in one instance only. We think he should have left the "Επὶ μυρσινας τερπνας" untouched; for never in our lives have we met a more free, faithful, and glowing translation of any ancient poem than Cowley's inimitable ode,

'Underneath this myrtle shade,
'On flowery beds supinely laid,
With od'rous oils my head o'erflowing,
'And around it roses growing,' &c. &c.

Our praise of the Acme and Septimius must also be somewhat qualified. Some of Cowley's expressions are weakened, though others are certainly improved in harmony and neatness by the new translation.

Besides the odes of Anacreon, there are in this little volume a few more translations from the Greek minor poets and Anthology, the 'Mecænas atavis edite Regibus,' the 'Parcus Deorum cultor,' and the 'Donec gratus eram tibi,' from Horace, all which deserve the praise of easy and elegant language, and natural expression. Some of the beautiful fragments of Latin poetry that passed between West and Gray in their correspondence, are likewise rendered in a manner worthy of the chaste and feeling originals. Gray's Alcaïcs on his visit to the Grande Chartreuse, 'O tu, severi Religio loci,' make the following appearance in Mr. H's. translation:

'Hail, Genius of these shades severe!
Whatever name delight thine ear:
For sure some spirit, o'er this ground
Breathing a holy calm around,
Well-pleas'd with Nature's rugged grandeur, roves
About these hallow'd streams and aged groves.

'Mid ragged cliffs and rocks that frown,
And torrents tumbling headlong down,
And the dark horror of the wood,
More we discern the present god
Than when beneath the citron dome he stands
In golden radiance wrought by Phidian hands

'Oh hail! and, if with honour due,
Genius, thy sacred name I woo,
Attend a suppliant youth's request,
And soothe his weary soul to rest;
Hence let me lose the world and all its woes
In calm oblivion and obscure repose.

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'But if stern Fate's decree denies
To early youth the sober joys
Of silent peaceful solitude,—
Joys worthy of the wise and good;
And, where the tide of life impetuous sweeps,
Bears me reluctant down the troubled deeps;—

'Father! at least in life's decline
Be sweet retirement's blessings mine;
Far from the rabble's foolish rage
Be the still evening of my age:
There give me in some calm retreat, like this,
To wait resign'd the dawn of heavenly bliss!'

In his translation of part of the first book of the Iliad into blank verse, we think Mr. H. has failed; but he has failed with Cowper, and perhaps not fallen so low. The Battle of the Frogs and Mice is not a bad specimen of burlesque Miltonic verse; but as Homer is better known through the medium of Pope's translations than of Cowper's, the translation of a burlesque on Homer ought to be a burlesque on Pope. The prize-essay which concludes this little book, and the little specimens of Latin poetry which are interspersed through the collection, are the compositions of an able and intelligent scholar. The specimen of a new translation of Persius, which, we are happy to observe from an advertisement at the end of the volume, is now about to be published, possesses a very great share of merit from its spirit and fidelity. It is a well known passage; and we gladly avail ourselves of the opportunity it gives us of making the intended publication more generally known:

'"Sluggard, awake!" imperious Avarice cries:
"See, morning dawns; awake, I say,—arise!"
Yawning you beg another nap to take:
"Up, up!"—"Oh, spare me;"—"Wake!"—"I can't;"—
"Awake!"
"And 'prithee, what are your commands?" say you:
"What!" answers Avarice; "why what *should* you do,
"But run forthwith to port, and issue thence
"The oil, the fish, the flax, the frankincense,
"The Coan wines! Be foremost to unpack
"The pepper from the thirsting camel's back.
"Go, turn the penny; traffic for the pelf;
"And, if your interest needs, forswear yourself."
"But what if Jupiter should overhear?"
"Fool, if you feel of Jupiter a fear,—
"If qualms of conscience choke the rising lie,
"Give up your trade, and starve on honesty:

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" Your salt-dish still with patient finger bore,
" And lick the emptied platter o'er and o'er."
' All hands aloft, the voyage they prepare;
See, bales and baggage to the strand they bear;
And now no obstacles your bark retain,
Ready to waft you o'er the' Ægean main:
When lo! persuasive Luxury draws near,
And, beckoning, softly whispers in your ear,—
" What are you seeking, madman? do you know?
" Why all this hurrying? whither would you go?
" What frantic fires within your bosom rage
" That loads of hemlock never can assuage?
" *You* tempt the ocean! *you* the tempest brave!
" *You* court the hardships of the wind and wave!
" *You* get your dinner, perch'd upon a cable,
" The deck your parlour, and a plank your table!
" *You* suck from the broad can, besmear'd with tar,
" The musty lees of Veian vinegar!
" And all for what? why, truly, not content
" To nurse at home a modest five per cent,
" You must, the faster to increase your store,
" From every hundred pounds thresh out five more!
" Indulge your Genius; drive dull care away,
" And seize the pleasures of the present day;
" To mirth and joy each passing moment give;
" For not to live with me, is—not to *live*:*
" Think, timely think, how soon that mortal frame
" Shall sink in dust, a phantom and a name!
" Ev'n while we talk, the precious moments fly;
" And that, which late was ours, is now gone by."
' Such is your state! By struggling passions torn,
This way by pleasure, that by lucre borne,
As, when the fish the double bait espies,
He hesitates to chuse and chusing dies,—
So you, in doubt which tyrant to prefer,
Are doom'd, determine as you will, to err.'

' * For this strong line I am indebted to Dryden. His translation of Persius, though careless and slovenly upon the whole, abounds with flashes of genius, sufficient to shew what he might have done, if he could have submitted to the labour of the file. His followers, though very ready to sneer at the vulgarisms of his translation, have availed themselves of their great predecessor more than, I believe, they have always been willing to confess. In so arduous a task, however, as that of rendering Persius, so as not to offend the English reader by an awkward stiffness, nor the classical reader by an unwarrantable departure from the original, it appears hard to refuse them any reasonable assistance that may tend to give ease and spirit to the version, provided all obligations be acknowledged.'

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ART. IV.—*A Clinical History of Diseases. Part First: being, I. A Clinical History of the Acute Rheumatism. II. A Clinical History of the Nodosity of the Joints.* By *John Haygarth, M.D. F.R.S. &c.* 8*vo.* 5*s.* Cadell *and* Davies. 1805.

THE science of medicine can only be successfully cultivated by the same process of observation, arrangement, and induction, by which truth is established in the other branches of natural philosophy. The difficulties of ascertaining facts, however, in the former science, are comparatively great, and the degree of certainty, therefore, comparatively less, in consequence of the number and complication of the phenomena, and the infinitely various combinations in which they present themselves. Hence it is obvious, that experience in medicine is not a talent of easy or vulgar acquisition. It is by no means proportionate to the number of patients who are visited, or the number of prescriptions which are written. It is the result of acuteness of observation, of a minute attention to the appearances of diseases, a careful arrangement of their varieties, and an induction from these collected in an ample series. When this process is pursued by a mind fitted by nature and by education for the pursuit, the result may be received as a set of philosophical truths, approaching in certainty to many of the inferences of the mathematical and chemical philosopher. What axiom of geometry, for instance, is more incontrovertible, than the benefit of the application of cool air to the body affected with small-pox, under the circumstances pointed out by Sydenham? What more clearly demonstrated, than the inferences of the late lamented Dr. Currie, respecting the effects of cold effusion in certain states of *typhus*? And what laws of matter more completely established, than those relative to contagion, its propagation and prevention, which were ascertained by the distinguished author of the work before us, and upon which those most useful and successful establishments, the fever-wards and houses of recovery, have been instituted? Even with respect to the action of particular remedies in complicated circumstances, which are perpetually varying, a high degree of certainty may be attained, where many facts, accurately established, are brought together with distinctness and precision. It is from such collections, made by sagacious and well informed practitioners, that medicine is substantially improved; and those who thus study with care, and communicate their acquire-

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ments with freedom to the public, are entitled to the gratitude of the profession and of the community.

With such sentiments we open a volume from the pen of Dr. Haygarth, whose former works were characterized by a spirit of sound philosophy, and whose observations have been amply confirmed by subsequent experience. In the present instance, if the facts which he has collected be allowed to be sufficiently numerous to admit of an ultimate generalization, as to the most effectual method of cure, his inferences must be admitted to be equally satisfactory. But of this, perhaps, the reader who takes theoretically a different view of the disease, (we allude to the acute rheumatism,) or who may have seen it yield to other modes of treatment, may be disposed to entertain a doubt. The author has deduced his conclusions from 170 cases: and the principal practical deduction seems to be, that an early use of the bark, after slight evacuations, is the most successful method of combating the rheumatic fever. This practice is not brought forward as a novelty. On the contrary, Dr. Haygarth expresses great pleasure in having traced a traditional authority in its favour, from Morton, Sir Edward Hulse, and Dr. Fothergill; the latter of whom recommended it to the author, when young in practice, from an experience of its beneficial effects in his own person. It has been also recommended by Sir John Pringle, and still more recently by Dr. Saunders.

From the tabular arrangement of the cases, which Dr. Haygarth has made, it appears that of the 170, the bark was administered in 121. At first he employed it with great caution, after ample evacuations of the blood-vessels, stomach, and bowels; but 'taught by attentive observation and successful experience,' he gradually prescribed it with more and more freedom, and with still more manifest proofs of its safety and efficacy, and gradually diminished or omitted the previous evacuations. Twelve of the 170 cases terminated fatally; a proportion which, we must confess, startled us on the first view, as unusually great, and rather tending to the discredit of the practice recommended. It appears, however, that only four of the twelve patients, who died, had taken the bark; so that these cases rather seem favourable to the practice than otherwise. For only four in 121, or one in 30 cases in which bark was administered, terminated in death; whereas 8 in 49, or one in 6, of those in which bark was not given, had a fatal termination. Seven of these cases were combined with phrenitis: three terminated with a sudden and violent diarrhœa, two of them combined with phrenitis, and the third with convulsions: in one case, when

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the pain and swelling receded from the joints, the patient was attacked with shortness of breath, cough, and spitting of blood, which soon terminated fatally: in three of the cases, the patients were so faint and languid, that they were apprehensive of falling into syncope: in two, miliary eruptions accompanied the rheumatism: in one there was a suppression of urine: and one was combined with a typhous fever, and aphthæ on the tongue and throat. In order to explain these formidable symptoms, especially the phrenitis, which rarely occurs in the rheumatisms of the metropolis, the different local situation of the patients, and their consequent vigour of constitution, must perhaps be taken into the account: circumstances, which are too often overlooked, in comparing the phenomena of diseases as recorded by different individuals.

Satisfied then, from a fair induction from the number of instances above stated, that the bark was in a large proportion beneficial, and that it did not contribute to the fatality of the small number, which terminated in death, Dr. Haygarth now proceeds on the following plan in the cure of the disease:

'For several years, my usual method of treating the acute rheumatism has been to give either the antimonial powder or tartarised antimony, generally the former, till the stomach and bowels are sufficiently cleansed. Without waiting for any other evacuation or abatement either of the inflammation or the fever, I order the bark; at first in small doses, and, if they succeed, gradually in larger. But if the bark in any respect disagree, or even if it do not produce manifest relief of the symptoms, the bark is always suspended, and the antimony again repeated, till it shall have produced sufficient evacuations. After the stomach and bowels have been well cleansed a second time, the bark is administered again in like manner, at first sparingly and then more freely. But it is never continued longer nor in a larger quantity than what perfectly agrees with the stomach, the fever, and the rheumatic inflammation. If doubts occur on any of these points, recourse has been had to bleeding by the lancet or leeches, or both, and to more evacuations by antimony. In such cases the bark is not again employed till the inflammatory symptoms are abated.' P. 66.

Against the inferences of sober experience, we agree with Dr. Haygarth, that speculative opinions can be of no weight; and having seen many miserable sufferers under a lingering chronic rheumatism, the victims of that Sangrado-practice in rheumatic fever which speculative doctrines have but too generally introduced, we are the less disposed to listen to them. Compared with that system of exhaustion, we are

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satisfied that the practice recommended by Dr. Haygarth is proved to be beneficial. There are, however, other comparisons which ought to be instituted, before an ultimate decision can be obtained. We should inquire what is the usual course and period of the disease when left to itself, or when few and slight remedies are applied to it; and what are the effects of other remedies and other treatment? Bark may be better than blood-letting, but other medicines may be better than bark; and even the unaided efforts of the constitution may, with equal safety and celerity, remove the disease. Here, then, we observe some deficiency of evidence; and the generalization, clear, philosophical, and conclusive, as far as it goes, is nevertheless in this respect imperfect. The most intelligent practitioner will doubtless admit that, under every variety of treatment which they have been led to adopt, the acute rheumatism is frequently an obstinate and tedious disease: and in order to ascertain to what mode of treatment it most commonly yields speedily, a number of cases, equal to that which Dr. Haygarth has arranged, should be dedicated to the trial of other active remedies. Steel, we have been informed, has been at least equally effectual with the bark: and in our own hands, the cases most speedily cured have been those in which opium alone, in repeated doses, has been given with diluents and laxatives. To what extent, and under what circumstances, cold water might be safely and beneficially applied to the inflamed joints, as recommended by a late writer, is altogether undetermined. In a disease so moveable, not only from joint to joint, but from these to the viscera, and so frequently accompanied with profuse general perspiration, we cannot but entertain our fears (Dr. Kinglake would call them prejudices) as to the safety of such a practice. We are still, therefore, left in a state of considerable uncertainty as to the most effectual treatment of the disease in question; and we are not entitled to deduce any other inference from the facts, collected and arranged by Dr. Haygarth, than that the bark is more beneficial than the old system of repeated bleeding. It is to be regretted, that Dr. H. has omitted to state the duration of the disease in his tables, whether dating from its commencement, or from his first visit.

Besides these deductions relative to the mode of treatment, Dr. Haygarth has given a detail of other valuable inferences, which may be collected from his view of the facts contained in the tables. These relate chiefly to the sex and age of patients subject to the disease; to the seasons in which it occurs; to the *latent* period, or the time between

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the exposure to cold and the appearance of the disease; to the previous and concomitant diseases; to the state of the pulse and urine, and of the blood when drawn, &c. &c. The observations on these points are important, but we must refer to the work itself for the detail.

The *nodosity of the joints*, which is the subject of the second part of the treatise, is considered by Dr. Haygarth as a disease of a peculiar nature, altogether distinct from gout, as well as from both acute and chronic rheumatisms, with which it has been generally confounded. He believes that these nodes are almost peculiar to women, about the period of the cessation of the catamenia. He has seen 84 cases, of which 83 occurred in women, and only 3 of these during regular menstruation. The patients were all, except two, above 41 years old. Dr. H. has given a history of the symptoms belonging to this disease, and has enumerated several medicines, which were employed for its cure. The greatest benefit was derived from the warm bath, and a stream of warm water, with repeated application of leeches, on the diseased joints.

It may be observed that another writer, Mr. Parkinson of Hoxton, has lately treated of this disease, and recommends a similar practice, particularly the application of leeches; and likewise the additional use of alkaline medicines internally, which he considers as possessed of great efficacy. On several points of the history of these nodes, Mr. P. differs considerably from Dr. Haygarth. Having looked on the disease as the consequence of gout or rheumatism, we can add little to the opinions of either author. It has appeared to us to be more frequent than Dr. H. has stated it; and to occur in a larger proportion of men.

To conclude; although our opinion of the character of the author, as a philosophical physician, may not be enhanced by a treatise like the present, when we look back to his former productions; yet we cannot but consider that he has now conferred a benefit on the profession and on society by demonstrating to his brethren, that the system of repeated venesection is, at least comparatively, pernicious. By the practitioners of the metropolis it has been generally abandoned. But it is to be lamented, that in the best school of medicine in the island, the *buffy coat* is still, in this instance, a signal for depletion, in spite of the knowledge, that it will appear as long as the blood flows, in this fever, and that it appears in other cases (as in the paroxysm of an intermittent) where they never dream of bleeding; and in spite of the many facts and high authorities, which appeared against

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the practice. We trust that this volume will be perused, there and elsewhere, with the attention which it merits; and that the inductions of cautious experience will be permitted to prevail over the delusions of ingenious speculation.

ART. V.—*The Secret History of the Court and Cabinet of St. Cloud, in a Series of Letters from a Gentleman at Paris to a Nobleman in London, written during the Months of August, September, and October, 1805. In three Vols. 8vo.* Murray. 1806.

DID we know how far we should be justified in attaching credit to the contents of the present extraordinary publication, we should not scruple to pronounce it one of the most interesting works that has for many years appeared before the public. Its tenor is sufficiently designated by the title-page, and it contains a history of crimes, which an Englishman, accustomed to the social regularity and comparatively rigid morals of this country, has difficulty in conceiving to exist. Moreover, the present history comes in a very questionable shape. Its author was in the military service of France under the old government, and naturally retains the most determined antipathy to the revolutionary emperor and his creatures; and his statements will be received with the greater caution, as they are not brought forward with that judicious candour that becomes either the man of talents and of honour, or the historian who is bold in the confidence of truth; but are marked by an indiscriminating and scurrilous abuse of every partisan of the present dynasty, and every enemy of the house of Bourbon, as well as an attempt to defend or praise many suspicious characters who are hostile to the imperial government. As some excuse for this acerbity it will indeed be recollected, that allowances are to be made for the exasperated feelings of a man deprived of his honours, and perhaps his livelihood. But still there may be good reason for allowing to this secret history a considerable share of our belief. Without recurring to the enormities, notorious to every school-boy, which disgraced the noblest patrician families of Rome after the extinction of the republic, or which were repeated by the most illustrious families at Constantinople in the flourishing periods of the Greek empire, we need only turn our attention to the very country which is the scene of the present memoirs, and we shall find that the disgraceful chronicles of the French court under the

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Bourbon princes, do not, in point of oppression, profligacy, injustice, and every species of vice, at all yield to those of the imperial family of Buonaparte. If such was the character of the noblest families of Europe, proud of their high and honourable descent, what shall we expect from a court whose members were lately the lowest of the people, the very dregs of society? Who needs to be informed of the corruptive effects of suddenly acquired wealth and power on minds unenlightened by education, and regardless of honourable fame?

The present memoirs, we understand, experience very general perusal in this country, and have probably before this time been in the hands of most of our readers. We shall not, therefore, give a detailed account of them, which indeed could only be done by making more copious extracts than we approve of; but having laid before the reader our general opinion of the work, we shall add a couple of specimens, and leave the rest to the judgment of each individual. The first is from vol. i. p. 52.

'Thanks to Talleyrand's *political* emigration, our government has never been in ignorance of the characters and foibles of the leading members among the emigrants in England. Otto, however, finished their picture, but added some new groups to those delineated by his predecessor. It was according to his plan, that the expedition of Mehée de la Touche was undertaken, and it was in following his instructions that the campaign of this traitor succeeded so well in Great Britain.

'Under the ministry of Vergennes, of Montmorin, and of Delessart, Mehée had been employed as a spy in Russia, Sweden, and Poland, and acquitted himself perfectly to the satisfaction of his masters. By some accident or other, Delessart discovered however, in December 1791, that he had, while pocketing the money of the cabinet of Versailles, sold its secrets to the cabinet of St. Petersburgh. He of course was no longer trusted as a spy, and therefore turned a Jacobin, and announced himself to Brissot as a persecuted patriot. All the calumnies against this minister in Brissot's daily paper, *Le Patriot François*, during January, February, and March 1792, were the productions of Mehée's malicious heart and able pen. Even after they had sent Delessart a state prisoner to Orleans, his inveteracy continued, and in September the same year, he went to Versailles to enjoy the sight of the murder of his former master. Some go so far as to say, that the assassins were headed by this monster, who aggravated cruelty by insult, and informed the dying minister of the hands that stabbed him, and to whom he was indebted for a premature death.

'To these, and other infamous and barbarous deeds, Talleyrand was not a stranger, when he made Mehée his secret agent, and entrusted him with the mission to England. He took therefore such

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steps, that neither his confidence could be betrayed, nor his money squandered. Mehée had instructions how to proceed in Great Britain, but he was ignorant of the object government had in view by his mission; and though large sums were promised if successful, and if he gave satisfaction by his zeal and discretion; the money advanced him was a mere trifle, and barely sufficient to keep him from want. He was therefore really distressed, when he fixed upon some necessitous and greedy emigrants for his instruments to play on the credulity of the English ministers in some of their unguarded moments. Their generosity in forbearing to avenge upon the deluded French exiles, the slur attempted to be thrown upon their official capacity, and the ridicule intended to be cast on their private characters, has been much approved and admired here by all liberal minded persons; but it has also much disappointed Buonaparte and Talleyrand, who expected to see these emigrants driven from the only asylum, which hospitality has not refused to their misfortunes and misery.

'Mehée had been promised, by Talleyrand, double the amount of the sums which he could swindle from your government; but though he did more mischief to your country than was expected in this; and though he proved, that he had pocketed upwards of ten thousand English guineas, the wages of his infamy, when he hinted about the recompense he expected here, Durant, Talleyrand's *chief du bureaux*, advised him *as a friend*, not to remind the minister of his presence in France, as Buonaparte never pardoned a Septembrizer, and the English guineas he possessed might be claimed and seized, as national property, to compensate some of the sufferers by the *unprovoked* war with England. In vain did he address himself to his fellow-labourer in revolutionary plots, the counsellor of state Real, who had been the intermedium between him and Talleyrand, when he was first inlisted among the secret agents: instead of receiving money he heard threats; and therefore, with as good grace as he could, he made the best of his disappointment; he sported a carriage, kept a mistress, went to gambling houses, and is now in a fair way to be reduced to the *statu quo* before his brilliant exploits in Great Britain.

'Real, besides the place of a counsellor of state, occupies also the office of a director of the internal police. Having some difference with my landlord, I was summoned to appear before him at the prefecture of the police. My friend M. de Sab—r, formerly a counsellor of the parliament at Rouen, happened to be with me when the summons was delivered, and offered to accompany me, being acquainted with Real. Though thirty persons were waiting in the anti-chamber at our arrival, no sooner was my friend's name announced, than we were admitted, and I obtained not only *more justice* than I expected, or dared to claim, but an invitation to Madame Real's tea party the same evening. This *justice* and this politeness surprised me, until my friend shewed me an act of forgery, in his possession, committed by Real in 1788, when an advocate of

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the parliament, and for which the humanity of my friend alone prevented him from being struck off the rolls, and otherwise punished.

'As I conceived my usual societies and coteries, could not approve my attendance at the house of such a personage, I was intent upon sending an apology to Madame Real. My friend, however, assured me, that I should meet in her saloon persons of all classes and of all ranks; and many I little expected to see associating together. I went late, and found the assembly very numerous: at the upper part of the hall were seated princesses Joseph and Louis Buonaparte, with Madame Fouché, Madame Rœderer; the *ci-devant* Duchess de Fleury, and Marchioness de Clermont. They were conversing with M. Mathew de Montmorency; the contractor (a *ci-devant* lacquey) Collot; the *ci-devant* Duke Fitzjames; and the legislator Martin, a *ci-devant* porter: several groups in the several apartments were composed of a similar heterogeneous mixture of *ci-devant* nobles, and *ci-devant* valets; of *ci-devant* princesses marchionesses, countesses, and baronesses, and of *ci-devant* chamber-maids, mistresses, and poissardes. Round a gambling table, by the side of the *ci-devant* Bishop of Autun, Talleyrand, sat Madame Hounguenin, whose husband, a *ci-devant* shoeblack, has, by the purchase of *national* property, made a fortune of nine millions of livres; 375,000l. Opposite them were seated the *ci-devant* Prince de Chalais, and the present Prince Cambaceras, with the *ci-devant* Countess de Beauvais, and Madame Fauve, the daughter of a fish-woman, and the wife of a tribune, a *ci-devant* barber. In another room the Bavarian minister Cetto was conferring with the spy Mehée de la Touche; but observed at a distance by Fouché's secretary, Desmarets, the son of a taylor at Fontainbleau, and for years a known police spy. When I was just going to retire, the handsome Madame Gillot, and her sister Madame de Soubray, joined me. You have perhaps known them in England, where, before their marriage, they resided for five years with their parents, the Marquis and Marchioness de Courtin; and were often admired by the loungers in Bond-street. The one married for money, Gillot, a *ci-devant* drummer in the French guard, but who, since the revolution, has, as a general, made a large fortune; and the other united herself to a *ci-devant* Abbé, from love; but both are now divorced from their husbands; who passed them without any notice while they were chatting with me. I was handing Madame Gillot to her carriage, when from the staircase, Madame de Soubray called to us not to quit her, as she was pursued by a man whom she detested, and wished to avoid. We had hardly turned around, when Mehée offered her his arm; and she exclaimed with indignation, "how dare you, infamous wretch, approach me, when I have forbid you ever to speak to me. Had you been reduced to become a highwayman, or a house-breaker, I might have pitied your infamy—but a spy—is a villain who aggravates guilt by cowardice and baseness; and can inspire no noble soul with any other sentiment but abhorrence, and the most sovereign contempt." Without being disconcerted, Mehée

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silently returned to the company, amidst bursts of laughter from fifty servants, and as many masters, waiting for their carriages. M. de Cetto (the Bavarian envoy) was among the latter, but though we all fixed our eyes stedfastly upon him, no alteration could be seen on his diplomatic countenance: his face must surely be made of brass, or his heart of marble.'

The very name of Captain Wright will excite an interest in every British reader; we shall therefore insert the author's statement of his sufferings and death.

'The unexampled cruelty of our government to your countryman, Captain Wright, I have heard reprobated even by some of our generals, and public functionaries, as unjust as well as disgraceful. At a future General Congress, should ever Buonaparte suffer one to be convoked, except under his own auspices and dictature, the distinction and treatment of prisoners of war require to be again regulated; that the valiant warrior may not for the future be confounded with, and treated as a treacherous spy, nor innocent travellers provided with regular passes, visiting a country either for business or for pleasure, be imprisoned, like men taken while combating with arms in their hands.

'You remember no doubt, from history, how many of our ships that, during the reigns of George the First and Second, carried to Ireland and Scotland, and landed there, the adherents and partizans of the house of Stuart, were captured on their return or on their passage: and that your government never seised the commanders of these vessels, to confine them as state criminals, and much less torture or murder them in the Tower. If I am not mistaken the whole squadron which, in 1745, carried the Pretender and his suite to Scotland, was taken by your cruizers; and the officers and men experienced no worse or different treatment than their fellow prisoners of war; though the distance is immense, between the crime of plotting against the lawful government of the Princes of the House of Brunswick, and the attempt to disturb the usurpation of an upstart of the *House* of Buonaparte. But even during the last war, how many of our ships of the line, frigates, and cutters, did you not take, which had landed rebels in Ireland, emissaries in Scotland, and malefactors in Wales; and yet your generosity prevented you from retaliating, even at the time when your Sir Sidney Smith and this same unfortunate Captain Wright were confined in our state prison of the Temple! It is with governments as with individuals; they ought to be just before they are generous. Had you, in 1797 or 1798, not endured our outrages so patiently, you would not now have to lament nor we to blush for the untimely end of Captain Wright.

'From the last time that this officer had appeared before the criminal tribunal which condemned Georges and Moreau, his fate was determined on by our government. His firmness of-

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fended, and his patriotism displeased; and as he seemed to possess the confidence of his own government, it was judged that he was in its secrets; it was therefore resolved, that if he refused to become a traitor he should perish a victim. Desmarets, Fouché's private secretary, who is also the secretary of the secret and *haute* police, therefore ordered him to another private interrogatory. Here he was offered a considerable sum of money, and the rank of an admiral in our service, if he would divulge what he knew of the plans of his government, of its connections with the discontented in this country, and of its means of keeping up a correspondence with them. He replied, as might have been expected, with indignation to such offer and to such proposals, but as they were frequently repeated with new allurements, he concluded with remaining silent, and giving no answers at all. He was then told, that the torture should soon restore him his voice; and some select gens-d'armes seized him and laid him on the rack: there he uttered no complaint, not even a sigh, though instruments the most diabolical were employed, and pains the most acute must have been endured. When threatened, that he should expire in torments, he said, "I do not fear to die, because my country will avenge my murder, while my God receives my soul." During the two hours of the first day that he was stretched on the rack, his left arm and right leg were broken, and his nails torn from the toes of both his feet; he then passed into the hands of a surgeon, and was under his care for five weeks; but before he was perfectly cured he was carried to another private interrogatory, at which, besides Desmarets, Fouché and Real were present.

'The minister of police now informed him, that from the mutilated state of his body, and from the sufferings he had gone through, he must be convinced that it was not the intention of the French government ever to restore him to his native country, where he might relate occurrences which the *policy* of France required to be buried in oblivion; he therefore had no choice, between serving the emperor of the French or perishing within the walls of the prison where he was confined. He replied, that he was resigned to his destiny, and would die as he had lived, faithful to his King and to his country.

'The man in the full possession of his mental qualities and corporeal strength, is, in most cases, very different from that unfortunate being whose mind is enervated by sufferings, and whose body is weakened by wants. For five months, Captain Wright had seen only gaolers, spies, tyrants, executioners, fetters, racks, and other tortures; and for five weeks, his food had been bread, and his drink water. The man who, thus situated, and thus perplexed, preserves his native dignity, and innate sentiments, is more worthy of monuments, statues, or altars, than either the legislator, the victor, or the saint.

'This interrogatory was the last undergone by Captain Wright. He was then again stretched on the rack; and what is called by our regenerators, the INFERNAL torments, were inflicted on him. After being pinched with red-hot irons all over his body, brandy mixed with gunpowder was infused in the numerous wounds, and

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set fire to several times, until nearly burned to the bones. In the convulsions, the consequence of these terrible sufferings, he is said to have bit off a part of his tongue; though as before, no groans were heard. As life still remained, he was again put under the care of his former surgeon; but as he was exceedingly exhausted, a spy in the dress of a protestant clergyman, presented himself, as if to read prayers with him. Of this offer he accepted; but, when this man began to make some insidious questions, he cast on him a look of contempt, and never spoke to him more. At last, seeing no means to obtain any information from him, a mameluke last week strangled him in his bed. Thus expired a hero, whose fate has excited more compassion, and whose character has received more admiration here, than any of our *great* men who have fallen fighting for our Emperor. Captain Wright has diffused new rays of renown and glory on the British name, from his tomb, as well as from his dungeon.

'You have certainly a right to call me to an account for all the particulars of this scandalous and abominable transaction; and though I cannot absolutely guarantee the truth of the narration, I am perfectly satisfied of it myself, and I hope to explain myself to your satisfaction. Your unfortunate countryman was attended by, and under the care of a surgeon of the name of Vaugeard, who gained his confidence, and was worthy of it, though employed in that infamous gaol. Either from disgust of life, or from attachment to Captain Wright, he survived him only twelve hours; during which he wrote the shocking details I have given you, and sent them to three of the members of a foreign diplomatic corps, with a prayer to have them forwarded to Sir Sidney Smith, or to Mr. Windham; that those his friends might be informed, that to his last moment, Captain Wright was worthy of their protection and kindness. From one of those ministers I have obtained the original, in Vaugeard's own hand writing.

'I know that Buonaparte and Talleyrand promised the release of Captain Wright to the Spanish ambassador; but at that time, he had already suffered once on the rack, and this liberality on their part was merely a trick to impose upon the credulity of the Spaniard, or to get rid of his importunities. Had it been otherwise, Captain Wright, like Sir George Rumbold, would himself have been the first to announce in your country the recovery of his liberty.'

ART. VI.—*The Female Revolutionary Plutarch, containing Biographical, Historical, and Revolutionary Sketches, Characters, Anecdotes, &c. By the Author of the Revolutionary Plutarch, and the Memoirs of Talleyrand. In 3 Vols.* 12mo. 1*l.* 1*s.* Murray. 1805.

THE remarks offered on the foregoing article, are applicable to the 'Female Revolutionary Plutarch,' which is from

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the pen of the same author. It consists of biographical accounts of the females of the Buonaparte family, and of other women distinguished in France by their virtues or vices, their rank, their crimes, or their misfortunes, during that revolution which has convulsed the world.

The following interesting account of an unfortunate lunatic, there will at all events be no reason to doubt:

'In the forenoon of the 2d of November, 1794, a young and beautiful female about eighteen, dressed in the deepest mourning, attracted a crowd about her on the Pont Neuf by her lamentations and her tears. By feeling expressions, and pathetic though incoherent language and manners, she called for the pity, and demanded the support of the passengers. She said that she was their queen, whom regicides had beheaded, but whom Providence on that day, her former birth-day, had restored to life. She displayed before the people some deep scars round her neck, the marks of the guillotine, which, she said, would never be healed before the dauphin, her son, ascended the throne of his ancestors. Her good husband, their king, Louis XVI, she informed them, would never more appear upon earth, being seated in heaven on the right hand of his Saviour, by the side of St. Louis, where he prays to convert and forgive his assassins. She declared that she every night visited her children in the Temple, but that she was ordered from above to shew herself during the day, a living example of divine goodness, to warn Frenchmen of eternal perdition.

'She interrupted her speech every moment with prayers for the living and for the dead, for friends and for foes. She always ended her devotion with imploring Divine Providence for the repose of the soul of Louis XVI. and for the preservation of her son and daughter. When asked by brutal intruders whether she had heard any thing of Robespierre in the other world, she turned pale and almost fell into fits; but her tears relieved her, and she answered, stammering, "Yes, yes! ah! how the monster suffers! the devils day and night moving his entrails with a red-hot poker, burning, but never consuming them."

'The number of persons collected round her, or rather the compassion she seemed to excite, caused the police-agent to desire her to walk with him, as he wished to speak with her; but the mob interfered, saying, it was a cruelty to arrest an innocent and harmless woman, whose insanity itself was tenderness and charity, and no doubt the effect of some severe afflictions: he was therefore for that time obliged to relinquish his prey. She had indeed, between praying and speaking, distributed among those near her, whose external appearance bespoke want, both what money she had, and a great part of her clothes, and almost every thing but her mourning gown. She refused, however, to part with a medallion, having a portrait of Louis XVI. on one side, and those of his two children, the princess and the dauphin, on the other.'

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'In a quarter of an hour the police-agent returned, accompanied with eight gens d'armes, and carried her off by force to the guard-house, and thence to the police-office, where, after some questions, she was ordered to be shut up among the female lunatics in the hospital of *La Salpetrière*. She had not been there many days before she began, by the mildness of her character, by her gentility and compassionate behaviour, and by some other qualities, to obtain an extraordinary power and influence over her fellow-sufferers, who considered her as a superior being, or, as she would have it, as their sovereign, and attended and waited on her as such.

'At *La Salpetrière*, as well as in most other buildings in France where persons afflicted with a derangement of their intellects are confined, small houses, or rather cabins, are constructed in several rows, called *les petites maisons*, where each individual occupies a separate one. Those who are raving or supposed dangerous, are chained, and shut up night and day. The others known to be harmless, are permitted to walk about between the row of houses in the inclosure during the day, and are only locked up after dark.

'In a few weeks Marie Antoinette had organized in this mad-house a kind of court, then as *unique* in its kind as those of the empresses of the French and of the Haytians are in our days; with the only difference that while their courtiers are guilty rogues with deprayed hearts, hers were innocent fools with disordered brains. She had her levees and her assemblies, her circles and her drawing-rooms, her ladies in waiting, and her favourites; all of whom she obliged to pray with her, as well as to attend on her.

'In France the public mad-houses are open to all decent visitors, and the confined persons are permitted to receive presents in money, clothes, or in any thing not judged hurtful or dangerous. The scene on the Pont-Neuf had made known to the Parisians the existence of poor Marie Antoinette, and she daily received some contribution bestowed by pity or by curiosity. Every thing given her, she shared with her fellow-sufferers, with the exception of paper, which she wanted for her voluminous correspondence with all the *other* sovereigns of Europe, to whom she wrote by every mail, and for letters to her children, to whom she wrote twice a day. For certain hours every day she shut herself in her small apartment, which she called her private cabinet, there to deliberate undisturbed on the affairs of state. To the surprize of all visitors, her letters and dispatches were, for the greatest part, sensibly, well and properly written for the station of a sovereign, for the rank of a queen, and for the feelings of a mother. They displayed evident proofs not only of a liberal education and a knowledge of the world, but of talents above the usual level of her sex.

'As long as she was saluted as a queen, addressed as a princess, and treated with the respect she thought due to a person of such elevated birth, she would converse reasonably even for an hour together; but if she was contradicted, or treated with ridicule, contempt, or even neglect, she first began to talk absurdly, then extravagantly,

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and generally concluded with falling into fits, from which she recovered sooner if those about her prayed aloud for the repose of the soul of Louis XVI., for the prosperity of his offspring, or for the restoration of monarchy.

'Being exceedingly cleanly, and even nice in her person, she always began the day by washing and cleaning herself, assisted by some other lunatics whom she styled her maids of honour. That done, her room was swept, and her bed made. She afterwards assembled round her all the other unfortunate recluses, and read the morning prayers according to the Roman Catholic ritual in Latin, never leaving out, *Domine, fac salvum regem nostrum*, and *Domine, fac salvam reginam nostram*. When the prayers were over, she took some milk and bread for her breakfast, which she ate in public. After breakfast she dismissed her attendants, and shut herself up to dispatch her correspondence, which occupied her till the hour of dinner. That repast over, and prayers said, she gave audience to petitioners, heard complaints, decided the wrongs, and settled the differences of her lunatic subjects. These affairs of state being arranged, she took some bread and milk for supper, and convoked her attendants for evening prayers, which she said publicly. Twice in the week, on Wednesday and Saturday, she held her public drawing room in the forenoon, and gave private audiences in the afternoon. On Sundays, some time after the grand mass was supposed to be over, when the weather was fine and permitted it, she took a public walk between the two rows of *petites maisons*, amounting in *La Salpetrière* to near one hundred and fifty, inspected her subjects and their dwellings, complimented those she found clean and in order, and reprimanded those who were dirty, or who had behaved disorderly. When the weather was rainy or cold, she invited some particular favourites to her room to pray with her, and afterwards ordered them to visit some inferior favourites, and to say prayers with them.

'When any one was ill, she always attended in person to administer them medicines or consolation, and to pray with them. On such occasions she even took from her own necessary allowance to procure them relief or comfort. By such a conduct, or from causes which the medical men at Paris, even those who have made the disease and cure of madness their particular study, have not been able satisfactorily to explain, she was not only respected but feared by all those in a similar situation, and confined with her.

'Female lunatics are in France chiefly under the care of the sisters of charity, nuns of the religious order of charity. They have taken vows, and regard it as a sacred duty to pass their lives in the abodes of misery, in prisons, in mad-houses and hospitals, to relieve suffering humanity. They are never harsh, but always kind and humane to those they attend, and therefore are always beloved and seldom disobeyed; but even they were sometimes under the necessity of calling the assistance of Marie Antoinette, whose sway and commands none of the unfortunate persons resisted. She had established a kind of etiquette or of police. Those who offended her, or

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were refractory, she excluded from her charity or her prayers. To be threatened with the queen's displeasure, was alone a punishment sufficient to keep quiet and clean those who retained the smallest portion of understanding.

'This sovereign of French lunatics obtained quarterly from some unknown persons, a new wardrobe, and a sum of money was left at the same time with the superior sister of charity. It is not known from whom these regular presents came. Many thought that they were sent by a secret royalist society; others by her parents or relations. The former is improbable; at that time, as ever since, the royalists were too little united, too poor, and too much persecuted, to perform such acts of charity.

'Notwithstanding all re[illegible]rches of the police, and all attempts of physicians and priests, her family name, or who she was, could never be discovered. She said even on her death-bed, though tolerably collected, that her name was Marie Antoinette, that she was an Austrian arch-duchess, daughter of Maria Theresa, the Empress of Germany, when she was married to Louis XVI. The last words she spoke were, "Thus expires a queen of France a second time before her son reigns."

'The cause of her death was as extraordinary as the latter part of her life had been. A little old, plump, and ugly woman, whose fancy was to believe herself the Empress of Russia, was shut up in *La Salpetrière*. She not only refused to acknowledge the Queen of France her superior, but one evening, when Marie Antoinette had gone early to bed, stole out of her room both her mourning dress and the medallion with her portrait of Louis XVI. and his children. Though the next day her lost treasure was restored, she never recovered from the effect of the outrage which she thought offered to royalty in distress by an impostor and intruder. She no more appeared in public, but fell into a rapid decline, and expired on the 20th of July, 1799. When it was known that she was dead, the pretended Empress of Russia was nearly killed by the other lunatics as the cause of the death of their queen, and the police was obliged to remove her to another mad-house.'

The author's whimsical account of the wedding-night of the philosophic Madame de Stael, will be believed with caution; but we recommend it to the attention of those gentlemen, who are partial to learned ladies:

'When the bride and the bridegroom were left alone, the latter began to undress, and the former to philosophize. From politeness, he listened. She began a long and elaborate speech concerning the physical difference in the natural construction of both sexes. She gave her opinion concerning the propagation of the human species from the creation of the world, which, by the bye, she assured him had never been created, but with little variation existed from all eternity, and would continue to exist to all eternity. She inclined much to the system of Buffon, that the globe had been formerly

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covered with water, and that of course our first ancestors were either fishes or amphibious animals. "But, my dear," interrupted the baron, "let us go to bed, it is getting late." "Not before I have done discussing these interesting topics," answered the baroness, "with which I am sure you and your countrymen are but little acquainted. For example: can you explain how a fœtus, which can remain in the womb of a woman for nine months without a breath of air, will, after its birth, die in a moment for want of air, if shut up in a sack or in a drawer? Your silence evinces your ignorance, and your yawning your want of genius. Come, give me from the closet behind you, the skeleton Dr. Sue has so kindly lent me, and I will in a moment explain the whole mystery." She then read a lecture on anatomy, as well and with as much gravity as the doctor himself could have done. How long she would have gone on in this strain, it is difficult to determine, had not the snoring of the baron interrupted her, and shocked her to the highest degree. From that moment she conceived the most despicable opinion of his abilities, and of his application to improve himself by her superior capacity. She told him so, and continued to think so until the last hour of his life. He begged a thousand pardons for his inattention, which was owing entirely to fatigue, having the night before been kept up by the lectures of her mother, nearly on the same subject. He intreated her to go to bed, as it was nearly day-light. "What would the world say," retorted she, "if the daughter of the great philosophers, Monsieur and Madame Neckar, and a philosopher herself, should pass her wedding-night like the ignorant daughter of a common mechanic? No, Sir, do not put the philosophical wife you have the happiness to possess, upon the same level with the unlearned Duchess of F., with the illiterate Marchioness of L., or the dull Countess of C., who all went to bed on their wedding-nights before their bridegrooms, without either receiving, or giving, or perhaps thinking of the difference between the married and unmarried state, and its consequences, being as little informed with regard to the production of their offspring, as my bitch Bijou is of the littering of her puppies. Is it surprising if generations of fools descend from such parents? To punish you for your indocility, I shall now leave you, and go to bed in my former apartment. If you do not listen more attentively to my lectures to-morrow night, believe me, I shall remain another night a maid, and persevere so long *in statu quo*, and in not going to bed with you, till I shall finally vanquish your obstinacy." The baron prayed and intreated in vain; away she went, and the next day at dinner published before fifty persons the philosophical manner which distinguished her wedding-night from those of the vulgar and ignorant. The poor baron blushed, but all the guests, who were also philosophers as well as her father and mother, applauded and even congratulated him on such a treasure of a wife. It is said, that it was not till the sixth night after his marriage that the baron ceased to sleep alone, and probably his wife's philosophical stoicism would then have continued for months, had he not threatened to leave

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France and return to Sweden, sooner than remain the laughing-stock of all the Parisians of both sexes, who were not initiated in the philosophical secrets, or of the philosophical tribe. Madame Stael had taken care to send round to her friends a bulletin of her connubial proceedings, as a proof of the power of reason over the passions in a strong mind, as she always pretended that she was doatingly fond of a husband she so unfeelingly exposed to pains, as well as to ridicule and contempt.'

ART. VII.—*Principles and Practice of Naval and Military Courts Martial, with an Appendix illustrative of the Subject. By John M'Arthur, Esq. Second Edition, on an entire new Plan, with considerable Additions and Improvements.* 2 *Vols.* 8vo. Butterworth, Egerton, &c. 1805.

MR. M'Arthur presented the public with his first 'Treatise on Naval Courts Martial' in 1792, and has since distinguished himself as the author of 'Financial and Political Facts of the Eighteenth and present Century.' This edition is considerably enlarged, and includes the principles and practice of military as well as naval courts martial.

Mr. M'Arthur has undoubtedly the merit of being the first who turned his attention to this important branch of criminal law, and the additional industry and experience displayed in the work before us, have essentially increased the value of his labours, and cannot fail to be productive of much practical utility.

Some intelligent and constitutional writers, among others Mr. Justice Blackstone, have viewed the large discretionary powers of courts martial, particularly in military service, with feelings of apparent regret and apprehension; and have expressed a desire to see the power of the crown to create offences, abridged, and the punishments in various cases, more particularly specified. Other writers have not scrupled to condemn the system altogether, and have declaimed upon the injustice of depriving so many British subjects of their rights and privileges as citizens. Every evil arising from ignorance, prejudice, and oppression is contemplated as the necessary, or at least the probable consequence of the present mode of administering criminal justice in the navy and army. In answer to these general assertions, we are ready to admit that this, like all other institutions, is susceptible of improvement, and that as experience from time to time points out obvious imperfections, remedies become ne-

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cessary, and ought to be adopted; but to think of preserving the peculiar discipline and subordination necessary to the very existence of fleets and armies, upon the principles of the common law, is absurd and chimerical. A strict but rational military code, applicable to the urgency of circumstances, is indispensably essential to the nature of the service. Under the existing system, the most atrocious crimes only are repressed by the certainty of the last punishment. Life and limb are safe in all cases, except where the offence and punishment are previously specified and sanctioned by authority of parliament, and where discretion is given, it is not calculated to indulge caprice, cruelty, and oppression, but to give free scope to the operation of mercy and humanity, whenever they can be exercised consistently with justice and the paramount interests of the public service. To suppose that this authority is likely to be perverted and abused, is a libel upon the general character of those who are entitled to sit as members of courts martial. The high sense of honour which animates the minds and influences the conduct of British officers, is a sure and satisfactory pledge of anxiety to do their duty with integrity, impartiality, and moderation. Profligate and abandoned characters may utter occasional complaints, but we are persuaded that the general sentiment which pervades both army and navy, is no sensation of regret at being deprived of any civil right, but a desire chearfully to submit their conduct to the judgment of their officers, and from their hands to receive praise or censure, reward or punishment.

We are at the same time aware, that members of courts martial, though actuated by every fair and honourable intention, cannot be expected to possess that fund of legal information and acuteness which ought to distinguish judges, who apply an almost undivided attention to the study of the law as a profession. A bare perusal of the articles of war and the statutes on which they are founded, must leave the officer in many cases in a state of uneasy doubt and perplexity. Difficulties will present themselves, errors both in form and substance will intervene, and even by involuntary mistakes, substantial justice may be delayed or frustrated. Uncertainty, inconsistency, or indecision under such circumstances, are serious evils, and these remarks certainly furnish an objection of apparent consequence to the constitution of courts martial. It is at the same time obvious, that this objection must lose weight in proportion to the introduction of precision and uniformity in the proceedings, and

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the diffusion ofaccurate and valuable information upon the various matters of law and fact which may come under the cognizance of a court martial. To advance this laudable purpose is the object of the treatise before us, and the author has successfully exerted himself to render it worthy of universal notice and encouragement. The general plan of the work, is to shew the origin and authority of courts martial, the fundamental laws by which they are governed, the peculiar powers of courts of inquiry, of general, regimental, garrison and detachment courts martial, and the duties attached to the important office of judge advocate. The second book contains the practical proceedings, from bringing offenders to trial, to judgment and execution; interspersed with the necessary observations which present themselves in the course of the inquiry upon pleas in bar, the competency of witnesses, and the rules and doctrine of evidence. A copious appendix is subjoined, containing a variety of useful and important papers and documents illustrative of the text, and approved precedents applicable to all the usual proceedings, from assembling the court to carrying the final sentence into execution.

General correctness, sound law, accurate statements, and authentic documents ought of course to be the leading features of a work of this nature, so that it may be safely consulted by all, and particularly by those brave and honourable men on whom the important task is imposed of sitting both as judges and jurors, on the liberty, life, and character of their associates in arms. It is but justice to Mr. M'Arthur to say, that he seems to have spared no pains to accomplish this desirable end. A sufficient number of practical forms are given to meet all ordinary cases, an attention to which is of more consequence than superficial reasoners are inclined to admit. It gives a precision and uniformity to proceedings which in all legal inquiries, particularly of a criminal nature, tends materially to consolidate the principles upon which they are founded, to confirm and establish due authority, and to protect the accused against any unnecessary severity or positive injustice, which may result from capricious deviations from the ordinary practice.

After commenting upon the various offences and punishments, which are specifically enumerated in the articles of war, our author properly proceeds upon the principle, that courts martial, upon other points left to their discretion, are not to consider themselves vested with any unusual or arbitrary powers, but are bound to call to their aid, and to be guided by the rules and maxims of the common law, as far as the different nature of the proceedings admit their appli-

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cation. In the definition of crimes accordingly, upon the conduct and privileges of prosecutors, prisoners, and witnesses, upon the mode of proof, and rules of evidence, he, in different parts of the work, introduces such leading legal principles and maxims as may be most generally useful, and afford officers the best assistance in the discharge of their respective duties.

Minute details, and subtle distinctions upon points of law are not to be expected, nor are they necessary in a work of this nature. It is not intended to make the members of courts martial expert lawyers, but to put them in possession of important and established rules, an attention to which will, generally speaking, lead their understandings to just and legal decisions, and enable them to avoid palpable or material errors. The author not being himself a professional man, has wisely consulted good legal authorities, refers to them at the bottom of the page, and generally adopts the language of the original from which the quotations are extracted. The correctness of the work in this respect, as far as it goes, may be relied upon, and we are not aware of any erroneous doctrine being laid down, calculated to mislead the court or parties in any matter of substantial importance.

A few points, however, have attracted our particular notice. In vol. ii. p. 159, it is asserted, that if a prisoner be tried for a crime, said to have been committed on a particular day of the month, and in the course of the trial, it is proved to have happened on a day different from what the charge sets forth, it is incumbent on the court martial to acquit him, and he is not liable to be tried a second time for the same offence. Mr. M'Arthur is led into this error on the authority of a case extracted from the Admiralty records, by which it appears, that upon the trial of a seaman in January, 1759, who was accused of attempting to desert, by swimming on shore on the 14th of November preceding, it being proved that the attempt was made on the 15th, he was acquitted.

Under whatever circumstances this acquittal may have taken place, it certainly ought not to be considered as an authority. By the established law, and uniform practice in all criminal cases even of the highest magnitude, the precise day laid in the indictment is not material upon the evidence, and we see no reason why a different rule should be adopted by courts martial. It is necessary only to observe, that the offence must be proved to have been committed previous to the charge or indictment being preferred, and within the time limited for the prosecution, where such limitation is in

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any case assigned under the authority of an act of parliament.

In stating the cases, in which *copies* are admissible as evidence, the author introduces an extract from the trial of Major Gordon, where a compared and certified copy of an account current taken from the books of an auctioneer in Dominica, was offered in evidence, and very properly rejected, and yet a copy of the same account as transmitted to the commander in chief, under the signature of the chief justice of the island, was received. Mr. M'Arthur, probably from diffidence, and respect for the court, gives no opinion upon this himself; but we have no hesitation in thinking that the court were mistaken, misled perhaps by the idea that the document in the latter shape had something more of an official appearance; whereas in fact it appears to have been an account of that nature, of which no copy whatever could be evidence except it were proved to be in the actual power or custody of the adverse party.

The law of murder and manslaughter is defined with sufficient accuracy in the first volume; but in the second, where the author takes more particular notice of duelling, there is a want of precision; and we cannot see the propriety of giving a detailed account of the trial of Captain Macnamara, accompanied with the simple observation that the verdict in that case *appears* to be contrary to the opinion of the learned judge who presided, and has been much questioned. No lawyer can entertain a doubt upon the subject. The crime in that case most unquestionably amounted to manslaughter at least, and the verdict was directly contrary to law and against evidence. Whatever disposition there may be to put the most favourable construction upon this offence in making allowance for the operation of prejudice, custom, and the laws of honour, the law of the land ought always to be fairly and broadly stated, and we are at a loss to conceive any case in which homicide resulting from a duel does not amount to murder, except where the provocation, the quarrel, and the fight follow in immediate and uninterrupted succession from one continued transaction, and exclude every idea of coolness or deliberation.

Less than manslaughter it never can be, and the very principles on which duelling is founded, demanding the intervention of seconds, and other preparatory arrangements, can seldom reconcile to strict law even this favourable and mitigated construction.

Where there is much to praise we have no desire unneces-

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sarily to find fault; but we should have been better pleased, if Mr. M'Arthur had in some instances adhered more strictly to a mere statement of facts, without introducing strong observations and animadversions, which the nature of the subject by no means required, and which are calculated to give some offence without answering any good purpose.

In noticing the statute 22 Geo. II. c. 33. s. 19., by which sentences of death by courts martial in cases of mutiny may be carried into execution without reporting the proceedings to the admiralty, or the commander in chief, as the case might otherwise require, Mr. M'Arthur thinks it must appear to posterity in a most extraordinary light, that at some recent trials at Spithead and in Portsmouth harbour for mutiny, the members of the court seemed to entertain doubts of the powers vested in them by the statute, and before they proceeded to trial, consulted the lords of the admiralty upon the subject, who directed that the proceedings should be reported as in other cases. He considers this to be a most dangerous precedent, involving a dereliction of independence on the part of the court, and an unwarrantable assumption of power on the part of the admiralty, and leading to the utter subversion of all acts, rules, and regulations for the government and discipline of his majesty's ships. We cannot help thinking that this borders a little upon declamation, and that posterity will see nothing either dangerous or extraordinary in the circumstance. The section of the act alluded to positively enacts that in all capital cases whatever, except those of mutiny, the proceedings of courts martial shall be reported to the lords commissioners, or commander in chief, when beyond the narrow seas, and sentence shall not be put in execution until their or his directions be given for that purpose. This unquestionably gives courts martial the power of inflicting immediate punishment without waiting for directions in such cases of mutiny, as may in their discretion require it; but it is ridiculous to suppose that they are bound peremptorily to exercise this power, and in no case to avail themselves, if they think proper, of the assistance and directions of superior authority. The mutiny in the fleet at Spithead, naturally excited the serious attention of government. The communication with the scene of action was easy and expeditious, and instead of being surprised at such an intercourse taking place, there would have been much greater cause of astonishment if government had not been consulted upon every stage of the proceeding. No right was relinquished or infringed; no undue power was assumed. The authority of courts martial in cases of mutiny remains un-

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touched, and in the exercise of sound discretion may at all times be asserted as circumstances may require.

The manner in which the cases of Sir John Orde and Sir Hyde Parker are introduced and commented upon, we think equally objectionable.

'It appears,' (says our author, Vol. 1. p. 163), 'to be an established doctrine, that neither the lords commissioners of the admiralty, nor a commander in chief abroad vested with a power of assembling courts martial, can exercise a discretionary power in rejecting charges or articles of accusation preferred against any officer, properly drawn up and specifically pointed.'

This opinion is founded upon what took place in the well known case of Sir Hugh Palliser and Admiral Keppel, on which occasion the admiralty board did not consider themselves at liberty to reject the charges preferred by Sir Hugh against the honourable admiral, but were bound to submit them to the consideration of a court martial.

In the case of Sir John Orde, however, the admiralty board, under the administration of Earl Spencer, acted upon a different principle; and although Sir John Orde preferred a specific charge against Lord St. Vincent, and demanded a court martial to try him for the same, Mr. M'Arthur considers it a most singular circumstance, that the lords commissioners refused to comply with his request. The case of Sir Hyde Parker was that of a commander in chief demanding a court of inquiry upon himself, which on that occasion also was refused, contrary, in the opinion of Mr. M'Arthur, to justice and general usage. The *ex parte* statements of Sir John Orde and Sir Hyde Parker in their respective cases, as contained in their letters to the admiralty, are introduced in the appendix. In animadverting upon their particular cases, Mr. M'Arthur, we think, has travelled a little out of his way. The only question which properly submitted itself to his consideration in a treatise of this nature, was, 'Have or have not the lords commissioners of the admiralty a discretionary power of refusing a court martial when demanded by one officer upon another, or by an officer of any rank upon himself?' And notwithstanding what passed in the debates upon the peculiar case of Admiral Keppel, we are of opinion that the lords commissioners ought to be, and are vested with such discretionary power. The words of the act are;

'It shall be lawful for the lord high admiral of Great Britain, or the commissioners for executing the office of lord high admiral for the time being, and they are hereby

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respectively authorized, from time to time, *as there shall be occasion*, to direct, &c. of holding the courts martial.' Who then should judge of the occasion and expediency of holding a court martial, but those from whom, by authority of parliament, the power originates? Neither upon the letter of the act, much less on principles of sound policy, can it be contended that the lords commissioners of the admiralty, possessed of such extensive powers in the superintendance and employment of the whole naval force of the kingdom, are in this particular mere ministerial officers, subject to the resentment, folly, or caprice, of every individual in the service, and that the wisest plans and most important services may be delayed, obstructed, or defeated by unlimited and peremptory demands of courts martial, be the pretences what they may, either frivolous or serious. It is in vain to attempt to fix a limit by saying that the charge should be properly drawn up and specifically printed. Nothing can be more easy than to bring a charge within the articles of war, one of which, particularly the thirty-third, is so general as to comprehend every possible act which any individual in his own imagination may conceive to be unbecoming the character of an officer.

In short, we are satisfied that the admiralty are legally possessed of the discretionary power in question. The exercise of that discretion in any particular case is a distinct question, unconnected with law or general principles, and may of course, from interest, personal feeling, or want of information, create considerable difference of opinion; but we cannot admit the propriety of recording the partial statements of officers who consider themselves to be aggrieved. The board of admiralty neither do, nor ought they to be expected to publish the reasons of their decisions in any case; and without knowing the whole extent of the information they possess, and the full effect of the motives by which they are actuated, no fair and impartial opinion can be formed upon the subject.

No serious evil can be apprehended from the discretionary authority of this, more than of any other state department. Parliament, and particularly the House of Commons, as the constitutional guardians of the country's welfare, may at all times, when necessary, demand the production of all papers and correspondence connected with the public service, and adopt such measures as the respective cases may in their wisdom require.

We shall shortly take notice of a few other particulars. In mentioning a sentence of a court martial on major Browne of the 67th regiment, (vol. ii. p. 158,) by which he was found

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guilty of oppression to a soldier, suspended from pay and duty for 309 days, and ordered to pay the soldier 40l., Mr. M'Arthur, in a note, doubts whether the court did not exceed its authority. We have no doubt upon the subject, and conceive that a court martial can in no case award damages to a prosecutor or party aggrieved, but that such compensation, when proper, is recoverable only in a civil action.

By the mutiny act, a court martial, in the case of *desertion*, instead of inflicting a capital punishment may adjudge the offender to be transported as a felon. A case however is mentioned, (vol. ii. p. 202.) where a soldier being found guilty of *mutinous behaviour*, was adjudged to receive one thousand lashes, and to be transported for life; and an extract is introduced from the excellent opinion of the judge-advocate general, Sir Charles Morgan, who doubts whether such a judgment be warrantable in any case except that of desertion.

We concur entirely in opinion with the learned judge-advocate as far as it extends, and are further of opinion that, although in the articles of war which admit an alternative, the general words are 'such other punishment as a court martial may judge fit,' yet, upon principle, and from analogy to the common law, to which transportation is altogether unknown, this punishment cannot be legally awarded by any court in any case, except the power be given by an act of parliament in express words, and not merely by implication.

Mr. M'Arthur takes notice of the severity of the first branch of the 22d article of war for the navy, which inflicts death without mitigation or alternative, if any person in the fleet shall strike any of his superior officers, or draw or offer to draw, or lift up any weapon against him, being in the execution of his office. This offence most certainly may in many cases be of the very first magnitude; but we agree with our author, for the reasons he has given, in thinking that the possession of a discretionary power in this instance is equally proper and necessary as in several others where it is conferred. It seems to have escaped Mr. M'Arthur's attention, but it is remarkable that the original article in this respect, introduced by the statute 13 Car. II. c. 9, contains this discretionary alternative, and is distinguished by its conciseness and simplicity. The words are: 'None shall presume to quarrel with his superior officer upon pain of severe punishment, nor to strike any such person upon pain of death, or otherwise, as a court martial shall find the matter to deserve.'

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It is equally observable that the 12th article, which by the statute 22 Geo. II. c. 33. admitted no alternative, but was altered by the 19 Geo. III. c. 17, contains also the discretionary power in the original article of the 13th Car. II.

Mr. M'Arthur expresses his surprise that in the 30th of the present naval articles of war, *robbery* only is mentioned, though the law of England makes a material distinction between robbery and theft. We cannot account for the omission, particularly as in the original article the words 'and theft,' are, we think, properly added.

At the end of the second volume is a chronological list of the principal naval trials by courts martial under the existing laws, from the year 1750 to 1793, which may be occasionally consulted as an object both of curiosity and utility. The cause of its not being continued down to the present time is stated in the preface as a matter of much more serious moment than it seems to deserve.

In the general execution of the work there is a defect in point of arrangment. The chapters are too long and miscellaneous, and might at any rate have been successfully divided into distinct sections. This want, however, is in a great measure supplied by a very useful and copious index.

We may conclude by observing, that the few objections which occur in perusing this work can be easily removed, and detract but little from its general merit and utility. To officers and others interested in the proceedings of courts martial, it must be a valuable acquisition, and cannot fail to enable them to perform their respective duties with additional attention to the just interests of all parties, and increased satisfaction to themselves.

ART. VIII.—*War in Disguise; or, the Frauds of Neutral Flags.* 8vo. 4s. 6d. Hatchard. 1806.

THE purport of this pamphlet is extremely important. The author endeavours to rouse a legislature and a people, long the dupes of brilliant but superficial oratory, by shewing that, under a succession of incompetent statesmen, the enemy suffer in their commercial interests, in appearance only; that France and Spain only change their flags in the present war, and that by chartering neutral vessels, their transmarine sources of wealth are scarcely impaired.

He affirms, and we fear with great truth, that the pro-

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tection of the trade and revenue of our enemies from the fair effects of our naval arms, is not the only prejudice we sustain by the abuse of the neutral flag. To the same cause, which he justly calls *pestilent*, are to be ascribed various other direct and collateral disadvantages, the effects of which we have severely felt in the late and present war, and which now menace fatal consequences; for no useful effort can avail for our salvation, if the shield of an insidious neutrality is suffered between the enemy and the sword of our naval power.

These truths are of the greatest importance during the negotiations of American agents with ministers, who have been, and are still imposed upon by abstract ideas and abstract truths; and whose talents, hitherto circumscribed by parliamentary manœuvres, are out of their element in the intrigues of commercial politics.

The Americans are the modern JEWS, possessing all the qualities of the ancient, under different masks. They pervade every country on the face of the earth, and with the phrases of liberty, morality, and religion, they deceive the most wary and the most hypocritical. Mr. Fox has had ample experience of the tribes of Israel; let him beware of the refined and complicated cunning of that race, whose Adam and Eve emigrated from Newgate.

We do not mean to affirm that America has not produced, or does not contain wise, great, and excellent men; but the general character of an American (and that character pervades its government) is avaricious selfishness and unprincipled cunning. During the various events of the French revolution, Americans have been the tools of all powers and all factions; and by holding the language of liberty, and serving the purposes of despotism, they have loaded themselves with the plunder of fools, and are spreading revolutionary riches for the cultivation of their native land.

There is yet a prize remaining—the trade and wealth of Great Britain—and the grand question of American policy is, how to transfer it to the United States.

Every war adds to the probability of proceeding in this view, and their present claim to bring the produce of the French islands to the European markets, if incautiously and weakly admitted, would greatly assist their purpose.

The author states this question in the following passage:

'It appears, then, on the whole, that our enemies carry on their colonial commerce under the neutral flag, cheaply as well as safely; that they are enabled, not only to elude our hostilities, but to rival

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our merchants and planters, in the European markets; and that their comparative, as well as positive advantages, are such, as to injure our manufacturers, and threaten our colonies with ruin.

'That the hostile treasuries are fed by the same means with a copious stream of revenue, without any apparent pressure on the subject, a revenue which otherwise would be cut off by the war, or even turned into our own coffers, is a most obvious and vexatious consequence. Without the charge of defending his colonies, or their trade, by a single squadron or convoy, the enemy receives nearly all the tribute from them, that they would yield under the most expensive protection.

'Let it not be supposed, that even such produce as is imported *bonâ-fide* into neutral countries, and sold there without reshipment, fails to yield its portion of revenue to the hostile state.

'To prevent such a loss, our enemies have had recourse to various expedients; but chiefly to those, of either charging and receiving duties in the colony, on the exportation of the produce from thence; or taking bonds from persons resident in the mother country, in respect of every ship clearing out for, or intended to carry produce from the colonies, with condition either to land such produce in a port of the mother country, or pay the duties there.

'Sometimes, in order to encourage the performance of engagements to import into the mother country, which the proprietor, though an enemy, might, for greater safety, wish to violate, the bond has been conditioned for payment of double tonnage, or duties, in the event of the cargo being landed in any foreign port*.

'But Buonaparte, finding, I suppose, that the best way of securing an importation into France, was the actual previous payment of the whole French import duties, appears now to have generally prescribed that course. By custom-house certificates, found on board a Gallo-American East Indiaman, from the Isle of France lately condemned in the Admiralty, it appeared, that the proprietors had actually paid all the French import duties in advance, in the colony, and were, therefore, to be allowed to import the cargo into Nantz, duty free. Yet this ship, as usual, was ostensibly destined for New York †.

'Of the Spanish treasure shipped from South America, a great part may be reasonably regarded as nett revenue passing on the king's account; and from his treasury, it is, no doubt, copiously issued to supply the war chest of Buonaparte. Nor is his Spanish majesty at a loss to convert into specie, and draw over to Europe, those more cumbrous subjects of revenue, which he receives beyond the Atlantic; or to commute them there, in such a manner as may serve for the support of the colonial government, by the aid of his neutral merchants. To a single commercial house, he sold, or pretended to sell, all the tobacco in the royal warehouses in three of his South

* Cases of the Vrow Margaretta, Marcusson; Speculation, Roelofs, &c at the Cockpit, 1801.

† Case of the Commerce, Park, master, at the Admiralty, August 1805.

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American provinces, for payment in dollars, or in such goods as could easily and advantageously be converted into specie in that country *.

'After attending to these facts, it will not be easy to discover in what way the hostile governments feel the pressure of the war, in regard to their colonial commerce.

'The private merchants, even scarcely seem to sustain any serious loss, except that their ships are unemployed. But transfers, real or ostensible, to neutrals, have, for the most part, obviated this inconvenience: and the government itself has, no doubt, been a beral freighter, or purchaser, of such disengaged native bottoms as were fit for the invasion of England; a service for which our neutral friends have obligingly set them at leisure. The usurper, therefore, might, perhaps, be as popular among his merchants, as he seems anxious to be, if it were not for those naval blockades against which he is incessantly raving. If the British courts of admiralty would in that respect obligingly adopt his new code of maritime law, the commerce of France might cease to labour under any uneasy restraint.'

This is the subject of diplomatic discussion between the American agents and the English ministers. We hope Mr. Fox will recollect that he is not contending with them by parliamentary orations, but by a species of *finesse*, in which they are greatly his superiors.

ART. IX.—*An Examination of the British Doctrine which subjects to Capture a Neutral Trade not open in Time of Peace; containing a Letter from the Minister Plenipotentiary of the United States to Lord Mulgrave, late Secretary of State for Foreign Affairs. Second Edition. America printed.* 8vo. 5s. Johnson. 1806.

THIS is a laboured work and displays considerable learning in the province of commercial diplomacy. It is ascribed, and we believe truly, to the American secretary of state, Mr. Maddison, and it shews that America can furnish a minister acquainted with the duties of his station, and prepared for the difficulties that may occur in it.

We shall transcribe the passages in which the author's views are developed:

'First. The general rule being, that the trade between a neutral and belligerent nation is as free as if the latter were at peace with all nations, and the cases in which it is not as free being exceptions to

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* Case of the Anna, Cartharina, 4 Robinson, 107.

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the general rule, the exceptions, according to a received maxim of interpretation, are to be taken strictly against those claiming the benefit of the exceptions, and favourably for those claiming the benefit of the general rule.

'Secondly. The exceptions being founded on a principle of necessity, in opposition to ordinary right, the necessity ought to be evident and urgent. In proportion as the necessity may be doubtful, and still more in proportion as the sacrifice of neutral interests would exceed the advantage to the belligerent, the exception fails.

'Thirdly. The progress of the law of nations, under the influence of science and humanity, is mitigating the evils of war, and diminishing the motives to it, by favouring the rights of those remaining at peace, rather than of those who enter into war. Not only are the laws of war tempered between the parties at war, but much also in relation to those at peace.

'Repeating, then, that every belligerent right to controul neutral commerce, must, as an exception to the general freedom of commerce, be positively and strictly proved; and the more strictly, as the exceptions are in a course of restriction rather than extension; the question is ready for examination, whether it be a part of the law of nations, that a trade ordinarily shut in time of peace, and opened to neutrals in time of war, on account of the war, is liable, as much as a trade in contraband of war or with a blockaded port, to capture and condemnation.

'It will not be overlooked, that the principle, as thus laid down, does not extend to any of the cases where a new trade, though opened during a war, is not opened *on account* of the war, but on considerations which would produce the same measure if no war existed: from which follows another important observation; that taking into view the probable occurrence of such considerations, the still greater probability of a mixture of such with considerations derived from the war, the impossibility of distinguishing the proportion of these different ingredients in the mixture, with the evident disadvantage of rendering more complicated, instead of simplifying, a rule of conduct between independent nations, to be expounded and enforced by one of the parties themselves, it would seem to require no great effort of candour to acknowledge the powerful objection in practice to such a principle, were it really embraced by the most specious theory.

'But without dwelling on this view of the subject, however just in itself, the principle in question will be tried:

'First—by the writings most generally received as the depositories and oracles of the law of nations:

'Secondly—by the evidence of treaties:

'Thirdly—by the judgment of nations, other than Great Britain:

'Fourthly—by the conduct of Great Britain herself:

'Fifthly—by the reasoning employed in favour of the principle.'

These topics are treated with great information and with considerable ability; but it is the ability of a sophist, not that of a political philosopher.

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The real practical question between the government of Great Britain and America is scarcely touched; and when it is, the involutions of sophistry preclude all common judgment and decision.

The work deserves perusal; more as a specimen of cunning craft in writing, than as an argument to assist in determining the present controversy.

The letter of Mr. Monroe, the American minister, which is here annexed, seems to be merely a display of diplomatic vanity. It was written and sent officially to Lord Mulgrave, the English minister; the subject of it was that of diplomatic discussion. The English ministers seem to have been, and we believe now are, complaisant in the extreme to American agents; and, if they were not, Mr. Monroe adduces no reason for laying before the public an argument, which must be adjudged in the cabinet.

It is possible, however, that these two authors (reputed candidates at the next election for the presidency in America) may first try their breath in a literary race, in which Mr. Monroe is not worthy the appellation of a competitor.

Mr. Monroe seems to affect the orator rather than the logician, but he will never be the Cicero or the Demosthenes of America.

ART. X.—*The Speech of the Hon. J. Randolph, Representative for the State of Virginia, in the General Congress of America; on a Motion for the Non-importation of British Merchandize, pending the present Disputes between Great Britain and America. With an Introduction, by the Author of 'War in Disguise.' New York printed.* 8vo. 2s. Butterworth. 1806.

THIS speech, as will be seen in the title-page, is reprinted in England, with a long preface by the author of 'War in Disguise.' The speech itself is highly deserving the perusal of an Englishman, as it is an uncommon specimen of American candour, as it leaves behind all the sophistical rags and tatters with which the frauds of the American neutralists are covered, and treats the menaces of American hostilities with deserved contempt.

'*What is the question in dispute? The carrying-trade. What part of it? The fair, the honest, and the useful trade that is engaged in carrying our own productions to foreign markets, and bringing back their productions in exchange? No, sir; it is that carrying trade which covers enemy's property, and carries the coffee, the sugar, and*

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other West-India products, to the mother country. No, sir; if this great agricultural nation is to be governed by Salem and Boston, New-York and Philadelphia, and Baltimore and Norfolk and Charleston, let gentlemen come out and say so: and let a committee of public safety be appointed from those towns to carry on the government. I, for one, will not mortgage my property and my liberty to carry on this trade. The nation said so seven years ago; I said so then, and I say so now. *It is not for the honest carrying-trade of America, but for this mushroom, this fungus of war, for a trade which, as soon as the nations of Europe are at peace, will no longer exist; it is for this that the spirit of avaricious traffic would plunge us into war.*

'I am forcibly struck on this occasion by the recollection of a remark made by one of the ablest, if not honestest, ministers that England ever produced. I mean Sir Robert Walpole, who said that the country gentlemen, poor meek souls! came up every year to be sheared; that they laid mute and patient whilst their fleeces were taking off; but that if he touched a single *bristle* of the commercial interest, the whole stye was in an uproar. It was indeed shearing the hog—'great cry, and little wool.'

'But we are asked, are we willing to bend the neck to England; to submit to her outrages? No, sir; I answer, that it will be time enough for us to tell gentlemen what we will do to vindicate the violation of our flag on the ocean, when they shall have told us what they have done, in resentment of the violation of the actual territory of the United States by Spain, the true territory of the United States, not your new-fangled country over the Mississippi, but the good old United States—part of Georgia, of the old thirteen states, where citizens have been taken, not from our ships, but from our actual territory. When gentlemen have taken the padlock from our mouths, I shall be ready to tell them what I will do relative to our dispute with Britain, on the law of nations, on contraband, and such stuff.

'I have another objection to this course of proceeding.—Great Britain, when she sees it, will say the American people have great cause of dissatisfaction with Spain. She will see by the documents furnished by the president, that Spain has *outraged our territory, pirated upon our commerce, and imprisoned our citizens;* and she will enquire what we have done? It is true, she will receive no answer; but she must know what we have not done. She will see that we have not repelled those outrages, nor made any addition to our army and navy, nor even classed the militia. No, sir; not one of our militia generals in politics has marshalled a single brigade.

'Although I have said it would be time enough to answer the question, which gentlemen have put to me, when they shall have answered mine; yet, as I do not like long prorogations, I will give them an answer now. I will never consent to go to war for that which I cannot protect. I deem it no sacrifice of dignity to say to the Leviathan of the deep, we are unable to contend with you in your own element, but if you come within our actual limits, we will shed our last drop of blood in their defence. In such an event, I would feel,

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not reason: and obey an impulse, which never has—which never can deceive me.

'France is at war with England; suppose her power on the continent of Europe no greater than it is on the ocean. How would she make her enemy feel it? There would be a perfect non-conductor between them. So with the United States and England; *she scarcely presents to us a vulnerable point. Her commerce is carried on, for the most part, in fleets; where in single ships, they are stout and well armed;* very different from the state of her trade during the American war, when her merchantmen became the prey of paltry privateers. Great-Britain has been too long at war with the three most powerful maritime nations of Europe, not to have learnt how to protect her trade. She can afford convoy to it all; she has eight hundred ships in commission, the navies of her enemies are annihilated. Thus, this war has presented the new and curious political spectacle of a regular annual increase (and to an immense amount) of her imports and exports, and tonnage and revenue, and all the insignia of accumulating wealth, whilst in every former war, without exception, these have suffered a greater or less diminution. And wherefore? Because she has driven France, Spain, and Holland, from the ocean. Their marine is no more. I verily believe that ten English ships of the line would not decline a meeting with the combined fleets of those nations. *I forewarn the gentleman from Massachusetts, and his constituents of Salem, that all their golden hopes are vain. I forewarn them of the exposure of their trade beyond the Cape of Good-Hope (or now doubling it) to capture and confiscation; of their unprotected sea-port towns, exposed to contribution or bombardment.* Are we to be legislated into a war by a set of men, who in six weeks after its commencement may be compelled to take refuge with us in the country?

'And for what? A mere fungus—a mushroom production of war in Europe, which will disappear with the first return of peace—an unfair truce. *For is there a man so credulous as to believe that we possess a capital, not only equal to what may be called our own proper trade, but large enough also to transmit to the respective parent states, the vast and wealthy products of the French, Spanish, and Dutch colonies? 'Tis beyond the belief of any rational being.* But this is not my only objection to entering upon this naval warfare. I am averse to a naval war with any nation whatever, I was opposed to the naval war of the last administration, and I am as ready to oppose a naval war of the present administration, should they meditate such a measure. What! shall this great mammoth of the American forest leave his native element, and plunge into the water in a mad contest with the shark? Let him beware that his proboscis is not bitten off in the engagement. Let him stay on shore, and not be excited by muscles and periwinkles on the strand, or political bears, in a boat to venture on the perils of the deep. Gentlemen say, will you not protect your violated rights? and I say, why take to water, where you can neither fight nor swim? Look at France; see her vessels stealing from port to port, on her own coast; and remember that she is the first military power of the earth, and as a naval people, second only

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to England. *Take away the British navy, and France to-morrow is the tyrant of the ocean.*

'This brings me to the second point. *How far is it politic in the United States to throw their weight into the scale of France at this moment?—from whatever motive to aid the views of her gigantic ambition—to make her mistress of the sea and land—to jeopardise the liberties of mankind? Sir, you may help to crush Great-Britain—you may assist in breaking down her naval dominion, but you cannot succeed to it. The iron sceptre of the ocean will pass into his hands who wears the iron crown of the land. You may then expect a new code of maritime law. Where will you look for redress?* I can tell the gentleman from Massachusetts, that there is nothing in his Rule of Three that will save us, even although he should out-do himself, and exceed the financial ingenuity which he so memorably displayed on a recent occasion. No, sir; let the battle of Actium be once fought, and the whole line of sea-coast will be at the mercy of the conqueror. The Atlantic, deep and wide as it is, will prove just as good a barrier against his ambition, if directed against you, as the Mediterranean to the power of the Cæsars. Do I mean, when I say so, to crouch to the invader? No, I will meet him at the water's edge, and fight every inch of ground from thence to the mountains, from the mountains to the Mississippi. But after tamely submitting to an outrage on your domicile, will you bully and look big, at an insult on your flag three thousand miles off!

'But, sir, I have yet a more cogent reason against going to war for the honour of the flag in the narrow seas, or any other maritime punctilio. It springs from my attachment to the principles of the government under which I live. I declare, in the face of day, that this government was not instituted for the purposes of offensive war. No; it was framed, to use its own language, *for the common defence* and the general welfare, which are inconsistent with offensive war. I call that offensive war which goes out of our jurisdiction and limits, for the attainment or protection of objects, not within those limits, and that jurisdiction. As, in 1798, I was opposed to this species of warfare, because I believed it would raze the constitution to the very foundation; so, in 1806, am I opposed to it, and on the same grounds. No sooner do you put the constitution to this use—to a test which it is by no means calculated to endure, than its incompetency to such purposes becomes manifest and apparent to all. I fear, if you go into a foreign war for a circuitous unfair carrying-trade, you will come out without your constitution. Have you not contractors enough in this house? Or do you want to be overrun and devoured by commissaries, and all the vermin of contract? I fear, sir, that what are called the energy men will rise up again—men who will burn the parchment. We shall be told that our government is too free; or, as they would say, weak and inefficient. Much virtue, sir, in terms. That we must give the president power to call forth the resources of the nation; that is, to filch the last shilling from our pockets—to drain the last drop of blood from our veins. I am against giving this power to any man

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be he who he may. The American people must either withhold this power, or resign their liberties. There is no other alternative. Nothing but the most imperious necessity will justify such a grant. And is there a powerful enemy at our doors? You may begin with a first consul; from that chrysalis state he soon becomes an emperor. You have your choice. It depends upon your election, whether you will be a free, happy, and united people at home, or the light of your executive majesty shall beam across the Atlantic, in one general blaze of the public liberty."

The sentiments of this speech would do honour to any statesman of any age or country. As an oration, it is irregular and desultory; but as the effusion of the moment, it is highly creditable to the head and heart of the speaker.

ART. XI.—*The Present Claims and Complaints of America, briefly and fairly considered.* 8vo. Hatchard. 1806.

THIS little pamphlet seems to be intended to obviate an effect which has not taken place, we mean an impression on the public by Mr. Monroe's Letter to Lord Mulgrave; first because it is a letter which has had hardly any circulation, and where it has been perused, it has been with no material effect.

The arguments here adduced against the artifices to cover a system of frauds under general claims and abstract principles, are well arranged, and may be profitably perused by those readers, who chuse not to labour through larger works.

ART. XII.—*A Compendium of Modern Husbandry, principally written during a Survey of Surrey, made at the Desire of the Board of Agriculture; illustrative also of the best Practices in the neighbouring Counties, Kent, Sussex, &c. in which is comprised an Analysis of Manures, shewing their Chemical Contents, and the proper Application of them to Soils and Plants of all Descriptions. Also an Essay on Timber, exhibiting a View of the increasing Scarcity of that important Article, with Hints on the Means of counteracting it; together with a Variety of Miscellaneous Subjects peculiarly adapted to the present State of the internal Economy of the Kingdom. By James Malcolm, Land-Surveyor to their Royal Highnesses the Prince of Wales, Dukes of York and Clarence.* 3 *vols.* 8vo. Baldwins.

WERE we to judge of the actual state of our agriculture

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from the increasing number of publications on the subject we should have a high idea of its progress towards perfection. The subject indeed is of the first importance, and cannot be too assiduously cultivated; but unfortunately, books may be infinitely multiplied, and yet the science and practice of agriculture remain for years unimproved.

As Mr. Malcolm has not digested his work into any thing like a system, although he is pleased to call three thick octavo volumes only a *compendium*, it were in vain to attempt a minute analysis. Quotation and anecdote are the most constant and often the most able contributors to his work. In the true style of a modern book-maker, he has laid Adam Smith and Lord Sheffield under contribution for many a successive page, and even the Georgics of Virgil are put in requisition to swell the bulky volumes of Mr. Malcolm; and highly edifying must a poetical description of the bees in an unknown language, be to the honest farmers to whose use this work ought to be, more immediately devoted.

The author commences his work, very properly, with a topographical account of the county, and in conformity with his declaration of attention and assiduity, we naturally expected, from a surveyor, the most accurate details at least on its superficial contents. In this respect it has hitherto been a most reprehensible custom with agricultural reporters to content themselves with very general observations, and Mr. M. seems disposed to follow their example, when he tells us that 'the greatest length of the county of Surrey is about 30 miles, its greatest breadth about 25, its circumference 146, and considered as an oblong square it contains 431,947 statute acres. In it are 13 hundreds, having 140 parishes and 11 market towns.' This consideration of an oblong square is certainly a very convenient mode of ascertaining the number of acres contained in the county; but it is only substituting a mere supposition for truth, when it could be demonstrated by actual experiment, and when it was one of the first duties of the author to have made that experiment with his chain. To some this point may appear indifferent, but for what purpose have we a Board of Agriculture, but to ascertain the precise quantity of land, its annual product, its capacity, and the best means of improving it, in each county? While we remain ignorant of these things, and of the population of every district, we must still be unacquainted as well with the efficient causes of scarcity, as with the best means of obviating it, and also with the true extent of our resources. This ignorance is the grand source and support of all the real or supposed speculations in the corn-trade, which have agitated the public mind, embarrassed

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statesmen, and very materially injured the country, either to make the fortunes of a few individuals, or to amuse the mob.

The author's estimate of commons and heaths appears to be executed with a more laudable fidelity. In this small county it appears that nearly one-seventh of the whole is waste land: that there are 65,521 acres, of which 18,235 are in commons, and 47,286 in heath. Of this enormous quantity of waste land, 24,000 acres, it is observed, might every year be submitted to the plough, 7,000 devoted to meadow and pasture, and 34,000 to plantations: the remainder would be required for roads, ditches, buildings, &c. This land thus occupied would yield annually, according to our author's very moderate calculation, a profit of 160,425l., while in its present state it is almost entirely lost. After experiencing the late and present high prices of flour, it is difficult to conceive why a general bill of enclosure has not been brought into parliament, especially for a county the greater part of which is in the vicinity of London, where land possesses such an additional value. Had the author offered some plans for facilitating the enclosure and cultivation of these wastes, he would have rendered a more acceptable service to the public than in attempting to discuss subjects of science or general policy, for which he is wholly unqualified. But the reader will not require us to bring forward instances of the author's ignorance on matters of science, when he reads the following statement. 'To him (says Mr. M., speaking of an intelligent French farmer in the neighbourhood of Vernon in 1802) I am indebted for what little knowledge I have in the practical part of chemistry, especially that part which could be of use to a farmer.' If Mr. Malcolm does not know any thing of practical chemistry but what he learned from a French farmer in 1802, (and we readily believe that he does not,) surely common sense as well as common honesty should have prevented him from publishing three large octavo volumes in 1805, all of which treat of subjects intimately connected with the most difficult and recondite researches in chemical science.

He is not more fortunate in his attempt to discuss subjects of political economy. The nature of tythes and the poor laws are both beyond his powers and foreign to his subject, which should have been a correct report of the extent, quality of the soil, mode of cultivation, annual products, and improvements of the county of Surrey.

With his opinions respecting leases, and the danger either of having no leases at all, or of having them too long or too

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short, we in general coincide. His observations on the subject are just, moderate, and judicious.

Speaking of the growth of grasses and of lucern in France in 1802, he remarks with great truth, that such was the sterility of that country in pasture, that the farmers were obliged to 'kill hundreds of sheep, oxen, and cows, for want of provisions for them!' This fact we agree with the author in verifying.

In treating of the poor, Mr. M. contends that there is a great increase, (above fifty in Surry,) in the number of public houses, which have contributed to augment the number of paupers. That such may be the fact is extremely probable; but it proves rather an increase of population than any increase in the individual consumption of malt or spirituous liquors. The general and progressively ruinous state of the publicans is a proof that the returns of their trade are very inadequate to their necessities, or at least to their expences; and that although they have increased in numbers, they have not equally increased in business. It seems an unquestionable truth, that 1000 individuals among the working classes of the community annually consumed, about 20 years ago, a much greater quantity of inebriating liquors than the same number and description do at the present day: consequently we must look for some other cause for the unfortunate state of the poor under existing circumstances. The increase of manufactories and the bad discipline of work-houses have done much to augment the number of parish dependants. We are not, however, endeavouring to extenuate the vicious habits attending the increase of ale-houses, but merely inquiring after truth; and we hope the author will be more successful in combating these abuses, at least in the towns throughout his country, by his clear and satisfactory exposition of the infamous practices of modern porter manufactories. Were these porter-drinkers conscious that they drink a considerable quantity of tobacco-water in each pint of porter, they would undoubtedly decline all inordinate use of such a beverage.

Mr. Malcolm's observations on corn are very vague; he does not attempt to give an opinion on the quantity of arable land, but quotes King's estimate at the end of the 17th century, and Middleton's at the end of the 18th. The former gave to England and Wales 39 millions of acres, of which 9 were arable, and produced 79 millions of bushels of the different esculent grains, and then worth 9 millions sterling; the latter near 47 millions of acres, of which 14 are arable, producing above 191 millions of bushels, worth 44 millions sterl. Of these 191 millions of bushels, only 77 millions are of

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wheat, which our author considers barely sufficient for the annual consumption of eight millions of people, and supposes that our growth is regularly deficient 8 millions of bushels for the consumption: but if there be 10 millions of inhabitants, and there will be found to be rather more than less, it follows that 16 millions of bushels are annually deficient; to remedy this apparent deficiency, there are 114,200,000 bushels of barley, oats, peas, &c. which are used in bread by at least one-fifth of the population.

The subject of corn naturally excites some observations on forestalling, of which Mr. M. satisfactorily convicts the millers. But his developement of the plans of the salesmen and carcase-butchers at Smithfield, who plunder both the breeders and the public, we should hope will have a salutary effect, though a remedy for such gross evils is not speedily to be expected. The article on sheep extends through 87 pages, 62 of which are quotations, among which are several ignorant mistakes copied from newspapers, such as that an edict was published in Spain, in 1803, to prohibit the export of wool, except by Frenchmen! The reverse is the fact. The French indeed boasted that they had bought *all* the finest wool in 1802, but they forgot to pay for what they did buy, and it has ever since been with much difficulty that they can procure any, and not a pound without previously paying for it. The article which commences the 2d volume, and is called an 'analysis of manures,' we would recommend to the author to expunge entirely from his work. The third volume, which contains some common but very just sentiments on the necessity of paying more attention to the growth of British timber, is worthy of commendation and perusal. The free strictures on the conduct of the commissioners of roads are highly honourable to the author's moral principles, and it is painful to animadvert on the writings of a man who is evidently influenced by an honest zeal for the public good. We shall conclude our observations on his work with this advice; let him observe more, read more, and write less.

ART. XIII.—*Letters to Dissenting Ministers, and to Students for the Ministry, from the Rev. Mr. Job Orton; transcribed from his original Short-Hand, with Notes, explanatory and biographical; to which are prefixed, Memoirs of his Life, by S. Palmer.* 2 *vols.* 12*mo.* Longman. 1803.

IT is now several years since Mr. Stedman, the vicar of St. Chad's, Shrewsbury, published a collection of letters to

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himself, under the title of 'Letters to a young Clergyman,' written part of them by the Rev. Sir James Stonehouse, bart. and the rest by Job Orton. The circumstance of a dissenting minister writing to a young clergyman of the establishment a long series of letters, employed chiefly in topics relating to the success of his young friend in his sacred calling, and containing the most convincing evidence of the sincerity and solicitude with which the various matters of advice, exhortation, and instruction, were offered, has something in it so very engaging and delightful, that it was not to be wondered, if Mr. Stedman's volumes met with a favourable acceptance from the public. Nor did the intrinsic value of those letters disappoint the pleasing impression and expectation which naturally accompanied their first introduction. They contain many observations upon men and manners, upon subjects of literature and religion, upon the duties and dangers of the ministers of the gospel, which make them worthy of the respect and notice of all, and especially of the younger clergy. Mr. Palmer, therefore, had good grounds for the observation with which his preface opens, that all who are acquainted with Mr. Orton's letters are agreed in opinion that he excelled in this species of writing.

The favourable reception which Mr. Stedman's collection has obtained, and the useful purposes for which it was calculated, seem to have given to Mr. Palmer the first notion of the propriety of compiling, if they could be met with in sufficient numbers, a similar collection from the same pen, more immediately suited to the situation and circumstances of the dissenting ministry, to whom it may be reasonably supposed he was more peculiarly qualified for giving instruction and admonition. Mr. Palmer had himself been honoured with Mr. Orton's correspondence; and, presuming that some of his brethren were in possession of other letters equally valuable, he entertained hopes of being furnished with a number sufficient to make a respectable volume. 'On mentioning my design to some of his and my friends, says he, I found it highly approved, and soon received a much larger number of original letters than I expected. Being *at a loss which of them to suppress*, and being also *repeatedly told that* I need *not* fear printing too many, I have made the collection double the size of what I at first intended;' and by the help of memoirs at the beginning, and memoirs at the ending, instead of *one*, it amounts to *two* respectable volumes.

Before we come to the letters, it will be proper to lay before our readers some account of Mr. Orton, particularly as the

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editor informs us, that 'a principal object was to give the life of the writer; which he is happy to be able to do with peculiar advantage, not only from personal acquaintance, but also from original papers of Mr. Orton's, and from other authentic documents, for both of which he is indebted to the Rev. Thomas Stedman.'

The original papers of Mr. Orton's, just mentioned, were a memorial of his family, drawn up by himself some time before his decease, and which he left behind him for the use of his nephews, the sons of his sister, (for he was himself never married,) towards whom he discovered a paternal affection. Mr. Orton was a man of unimpeachable veracity, and therefore we think it of value to extract the following observation, with which he introduces the memorial:

'You will find here no lords or knights, or persons of distinguished rank, wealth, or station, among your progenitors; but as far as I am capable of judging, from the best information, there is no one, either male or female, in the line of your ancestors, for many generations, but hath been serious, pious, and good, and filled up some useful station in society with honour.'

A document like this is a legacy to a family of far greater value than 'jewels of gold or silver,' and is, we trust, treasured up with inviolable care by those for whose welfare it was composed. We should have been glad if it had been consistent with Mr. Palmer's design to favour us with larger extracts from this memorial, especially if it contains more passages so interesting and beautiful as the following:

Of his grand father, and his connections Mr. Orton gives this account:

'He was a shoemaker, at Swepston. It appears, by an inventory I have of his goods and effects at his death, 1671, that he was no considerable dealer: they amounted to 46*l.* 14*s.* 2*d.* I have heard much of his eminent piety. He married the daughter of Thomas Robinson, of Snarston, in that neighbourhood, of whom I have often heard my grandfather speak with the highest veneration, particularly [with respect to their last interview.] When he was going apprentice to Shrewsbury, he went to take his leave of him, who was then infirm and dying: the good old man, having given him some good advice, a bible, and a piece of silver (which I still have), laid his hand upon his head and blessed him, in the words which Jacob used concerning the sons of Joseph, *Gen.* xlviii. 15.'

Mr. Orton was born at Shrewsbury, September 4th, A. D. 1717, and had a strictly religious education from his infancy. He was early sent to the free grammar-school in that town, where he continued about eight years, and made a proficiency in classical knowledge proportioned to the great advantages which he there enjoyed. But at the same time

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he suffered not a little, as he owns with sorrow, in his most important interests, from the bad examples of some of his school-fellows.

Yet, notwithstanding the evil impressions thus received by him, his prevailing disposition inclined him to the ministry. Accordingly, in May, 1733, he was put under the care of Dr. Charles Owen, at Warrington; and in the next year, he removed to Northampton to be under the tuition of Dr. Doddridge, with whom he continued above seven years. In March, 1739, he was chosen assistant to Dr. Doddridge in his academy. His employment at first was to teach geography and the classics to the younger students, but afterwards he undertook other branches of science. In this situation he gained great respect in the family and neighbourhood, and procured from his excellent principal the highest esteem and warmest commendations. In the next month he preached his first sermon, on the words, '*Paul, a servant of Jesus Christ*,' from which time he statedly assisted Dr. Doddridge the first Lord's-day in every month, and on other days preached occasionally in the neighbouring congregations. From some of these, as vacancies occurred, he received very pressing invitations to take upon him the pastoral charge among them; a testimony to his general worth the more remarkable, inasmuch as we are informed that they were highly Calvinistical in their sentiments, and strict in maintaining the independent discipline; but he declined these overtures. In the year 1741, however, a stronger temptation arose in consequence of the vacancy of two congregations, one of the presbyterian, the other of the independent persuasion, in his native town of Shrewsbury. They both concurred in their application to Mr. Orton, and promised, if he would become their minister, that they would unite together, a circumstance singularly pleasing to him, who delighted more in the union than in the separation of Christians. Some imperfections in Dr. Doddridge's management of the internal concerns of the academy, which made Mr. Orton's situation there much less eligible than it would otherwise have been, decided his choice; and, to the great regret of the Doctor, he quitted Northampton in October, 1741.

'The next and most fatal neglect in him,' says Mr. Orton to one of his correspondents, in reference to this event, 'was, not keeping up his own authority, and that of his assistant, for want of keeping close to those laws and rules which he laid down. This was attended with one consequence that affected him more than it ought to have done; *I mean* my *leaving his family*, which I *should* not *have done for any other situation*, had he not put on me the burden of

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supporting the laws, and maintaining the regularity of the family.' (Letter 1. p. 4.)

At Shrewsbury, therefore, we find him settled, and exercising his ministry there for several years, with great benefit to his flock. In the year 1751, soon after the death of Dr. Doddridge, he received an urgent invitation from Northampton to succeed to that situation, both as their pastor, and also to preside over the academy. We have here a very pleasing picture of the alarm excited in the congregation at Shrewsbury in consequence of this invitation, and from the apprehension of being deprived of their esteemed minister. They united in presenting to him an affectionate address, and the young people of the society drew up another, entreating his continuance among them. These intreaties were what he could not be insensible to; besides, there were, we learn, some circumstances at Northampton rather discouraging, which had indeed been the source of trouble to Dr. Doddridge himself; and therefore he at length put a negative upon their application, but not without a personal interview.

The answer to this invitation is a very excellent one, and cannot fail of being acceptable to our readers.

'*My Christian Friends,*

'I have weighed the respectful and affectionate invitation you gave me, with the utmost attention and impartiality, and with earnest prayers to God for direction in so important an affair. I should have been glad, on many accounts, to have settled among you, *to spend and be spent* for the service of your precious souls. But as far as I can judge of the leadings of Providence, it appears to me to be the will of the great head of the church that I should continue in my present station.

'The want of unanimity in your invitation; the turbulent and bigoted spirit of some of your members; the largeness of the congregation; my own inability, for want of better health and greater attainments in religion, to discharge the duty of a pastor to them; especially as succeeding so able, and faithful, and diligent a one as you have lost; the difficulty of procuring an assistant with whom I and you should be jointly satisfied; the deep impression which uncharitable censures and discouragements make upon my tender spirits;—these things join, on the one hand, to influence me in this determination.

'On the other hand, I have every thing here, in the temper of my people, that I can wish: not one factious uneasy person in the whole society to watch for a minister's halting: not one in whose esteem and affection I have not a considerable share. And the whole church has lately given me, even before I came among you, as well as since, some remarkable instances of their respect. The long ex-

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perience I had of the peaceable temper and good disposition of my people; as well as the friendship and respect of my brethren of the established church; the success with which God has been pleased to own my labours here; my being as happy as I can desire in an agreeable assistant; the difficulty of having my place supplied; the bad consequence that may perhaps attend my leaving this people, with regard to themselves, and the interest of religion in North-Wales;—these, joined to some reasons relating to my own private affairs and the opinion of many wise and faithful friends, plead for my continuance here, and over-balance every thing that can be urged on the other side.

'These, my friends, are the chief reasons that satisfy my own mind in this determination, and I hope they will dispose you to say, *The will of the Lord be done.* Please to accept my sincere thanks for the regard you have shewn to me at all times, and especially in this invitation. I earnestly pray that God would direct you in the way of duty and comfort: enable you to *hold the unity of the spirit in the bond of peace*, and give you, as a church, resolution and zeal, according to the apostle's command, to *mark them among you that cause divisions and offences, and avoid them.* May he interpose, in the course of his wise and kind providence, to provide you a suitable pastor, in whose piety and prudence, zeal and moderation, you may rejoice, and your church have credit and honour among them *that are without.* And may you be edified under him, and through grace be made meet for the church of the First-Born above! These are the sincere wishes and prayers of, my dear friends, your very affectionate and much-obliged friend and servant in Christ Jesus our common Lord,

Shrewsbury,
April 27, 1752. JOB ORTON.'

Mr. Orton, though apparently robust, never possessed a strong constitution, but was subject to some severe complaints, particularly of a nervous kind. By the year 1765 these had so much increased as to disable him from public service. He therefore resigned his pastoral charge, and on September 15, which was his birth-day, he took his leave of the pulpit, and never entered one afterwards, though he lived for almost twenty years longer, and several times administered the Lord's supper to his congregation before he quitted Shrewsbury. His farewell sermon was on the text, (Eccles. vii. 2.) 'It is better to go to the house of mourning,' &c. and he closed it with the following anecdote. 'The celebrated Grotius, one of the most learned men the world ever knew, was in his last illness attended by a friend, who desired him, in his great wisdom and learning, to give him a short direction how to lead his life to the best advantage. To whom he only said,—*be serious.* This is my parting ad-

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vice to you, as what comprehends every thing I have said.—BE SERIOUS.*

Upon the choice of his successor a division took place in the congregation, and the majority thought it their duty to separate, and to provide themselves with another place of worship. The bad spirit (we are told) which this division, like most others in churches, produced in some on both sides, so much hurt his mind and his health, that he found it necessary to leave the town where he had spent so many years of comfort and usefulness, both of which seemed now to be at an end. He retired to Kidderminster, October 1766, and being in easy circumstances lived there in comfort, and entertained his brethren with great hospitality. A considerable part of his time was spent in preparing his sermons and other works for the press.

In a letter in the second volume (p. 125), we find him thus speaking of his settlement and situation there:

'You wonder at my settling at Kidderminster. I as much wonder at it myself. But the case was, when the unhappy differences at Shrewsbury *made it absolutely necessary for me to remove, and that at the beginning of winter*, my scheme was to have gone to Birmingham, where my nearest relations and some valuable friends reside. But I could get neither a house nor a convenient lodging in the town.'

Again:

'I have not been four miles from this place for near three years, and am quite incapable of travelling, and indeed almost useless here.

'Yet, I bless God, my spirits are in general pretty free and cheerful. I wish for a few more sensible agreeable companions. Most of our dissenters are narrow and bigoted; live too much upon forms and phrases; and it is not easy to be upon friendly terms with them, unless you can go all their lengths. In this respect I think they are worse than they were when I first knew the place, almost thirty years ago.' Vol. ii. p. 121.

The pains and weakness to which Mr. Orton was habitually subject, increasing upon him, his nerves became so shattered, especially by the free use of spirits when he was in pain and his spirits were low, that he would see but few friends. For the most part he was confined to his couch; and there he was chiefly employed in reading small books of piety and de-

* "I should desire that the last words which I should pronounce in this Academy and from this place, might be the name of MICHAEL ANGELO." Sir Josh. Reynolds, Discourse 14. REV.

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votion, such as *Corbet's Self-employment in Secret*, and sometimes the collects in the liturgy. His conversation was like that of a good man about to leave the world, who was glad to see any who were likely to be useful in it when he should be no more, wishing them all desirable encouragement and success. After languishing a long time under very uncommon debility of body and mind, he died July 19th, 1788, in the sixty-sixth year of his age. Agreeably to the directions in his will, he was buried in St. Chad's church, Shrewsbury, where a monument has been erected to his memory.

In the remaining part of the Memoirs, Mr. Palmer has sketched the character of his friend with considerable ability, and although with a friendly hand, yet, as far as we can judge, with sufficient fidelity. But we should exceed our limits were we to follow him much farther. We shall only beg our reader's attention to one paragraph from the account of his talents as a preacher, because the lesson which it contains is an important one, and can hardly be too often inculcated,

'He took pains to make his sentences short, though in some measure to the injury of his style, and he carefully avoided hard words, that he might be understood by the most illiterate of his hearers. This he often recommended to his younger brethren, who are seldom sufficiently aware what a degree of plainness the lower classes of mankind require. The following occurrence he himself related to me, as having led him to attend the more to this matter. Having once preached concerning the *primitive Christians*, some poor people meeting his maid servant the next day, asked her, Who those Christians were of whom her master spoke so much in his sermon? Being unable to inform them, when she came home she asked him the question. He told her, they were the *first* Christians; and from that time resolved to use the latter term instead of the former, and adopted this as a stated maxim, 'never to use a hard word in a sermon when an easy one can be found which as well expresses the meaning.'—To expose the folly of ministers introducing *Latin* quotations in their discourses, he related the following anecdote. A clergyman who was appointed to preach the assize-sermon at *Shrewsbury*, when the judge happened to be a *Welshman*, having quoted a great many Latin sentences, an old woman, as she came out of church, expressed her displeasure with some warmth, by saying, 'If it had not been for this *Welsh judge*, we should not have had so much *Welsh* in the sermon to-day.'

The remainder of the first volume contains the letters to Messrs. Ashworth, Clark, and Hughes. The second begins with a continuation of the correspondence with Mr. Hughes. The other correspondents are Messrs. Billingsley, Robins,

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Jevans, the Editor, and one or two others. The whole number of letters is seventy-three. The second volume concludes with some memoirs of Dr. Wilton, Mr. Benjamin Fawcett, &c. which were too long to be subjoined to the text in the character of notes.

Upon the whole we have no hesitation in saying that Mr. Palmer has performed an acceptable service in compiling this collection of letters. That they are of equal value with those formerly published by Mr. Stedman, we do not think. But they may be read both with pleasure and profit by persons of all denominations, and, more particularly, both by dissenting ministers, and those also of the established church. The topics to which they refer, are principally such as might be naturally looked for from one of Mr. Orton's profession, and his anxious regard for the concerns of religion, when writing to men of similar profession and pursuits with his own. The principles and practices, the state and condition of the dissenting churches and dissenting ministers, with occasional reference to those of the establishment; the private studies, duties, and interests of his correspondents; the literary, moral, and religious topics of the day; judgments on particular points of doctrine or discipline, and on several, chiefly theological, publications, afford the principal materials of the correspondence. The remarks almost always are such as good sense and a sober and pious turn of mind would suggest. And they are delivered invariably with very great frankness and unreserve; sometimes perhaps in a too complaining and desponding tone, which seems to have been rather to excess the temper of the author's mind, especially in his later years, and was probably owing in some degree to the feeble and infirm state of health under which he laboured.

We shall proceed by some extracts to convey a better notion of the kind of entertainment and instruction which may be looked for in these pages.

To begin with one or two more specimens of his judgments of books:

'I have just been reading Dr. Enfield's "Biographical Sermons," and was much disappointed in them. I expected more life and spirit in the embellishing and illustrating the narration and the characters. They are pretty essays; but I expect no good from any discourses which do not strike men's hearts and consciences, as well as inform their judgments and please their imaginations. Surely most of the persons whose characters he has described were very different sort of preachers.'

The following remarks respecting Dr. Halifax, afterwards

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bishop of St. Asaph, though perhaps somewhat tinctured by over-suspicion, and a too lively apprehension of designed injustice, are not unworthy of notice:

'I lately finished reading Dr. Halifax's "Sermons on the Prophecies relating to Popery," which are upon the whole sensible and judicious; though, by implicitly following Mede, I think he has mistaken the meaning of the plan of prophecy in the Revelation. Is it not strange that, in a work of this kind, he should never so much as mention the name of Lowman? for though he should not approve his interpretation, the book is written with so much judgment, learning, and modesty, as rendered it deserving of notice. Is it not strange likewise, that, though he passes high encomiums upon the bishops Warburton, Newton, Lowth, and especially Joseph Mede, he should content himself with styling Dr. Lardner, 'the laborious Lardner?'—a title which might be applied to any of your weavers or coal-carriers. But such is the force of bigotry in a divine, a learned man, and a professor! There is one thing for which he is remarkable; namely, the use of a great number of hard words, which those of his readers who occupy the place of the unlearned cannot understand. I will give you a specimen, as a caution to you to avoid them and others equally unintelligible.—"Seduously, depict, adumbrated, deflected, verisimilitude, elicit, excogitancy, impugn, reciprocation," &c. &c. Some *Welsh* words would be as intelligible to the bulk of our reading society. This has a shew of learning, but it is easier to find out and use such words, than those that are more plain and intelligible; and the latter are generally more proper and elegant.'

Nor does he express himself with less freedom respecting another writer, from whom, with a considerable class of readers, there seems to be allowed hardly any appeal.

'I never read Edwards's book*, (though I have seen extracts from it) and I suppose never shall. I bought and read his tract "Upon Religious Affections," which I did not understand†. And how that can be important, fundamental, and essential to religion, which a plain and unlearned man cannot understand, is to me a mystery. And indeed the supposition is absurd in itself, and contrary to all our natural ideas of God, and the account which the scriptures give

* Jonathan Edwards, of America, on the freedom of the will. A very elaborate, yet perspicuous performance.'

† This appears to me very surprising. Some parts of this book may be rather abstruse and tedious; but on the whole it is not only an intelligible but a judicious and useful performance. It contains many observations with which Mr. Orton, if he had duly attended to and recollected them, must have been highly pleased, being calculated to expose some wild imaginations, in a certain class of religious people, which he often censured. Dr. Gordon published a good abridgment of this book, which perhaps might have pleased him better than the original, and it is certainly better for the generality of readers.'

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as of him, agreeable and correspondent to these. I see not how God can be the moral governor of the world, and as the judge of the earth do right, if his creatures could not do otherwise than they do. How God foreknows future contingencies I know not, neither is it my business to inquire. A great deal depends upon the idea you affix to the word "contingency" and perhaps most of the difficulties attending this controversy have been owing to the use of words to which various and even contradictory ideas may be and have been fixed, and arguing and disputing on both sides without clear ideas. I apprehend what immediately influences our temper and practice is a general and clear idea, that God knows all things, and will bring every work into judgment. There I must rest.'

The following paragraph contains some very just and valuable reflections on a most material part of the duty of a Christian minister:

'I cannot agree with you, that administering the sacraments is the easiest and least important part of our office. I always considered them as most important, and found it more difficult to administer them, as they should be, than to preach. If any parts of our work be more difficult than the rest, it must be these; because they comprehend every other. At least, of this I am thoroughly persuaded, that it requires a great deal of pains with a minister's own heart to get it into such a frame for the administration of them (especially the Lord's supper) as is necessary or desirable, if he would spread a flame of gratitude and devotion through the hearts of those that join with him. The superficial and trifling manner in which many prepare for these ordinances (if it may be called preparation) and in which they are administered, has been greatly prejudicial to the interest of religion.'

We shall close our extracts with two passages from a letter to the editor; in the former of which our readers, we doubt not, will partake in the good humoured smile of the writer; and will acknowledge the importance of the advice and warning referred to in the latter, and perhaps may think also that they are not unseasonable at the present moment.

'You must judge for yourself whether it is advisable to have "a recommendation" from any of your brethren. I imagine it will signify little. I do not recollect any thing of that kind of late. The last piece I remember to have seen with a recommendation, was a small tract of one David Rees, concerning "the maintenance of the ministry," which was recommended by *almost all the dissenting ministers in London, of every denomination.* And perhaps it was the *only* subject on which they were all agreed. They all thought his doctrine quite orthodox; and a great deal of mirth it occasioned when the piece was published. But this ample recommendation was of so lit-

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tle avail, that I believe few dissenting ministers now living, between twenty and fifty years of age, ever saw or heard of it.'

'Mr. Flechere [of *Madeley*] is a very sensible, worthy, pious man, though sometimes a little eccentric. I am much pleased both with his first and second piece ("Checks to Antinomianism"), though he is quite too diffuse and figurative. His cautions are much wanted, not only among the methodists, but the dissenters, and I believe in few places more than here; for our notions of morality, and the obligation of gospel precepts, are very loose, amidst all our zeal for orthodoxy. Flechere's books have sold prodigiously, being recommended both in and out of the pulpit, by all Wesley's preachers; and he is so much esteemed by the high Calvinistical methodists, that many of them will read them, and I hope will get good by them. Mr Hill's *Answer* is weak, childish, and fawning. He now speaks out, and shews himself to be, what I always thought him, a rank antipomian, and thorough in the worst sentiments of Dr. Crisp. I have no doubt but the controversy will do good; and I hope will open the eyes of some of our dissenters, who admire every thing that has the appearance of piety and zeal; and think every sentiment espoused and defended by those ministers that appear serious and vehement, must be right and scriptural. But when persons talk childishly, argue weakly, and act wickedly or dishonourably, I can never think the spirit of God is their guide and helper.'

In closing these little volumes we must repeat our thanks to Mr. Palmer. Both as a biographer and an editor, he has discharged what he has undertaken in a very becoming and creditable manner.

ART. XIV.—*Free Disquisitions on the Sentiments and Conduct requisite in a British Prince, in order to merit the favourable Opinion of the Public. By John Andrews, LL.D.* 8vo. Blacks *and* Parry. 1805.

FREEDOM of inquiry is so liberally tolerated by the spirit of the present times, and so generally professed, that a title like that of the work before us scarcely serves either to alarm the most scrupulous, or invite the most eager hunters after new doctrines. The work itself, whatever alarms the title may have given rise to with timid and well meaning people, who proscribe all free-thinking upon certain subjects, is a very innocent composition. The occasions for reflection which the characters and fates of European princes have abundantly furnished, must have been miserably thrown away, if we could regard the present disquisitions as affording any light, of which the world has not long had the benefit,

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The excellences of Elizabeth, the great qualities of Henry IV. of France, the narrow pedantry of James I., and the blindness of his son, have been so long disseminated in every form in which instruction is conveyed to the youth of these kingdoms, that it requires something more than a familiarity with these and other trite facts of history, to add to our conviction, or produce any new reasoning upon the points which are brought under Dr. Andrews's discussion.

The first of these disquisitions is entitled, 'Necessity and advantage of a liberal education in princes and exalted personages, and especially of an affable intercourse with persons of all ranks. How much they are degraded by ignorance and the want of literature;' in which these common topics are treated in the common way, viz. the difficulty which princes and persons of high birth find in resisting the temptations that environ them in the gay season of life, and the benefit to be derived from successfully resisting the same; the value of a prince's time, and particularly that which he can save from the adulations of courtiers and interested attendants; and finally, the necessity, in order to attain these ends, of laying aside that stateliness which is apt to keep modest merit at a distance. That the boldness of these flights may not shock the reader, the examples of Henry IV. and Charles V. are vouched in support of them. The disquisition concludes with a compliment to the enlightened state of mind of the illustrious person who is one day to fill the throne of Great Britain, which, like the foregoing passages, has no claim to novelty, and no danger of contradiction.

The succeeding essay recommends dignity of demeanour, and skill in writing and speaking. The names of Henry VIII., James I., and Alfred, are referred to as illustrative of these points. The author enters with so much warmth into the praises of the last of these princes, that in the end he very gravely proposes to erect a statue of him in the presence-chamber at St. James's, and to insert his name in the calendar for annual celebration. The culpable negligence of the English in this particular is learnedly contrasted with the canonization of Lewis IX. of France; which is represented as done by the grateful posterity of his people, to whom his virtues endeared him. We cannot say what honours the present emperor of France might have paid, preparatory to his departure for Egypt, to the memory of this pious monarch, who like himself established a notable claim to immortality by his exploits in that country; but we are at a loss to conceive why the act of a worthless pope, a few years after the

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death of the royal saint, should be represented as the act of the nation and of posterity. In order to procure a similar distinction for our Alfred, Dr. Andrews must himself undertake a mission to the Roman pontiff, who, in hopes of securing a retreat amongst us when he shall have occasion for it, may possibly compliment our favourite hero with a place in the calendar.

In the subsequent disquisitions there is a considerable parade of historical learning, if that name can be given to a collection of stale and frivolous sentiments, affectedly supported by trite and unsatisfactory examples from history. As a confirmation of this opinion we subjoin the titles of a few of the disquisitions.

'Disq. 3.

'With what eye a sovereign ought to view and appreciate his situation—Patriotism the first of virtues in kings and public men—Cromwell—Scipio—Condé—Principal obstructions to patriotism—Benignity of Henry the IVth of France, &c.

'Disq. 5.

'On the friendship between kings and subjects—Henry the IVth of France and Sully—Gustavus Adolphus of Sweden, and Oxenstiern—Duty and interest of princes to hope and to seek for men of abilities and integrity in all classes—Danger of unworthy favourites in England—Saying of Lewis XIVth.

'Disq. 6.

'Frankness of conduct towards a prince, how salutary, and adulation how detrimental, in this kingdom especially.—Gourville's opinion of an English king—Henry IVth's dread of losing the affections of his people—Strictures on the Plantagenets, the Tudors, Elizabeth, and William the IIId.

The fourth and thirteenth disquisitions are evidently intended to gratify the palates of those readers whose fond patriotism inclines them to swallow with eagerness and complacency any overstrained panegyrics upon their own national character, and such as will implicitly believe, upon the credit of Guthrie, that nature has made the brachial muscles of an Englishman vastly more powerful than those of the inhabitants of any other country. Though we feel with pride that a just estimate of our national qualities affords matter of exultation to every Englishman, yet we think it unworthy of any philosophical author to court vulgar approbation by the stale and fulsome topics with which the work before us is tricked out. This expedient, however, seldom fails to meet with a certain degree of success; for there is no nation in which this doctrine of its own superiority is so high strained, or passes current so generally, as in our own:

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insomuch that many of our countrymen who visit foreign nations hardly seem to give the natives credit for common sense; and while their national arrogance disgusts the sensible part, their own fancied superiority makes them the easiest of dupes to the designing part of the inhabitants.

In the 14th disquisition the author hints at the great detriment arising from the rewards of merit and learning being appropriated to students in the universities; and proposes, as a mode of obviating the bad effects of this system, that every man of affluence should keep a scholar constantly at his elbow, as part of his household establishment. (See p. 148.) The idea is certainly ingenious, but not novel, being manifestly taken from the example of Mr. Duberly and his Mentor, Dr. Pangloss.

The last essay is upon one of those topics which can always be readily called in aid of an exhausted subject, viz. the duty of rulers not to let merit go neglected, and the scandal and bad effects of doing so.

Though we cannot help considering the present work as a flimsy tissue of trite sentiments contrived to make a display of some historical reading, it may claim the merit of being written in an easy, correct, and unaffected style.

ART. XV.—*A Winter in London; or Sketches of Fashion: a Novel, in Three Volumes. By T. S. Surr.* 12mo. Phillips, 1806.

WE understand that the keepers of circulating libraries find a great demand for this book, as some prominent characters in fashionable life are supposed to be pourtrayed in it, under the names of the Duchess of Belgrave, the Duchess of Drinkwater, Signora Belloni, Captain Neville, &c. Novel readers are generally lovers of scandal, and this production, though seasoned with nothing else, suits the palates of the old maids, and idle misses, and half masculine half feminine beaux, for whom the numerous host of modern water-gruel story-tellers find advantage in catering.

The old remark that *occidit miseros crambe repetita*, is not verified in this class of readers; for their stomachs do not turn sick at the recurrence of such incidents as those of a lover arriving just in time to snatch the idol of his heart out of the water, into which she had been thrown by the careless coachmanship of his rival; of a man, long supposed dead, starting up on a sudden and proving the noble father of the before obscure and dependant hero of the piece; and of the poor lover in the pit of the play-house

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agonizing at the sight of his fair one in the boxes, attended by a fine marquis destined to be her bridegroom. These very interesting scenes appear to be the common property of all *watering-place* authors (we mean no indelicacy) from my lady's maid to Mr. Surr. Indeed, nothing can be more trite than this gentleman's performance. So little contrivance does it display, that a young lady at our elbow, not particularly conversant with books of this description, unravelled the whole story, before she had travelled through the first volume. The little that is not common-place, is improbable. For instance, at a crowded masquerade, where the hero is in request by every body, from the character in which he appears, and the fame of his valour and accomplishments, he finds leisure and retirement to hear a long detail of his father's misfortunes, related by that father in a tone loud enough to be over heard by the person, upon being unobserved by whom the very lives of himself and son depended. At this masquerade the Prince of Wales is one of the company, and we are not only told who had the honour of his arm, but his Royal Highness is most indecorously made an actor and a speaker. This is impudence intolerable. One excuse indeed is to be made for Mr. Surr: the sale of his novel was to depend upon personal colouring, and if he had failed to name the characters he meant to introduce, or to point them out in the plainest manner possible, nobody would have discovered them by the aid of his descriptive talents. Thus the Duchess of Drinkwater is 'a jolly Scotch duchess, who has succeeded in obtaining splendid alliances for three of her daughters.' We suspect that this artist has had few opportunities of taking from the life the persons of whom he pretended to give portraits. His pictures are sad daubs, both as to likeness and execution—copied probably (and then indeed with no bad success) from his bookseller's 'Public Characters.'

We must not forget to observe, that our attention was naturally called, by a sort of fellow-feeling, to the eighth chapter, which is on the subject of 'MODERN REVIEWERS.' The object of this novel, generally speaking, is a severe and personal satire upon existing individuals. Here, however, is a remarkable exception, as this isolated chapter, which is introduced abruptly and without having any connection with the story, is manifestly intended as a *puff* oblique upon one of the Reviews of the present day. That Review is represented to be so distinguished by critical severity towards the numerous works which disgrace modern literature, to have dealt out its censures with such skilful discernment,

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and such signal effect, as not only to have increased its own sale and reputation to an extraordinary degree, but actually to have driven to madness an author, who had ventured to lay his crude ideas before the public in the form of a pamphlet. It of course became an object of great curiosity with us, to discover which of the Reviews was intended to be thus favoured by Mr. Surr; and although we hold in sufficient contempt the prevalent but unworthy system of *puffing*, whether direct or indirect, yet so strongly is the love of praise and distinction implanted in human nature, that we could not help cherishing a secret wish that we ourselves might be intended for the actors in this innocent but fictitious tragedy. How flattering if our wish were realized!

MONTHLY CATALOGUE.

RELIGION.

ART. 16.—*Sermons on Education; on Reflection; on the Greatness of God in the Works of Nature, and in the Government of the World; on Charity; and on various other Topics. From the German of the Rev. George Joachim Zollikofer, Minister of the Reformed Congregation at Leipsic. By the Rev. W. Tooke. F. R. S. In two volumes.* 8vo. Longman. 1806.

THE character of Zollikofer is deservedly held in great estimation among the reformed churches on the continent. He possessed an argumentative mind, a talent of nice discernment in matters relating to human actions and human failings, and a sound and vigorous judgment, with the faculty of unfolding his thoughts with clearness and perspicuity. 'Few preachers before him,' says Mr. Garve, (who has subjoined a sketch of his character,) 'ever ventured to introduce into the pulpit such specific relations, duties, faults, usages, pleasures of domestic and social life; still fewer have had the art of handling them at the same time with such dignity, with such fertility in important instruction, with so natural a reference to religion. His morality is not, as has often been said of the precepts of persons of his class, proper for the pulpit, but impracticable in the world, and useless in the commerce of life. He distinguished the good that were to be wished, from the good that is to be expected in the present constitution of the world and amid the actual circumstances of society, and furnishes directions how the latter is

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to be attained,' and the former approached.' It was not in the abstract that this divine knew and taught virtue; but as it might and should be practised in his place of residence, among the persons before whom he appeared, in the present state of society, at the present stage of civilization, or when it is particularly exposed to difficulties and snares. The field of his instruction was hereby greatly enlarged, and the usefulness of his moral lessons much increased.

The volumes before us comprise sixty-four sermons on the various topics enumerated in the title-page; many of which will increase the celebrity the author has acquired in this country; but almost all are disfigured by the slovenliness of the translator. The first six discourses, on the education of children, are not only distinguished for that knowledge of the human heart which the author possessed in an eminent degree, but are remarkable for the simplicity and precision with which he arranges his ideas. On the subject of instructing young children in prayer, we perfectly coincide with Zollikofer.

'I have here a short remark to make, particularly relative to prayer, which undoubtedly is an excellent means for cherishing in us the sentiment of our dependence upon God. Very little children are not capable of this exercise of piety and devotion; and if we accustom them to it, before they can have the slightest conception of a superior being, we accustom them to pray without the understanding, and to consider the whole transaction as a matter of mere ceremony. Beware, however, even when their intelligence and their reflection begin to appear, when they make the first steps towards the idea of a universal father of mankind, an invisible and powerful benefactor, when they already know something of Jesus Christ, as the greatest friend of man; even then, I say, take care not to teach them either long or difficult prayers; not to keep them at this exercise by compulsion, nor to punish the neglect of it by severe correction. Only go before them at times by your own example; take advantage of the moments when they are in the most serene and cheerful mood, when they are disposed to seriousness and reflection, or when they are strongly affected by particular incidents; represent prayer to them as the glory and the happiness of mankind; accustom them early, but without constraint, to express their thoughts and feelings briefly and simply in their own words; teach them to attend to the good which they daily enjoy, to their wants and defects, to the faults they commit, and to make these observations the subject of their prayer: thus will they gradually become rational petitioners, and have a relish for this sacred practice. And never imagine that it is beyond the reach of children to pray without forms prescribed and got by rote. Nothing more is necessary, than that you give them at times such suggestions as are adapted to their age and comprehension. Ask them, for instance, in the morning when they are about to pray, whether they are not glad that they are still alive and in health; whether they do not wish likewise to be preserved all the day long from every accident; whether they have not a desire to learn and to do some good to-day, and to

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behave themselves as obedient children and scholars towards their parents and preceptors, &c. and then teach them to turn their thoughts and feelings into a short prayer in some such manner as this: I rejoice, my dear heavenly father, that I am still alive and in health. I thank thee for my life and for my health. Continue thy watchful providence over me this day, to guard me from every thing that may be hurtful to me. Grant that I may neither speak nor do any ill, that I may readily obey my parents and instructors, faithfully discharge my duty, and so become more intelligent and good from day to day, that thou mayest have a gracious complacency in me, &c.—Avoid the too common practice of making them repeat the Lord's prayer daily, and probably more than once: it is in general too difficult for them to comprehend; and by this daily repetition, they will infallibly often, very often, repeat it without attention and without devotion.'

We have perhaps said sufficient to give a proper idea of these volumes, and shall only add that, prefixed to every discourse, is a short prayer, generally very devout, and well adapted to the subject of the sermon that follows it, a plan which we recommend to the notice of English divines.

ART. 17.—*A Sermon on the late General Fast.* 8vo. Hatchard. 1806.

A CONSCIOUSNESS of demerit has deterred the author from prefixing his name.

DRAMA.

ART. 18.—*Dion, a Tragedy, and Miscellaneous Poetry, by G. A. Rhodes, Esq.* Miller. 1806.

WE are always pleased at the sight of poetry; the perusal indeed often destroys so hasty an anticipation, and Mr. Rhodes, alas! clearly making the old saying good, 'Nacitur poeta, non fit,' has more than usually disappointed our sanguine hopes. How could a gentleman write the following triplet?

'I'll give to thee a pair of gloves,
Made of the skin of Venus' doves,
And work'd by all the little loves.'

Of the Dion we have little to say; its Grecian plan is an apology for its unfitness for Drury-lane. We recommend, however, its strict conformity to morals, and can conscientiously also recommend it as a play fit to be *got up* by the young gentlemen of Reading or Norwich schools, or any other seminaries of sound learning and religious education. Nor is Mr. Rhodes less attentive to the cultivation of the female mind—he has conferred equal obligations upon 'rural Hoxton, and refined Queen's Square. He thus addresses those young ladies:

'Not fully ripe, no longer green,
Bright in the bloom of sweet sixteen;'

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but when he talks of 'kindling sensibilities,'—'heaving in the bosom's swelling snow,' we are really obliged to withhold the praise which we should otherwise have allowed him—namely, that of having written a book perfectly well calculated for the use of persons not yet arrived at years of discretion. Upon Mr. Rhodes's failure we borrow a thought from his own poetry.

'When lo! with all-extinguish'd ray
A little creeping thing!' p. 130.

But at page 191, we are happy to discover some animated lines. They are in an ode upon Lord Nelson's Victory and Death:

'Sad on the rocks of Trafalgar
See'st thou the red wave strew'd afar;
See'st thou again thy banners low;
Again, again thy warrior's bleed?' &c. &c.

When Mr. Rhodes empties his common-place book again, if he is more cautious in his selection, we hope to be able to welcome him with smiles.

ART. 19.—*Catch him who can! a Musical Farce in two Acts, performed with distinguished Success at the Theatre Royal, Haymarket; written by Theodore Edward Hook, Author of the Soldier's Return, Invisible Girl, &c. the Music by Mr. Hook, sen.* 8vo. 1s. 6d. Baldwin. 1806.

AS possessing the power of raising a momentary laugh, the present farce is superior to any of the author's former productions. Why he has given it the title of 'Catch him who can,' we are unable to conjecture. Puns, black cloaks, and billets-doux, with the usual accompaniment of Spanish intricacy, are the sole ingredients of this farce, which has been performed with the *distinguished success* of about a dozen nights.

ART. 20.—*The Invisible Girl, a Piece in one Act, as performed at the Theatre Royal, Drury Lane. Written by Theodore Edward Hook, Author of the Soldier's Return.* 8vo. 1s. 6d. Baldwin. 1806.

THIS production is of a singular and novel description; the characters introduced are eight in number, of whom only one opens his mouth through the whole piece. This loquacious hero is called All-Clack, and is represented by Bannister, to whose versatility of talent the author is principally indebted for his success. He shewed that he possessed a happy memory: had he paused a moment for the prompter, the piece had been lost. Mr. Hook took his idea of this piece from a French monologue, called 'Le Babillard,' but the substance is of English growth, and that none of the choicest.

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MEDICINE.

ART. 21.—*Remarks on the ineffective State of the Practice of Physic in Great Britain; with Proposals for its future Regulation and Improvement, and the Resolutions of the Members of the Benevolent Medical Society of Lincolnshire. By Edward Harrison, M.D. President of that Society, F.R. A.S. Ed.; of the Medical Society of London, &c.* 8vo. London. 1806.

IT appears from the resolutions and statements contained in the tract before us, that a society of medical persons has been recently constituted in Lincolnshire for the purpose of ascertaining the actual state of the practice of medicine in that county, by which the public may form some estimate of its general condition, and of the necessity of devising means for its improvement. The society has received the sanction of the members of the county, who are described as its trustees, and is honoured by the patronage of Sir Joseph Banks, a name eminently calculated to recommend its utility. The resolutions are accompanied by an address to the public, explaining the nature and views of the institution, with prefatory remarks, illustrative of the same topics, in which the writer expatiates on the total incompetence so frequent in all departments of the profession, and having pointed to its obvious causes, infers the expedience of certain restrictions suggested by the society, which might authorize a hope of their complete though gradual extinction.

It results from the statements here made, to which persons of the most limited observation will scarcely withhold their assent, that we are not less subject to credulity, nor less exposed to the delusions of imposture than our ancestors, whom it was thought requisite to protect by severe laws, designed to guard the limits of the medical art from all encroachment. We do not pretend to assert that the skill employed in framing these laws equalled the judgment of their design; some of them have become obsolete from the mere revolution of time and the change of manners, others perhaps from the negligence of those who should have enforced them. We perceive no reason why the itinerant quack, who, to provide a ready market for his drugs, exhibits his merry-andrew for the diversion of the multitude, should not *himself* be compelled, in conformity with ancient usage, to exhibit in his own person, the yet more ludicrous and infinitely more edifying spectacle, which is described in the passage from Stowe quoted in the present tract. In respect to a point of more importance, we are by no means disposed to recommend a revival of those laws which refer the sufficiency of the medical candidate to the judgment of his diocesan, nor do we think the episcopal authority would derive much weight or credit from the exercise of this function. The laws that still remain in force, which no one will deny to be useful as far as they extend, being local and partial, and in fact principally confined to the metropolis, it is reasonable to ask, why the kingdom in general should be destitute of similar protection?

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It is not the allegations made in this pamphlet, though sanctioned by the most respectable authority and by the detailed results of recent and accurate inquiry, but the dictates of common experience and common sense, that evince the propriety of adopting some legal check to the usurpations of ignorance on a function so important to society. Can it be supposed that, in this aspiring age, unqualified persons will not eagerly intrude into all branches of the profession, the subordinate ones more particularly, where the risque of detection is small, whilst there exists no legal authority for examining the validity of their pretensions?——Impressed with these sentiments, we heartily wish the author success in the prosecution of a work, which he seems to have conducted with much judgment, and with a zeal suitable to the extensive benefits likely to result from it. He has wisely omitted to enter into any very detailed plan of the mode in which his purpose may be carried into effect. He might thus have given room for objections to the prejudice of his general design. It is sufficiently obvious that effectual means may be readily devised for its accomplishment; but the first and most requisite step is, that the nature and extent of the evil should be ascertained, its causes explained, and the leading measures necessary to remove it pointed out.

ART. 22.—*A Dissertation on Ischias: or, the Disease of the Hip Joint, commonly called a Hip Case, and on the Use of the Bath Waters as a Remedy in this Complaint. By W. Falconer, M.D. F.R.S.* Cadell *and* Davies. 1805.

THE object of this dissertation is to recommend the use of warm bathing in this obstinate, lingering, and often fatal affection. A close and copious history of the disease is prefixed, with the satisfactory explanation of varieties, which are observed in the symptoms, founded on the anatomical structure of the diseased parts. Dr. Falconer has found, that the permanent application of cold to the part is the most common assignable cause of this complaint. Blows, falls, over-exercises, and strains, likewise produce it.

The method of cure adopted in the Bath hospital consists principally in the use of the warm bath of the temperature of 105°, twice or thrice a week: after bathing a few times, they pump upon the affected part, on the days on which the bath is not used. Collateral aids are not neglected. From a table of the patients admitted during four years, Dr. F. concludes, that nearly 1 in 4.1553 were cured; 1 in 2.54 were much better; and 1 in 3.74 received some benefit. This, however, is viewing the subject in the most favourable light, as a large proportion of patients are entirely excluded from the account, having been deemed improper subjects for the trial. The utility of the practice is, notwithstanding, made sufficiently probable.

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ART. 23.—*Observations and Experiments on the Digestive Powers of the Bile in Animals. By Eaglesfield Smith.* 8vo. Longman. 1805.

IT is attempted in this dissertation to prove that the bile is the menstruum by which digestion and the formation of chyle are produced, and that the gastric juice does not possess any digestive power whatever. The experiments adduced in support of this hypothesis are very few, and not very satisfactory: of observations there is an abundance, but they are badly arranged, and distorted to suit the purpose of the writer. The point in dispute is a question more of words than of fact. It seems placed beyond a doubt, that the food undergoes a complete solution in the stomach, in the effecting of which the bile is not concerned. If Mr. Smith chooses to refuse to apply the term *digestion* to this process, he uses the word in a sense different from the physiologists. That bile is necessary to the formation of chyle, which this author calls digestion, is also very probable, but we cannot find that he has thrown any new light on the subject.

POLITICS.

ART. 24.—*A Letter to Mr. Cobbett on his Opinions respecting the Slave Trade. By Thomas Clarke, A.M. Prebendary of Hereford.* 8vo. Hatchard. 1806.

SO much has been already said and written on the subject of the slave trade, as an abstract question of justice and humanity, that nothing, we conceive, but the powerful operation of self-interest can produce a vote or argument in favour of its continuance.

The reverend author of this pamphlet loses his labour in supporting general principles which to every unbiassed understanding bring home irresistible conviction. The legislature has lately recorded its solemn judgment in favour of the total abolition of this disgraceful traffic; and we should now recommend to the friends of this most desirable event, to abstain from every thing which may tend to irritate and provoke unnecessary discussion upon the general question, and to turn their attention to those minute and practical details, which can alone be useful, and which demand strict regard, so as to carry the measure into effect with the least possible injury to those, whose personal interests are materially affected by the decision.

ART. 25.—*Observations on the Character and present State of the Military Force of Great Britain.* 8vo. Scatcherd. 1806.

THIS is a well written pamphlet in favour of some of the general military measures which have been brought forward by the present administration; but like most productions which come from the pen

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of a partisan, there is a want of liberality and an unnecessary asperity in the management of the argument. Let the superiority which is due be ascribed to the regular forces, but let the militia and volunteers be still permitted to occupy their proper places, without being subjected to ridicule and unmerited indignity. Every man who makes an exertion, or submits to any privation whatever for the sake of his country, deserves respect and attention. The language of temperance and conciliation can alone give the most useful direction to the general efforts of the community; while a contrary procedure will throw serious obstacles in the way of any and every measure, however well calculated to promote the efficient strength of the military force of the country.

NOVEL.

ART. 26.—*The Mysterious Freebooter, or the Days of Queen Bess: A Romance. By Francis Lathom, Author of 'Men and Manners,' &c. 4 Vols. 12mo.* Lane. 1806.

STIMULATED, we presume, by the applause which he obtained for his 'Impenetrable Secret,' which appeared some months ago, Mr. Lathom has speedily recovered the elasticity of his mind, and returned to the charge in an ancient romance; and a spirited charge it must be confessed to be; for, where he fails to command our approbation, he generally seizes our attention. He has faults which we cannot but loudly condemn, yet he has merits which induce us to read. His plot is various, and not complicated; the incidents that compose it are generally natural and simple. Its principal error, and that is a grievous one, is its prolixity; a most soporific effect being produced by the long reference to preceding events, which occupies almost the whole of the first volume, and by the story of Mabel Monteith, which has little relation to the principal affair. We cannot help observing therefore that this work might have been with great advantage reduced into the compass of two or at most three volumes, for if a great book of any kind be a great evil, how immense a mischief is a great novel! Our author has certainly the principal art of a novel writer, the knack of exciting interest; but scarcely any interest can be strong enough to prop, upon its own single basis, four long volumes. We say on its own single basis, because Mr. Lathom has most disdainfully rejected all assistance from grammar, style, and harmonious construction. And yet, when we had finished the work, we forgot our displeasure at the errors of the composition, in our regret that the story was concluded.

POETRY.

ART. 27.—*Poems on various Subjects: dedicated, by Permission, to the Right Hon. Countess of Essex. By Henrietta Harris. 12mo.* Walker. 1806.

WE are under considerable alarm whenever the productions of a

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fair author come into our hands, lest our critical integrity should compel us to withhold those praises, which gallantry would so strongly prompt us to bestow: yet scarcely a month elapses without our feelings undergoing this painful trial; and the result of long-continued experience is a wish, that the beautiful part of the creation would refrain from cultivating the Muses, and confine their attention exclusively to the Graces.

The present authoress ingenuously confesses that she should be afraid to appear before the public, were she not conscious that 'the smiles of the Countess of Essex, like the sun in meridian splendour, would allay those storms which ill-nature or the critic might raise to overwhelm it.' We are complimented by her acknowledgment that she is afraid of us, and that nothing but the smile of a lady, and that lady a countess could dispel the effects of our awe-commanding pen.

Mrs. Harris, moreover, disowns all desire of fame, and publishes her work from quite a new motive, 'the fond allurement of exciting a smile on the cheek of beauty and candour.' A part of this compliment we take to ourselves, for though we do not insist on our pretensions to personal beauty, we strongly enforce our claim to the praise of candour; and the authoress has certainly succeeded in making us smile, particularly at her dedication to Lady Essex, a composition which is so perfectly *sui generis*, that we shall indulge our readers with the whole of it:

'Energies of the purest gratitude agitate my bosom, while I am acknowledging to the world the high consideration I entertain of your ladyship's condescension, in permitting your illustrious name to appear as a fostering guardian to the following poems.—Fears would deter me from launching my little adventure on the tempestuous ocean of public opinion, were I not conscious your ladyship's smiles, like the sun in meridian splendour, would allay those storms which ill-nature or the critic might raise to overwhelm it in the waves of popular disapprobation. Disowning the ambition of celebrity, and assuring your ladyship that the voice of friendship and fond allurement of exciting a smile on the cheek of beauty and candour, have been the innocent motives of attracting public notice, I flatter myself I may modestly hope, my feeble efforts are not altogether unworthy your ladyship's favour. Your virtues, talents, and benevolence, are subjects already trite with the public: what remains for my gratitude to express? When the cottage echoes as its song of contentment, the name of Essex—when the domestic knows no command but smiles—when the tenant, protected and supported in his industry, loses the landlord in his benefactor—when the nobles, honoured as visitants under the splendid roof of Essex, recal, in its happiness and plenty, the hospitality of ancient times—praises would be shades to such living monuments of grandeur! The illustrious house of Essex, that gilds the British annals with the brightest examples of wisdom, valour, and public virtue, awes my mind with a due sense of its inequality to dictate tributes worthy of acceptation. To your ladyship's goodness I must fly for refuge; that be-

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som, which expands to the small as to the great, will descend to guess those better feelings which struggle for utterance in the breast

'Of your ladyship's
'Most devoted, obedient, and grateful humble servant,
HENRIETTA HARRIS.

'*Chapel Hill, Lidney, Glocestershire.*'

Such a studied piece of absurd and fulsome flattery it would not be easy to rival. And as its servility, joined to the affectation of its style, will doubtless prejudice our readers, as it did us, against the writer, we shall think it our duty to give them a specimen of her compositions in metre. As a writer of verse, and particularly of blank verse, her faults are numerous; and though we occasionally meet passages of a superior nature, they are, like the Oases of the desert, thinly scattered, and of inconsiderable magnitude. Still we give it as our opinion that she possesses powers, which, with more extensive learning, and a more cultivated taste, might have entitled her to lasting fame.

The following verses are on the Royal Humane Society:

'Hail, institution, boundless and divine!
What deeds of love and charity are thine!
Sure Britain's isles a tenfold blessing claim,
Whose active mercies wide extend her fame:
See, smiling Pity bids yon pile* to rise,
That guards the wand'rer from inclement skies.
Again she points where cradled in repose,
The orphan smiles unconscious of its woes.
Here,† when compell'd by want, or urg'd by shame,
The hapless mother shall forego her claim;
Secure she yields the object of her care,
And joins a parent's to a nation's pray'r.
And view where fallen virtue may retreat,
Where lowly penitence has fix'd her seat!‡
Here, shelter'd from the world's unpitying scorn,
Shall trembling hope and mild religion dawn;
Here the fair victim of deceit and guile
Shall learn from soft humanity to smile:
Accepted penitence shall peace restore,
And the frail wand'rer learn to "sin no more."
Again Compassion turns her tearful eye,
And points where yonder dome § ascends on high.
O hail, blest charity, whose hand bestows
This safe asylum for the worst of woes!
Where the poor maniac soothing pity finds,
And reason's wounds compassion gently binds:

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* Poor Houses. † Foundling Hospital. ‡ Magdalen. § Bedlam.

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Here view ambition, on his straw-wove bed,
Plat regal diadems t' adorn his head,
While the fair victim of a lover's vows
Weaves willow garlands to entwine her brows!
Here, while protected from the public gaze,
The voice of sympathy shall cheer thy days!'

ART. 28.—*A Tribute to the Memory of the Right Hon. W. Pitt, with an Essay on his Character and Endowments. By Thomas Kirby. Dedicated, by Permission, to the Right Hon. Lord Hawkesbury.* 8vo. Stockdale. 1806.

THE instance is not on record, where Mr. Pitt, during the whole course of his long administration, shewed himself the friend of genius, or the patron of literature. We cannot, therefore, pity him at being insulted with a dirge like this.

ART. 29.—*Poems, chiefly descriptive of the softer and more delicate Sensations and Emotions of the Heart; original and translated; or imitated from the Works of Gesner. By Robert Fellowes, A.M.* 12mo. Mawman. 1806.

MR. Fellowes now for the first time makes his appearance in verse. The fame which he has deservedly acquired as a moral writer, will doubtless attract the curiosity and attention of the public towards his poetical efforts.

MISCELLANIES.

ART. 30.—*A compendious Report of the Trial of Henry Viscount Melville, upon the Impeachment of the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled, for High Crimes and Misdemeanors.* 8vo. Asperne. 1806.

AS the late decision in the court of Chancery has prohibited the sale of this edition of Mr. Asperne's, along with every other account of the late trial of Lord Melville, till the publication of that by Mr. Gurney, under the immediate auspices of the House of Lords, we shall for the present decline all observations upon the subject.

ART. 31.—*A Letter to Lord Porchester on the present degraded State of the English Church.* 8vo. Bell. 1806.

THE writer of this pamphlet is of opinion, that a systematic plan for the degradation of the clergy has been formed in the act which excludes them from a seat in the House of Commons, and in the act enforcing residence. His arguments in defence of their right of sitting as representatives will not easily be answered by their opponents: with respect to the late act for imposing residence, it is said 'already

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to have had an extensive effect on the students in both our universities. A large portion of those, who were previously intended for the ecclesiastical profession, have shrunk back with disgust at the disgraceful manacles which they have seen forged for its votaries.'—This is indeed a melancholy truth, and a few years will perhaps experimentally establish the imprudence of this new regulation, unless, as the author seems to expect, the present ministry interfere in behalf of the insulted and injured clergy. N. B. This pamphlet concludes with a compliment to Lord Erskine, on his possessing the hardihood of appearing, when divested of his superior duties, in the unimposing and ungrotesque character of a gentleman and a man of fashion, i. e. the chancellor puts his wig on the block and wears his own hair, which example the author recommends to the imitation of the archbishops and bishops of the united kingdoms, and hopes that the time is not far distant, when they will be received with due respect at St James's without this negative ornament.

ART. 32.—*A new and easy Introduction to the Hebrew Language, upon the Plan of Grammar in general. Designed to increase and promote the Study of that Language, by facilitating the Acquirement of its Principles upon a Plan which in no Work of the Kind has been hitherto adopted. By the Rev. James Williams Newton, M. A. Minor Canon of the Cathedral Church of Norwich.* 8vo. Longman. 1805.

THE importance of the Hebrew tongue, as that language in which the Old Testament was originally written, is universally admitted; and it is proportionably to be lamented, that the knowledge of this language is confined to so small a number of readers in a literary age. One great cause of this deficiency is, the labour which has attended the acquisition of the language from the injudicious construction of all Hebrew grammars: great as is the merit and ingenuity of the learned writers on that subject, there are considerable difficulties in their systems; and those difficulties the author of this new system has endeavoured to obviate,

1st. By omitting the points, which encumber and perplex the mind of the learner.

2dly. By rejecting various technical terms found only in Hebrew grammars, which create equal inconvenience. And

3dly. By introducing the different voices, the various kinds of verbs, with such moods and other terms as are used by grammarians in general, in the place of forming a single verb by seven conjugations, &c.

From this sketch of the author's plan, it will be seen that the work will be of service in facilitating the acquirement of Hebrew to those who have learned, or are learning, the grammars of other languages.

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ART. 33.—*The History of England, for the Use of Schools and young Persons, by Edward Baldwin, Esq. Author of Fables, ancient and modern; with thirty-two Heads of the Kings, engraved on Copper-plate, and a striking Representation of an ancient Tournament.* 12*mo.* Hodgkins. 1806.

WE had occasion, not long ago, to recommend to the notice of our readers the fables of Mr. Baldwin; and we are happy in again having it in our power to introduce him as the compiler of history for the use of young persons. The present work is well calculated for this purpose; being an epitome of the principal events of the English annals; to which an appendix is subjoined, of the ages of literature, literary institutions, public buildings, battles, sieges, authors and their works, &c. The only objections we make to this volume are the great price, which we suppose arises from the engravings, and the use of words with the meaning of which a child cannot be supposed to be acquainted, such as 'the court of Elizabeth was exceedingly refined, and the *Platonic* and *romantic* ideas she cultivated, made it still more so.' Such words indeed do but seldom occur, yet they ought not to occur at all. In all elementary works, the reader should be supposed previously ignorant of the subject discussed; writers of this description are too apt to forget this necessary precaution, and Mr. Baldwin in the case before us seems to have nodded a little.

ART. 34.—*Stenography, or a new System of Short Hand, included in a single Page, and illustrated by eleven Engravings. By C. Nicholson.* 12*mo.* 4*s.* Symonds. 1806.

MEDICINE is not the only science in which a system of quackery prevails: we have patent coffins, patent water-proof coats, hats, and shoes, patent razors, and patent candles; all of which articles, according to the advertisements of their respective proprietors, possess a decided superiority over those of their brother tradesmen. Among the teachers of stenography similar pretensions are resorted to, and each professor puffs himself off at the expence of former claimants. Mr. Nicholson, in order to recommend his plan, has recourse to this mode of depreciation; and his object is to supersede the popular work of Dr. Mavor. 'That an impartial decision may be formed respecting the present plan of short hand,' says Mr. Nicholson, 'let the same number of letters which we shall employ be written according to any system to which the reader is most partial; taking into the account the number of simple strokes in each word; reckoning a dot as two strokes, to which it is equal, and one for taking off the pen after having formed a preposition or added a termination: the aggregate will readily determine the superiority: from which equitable decision the author is willing to meet approbation or censure.' He then gives an example of his own and of Mavor's system in the Lord's prayer, and he appears to have a superiority over Dr. M. by twenty-three strokes. But this is not a fair way of deciding the

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question, whatever Mr. Nicholson may think of it; the question is, can the method proposed by him *teach* others the art of writing shorthand in a less time or with greater dispatch? To this we reply in the negative; and for this reason, because he has studied brevity too much. Stenography, like common writing, must be taught, first by accurately delineating the characters, then by joining the vowels to the consonants and the consonants to the vowels: all rules and examples of this nature are however utterly disregarded by Mr. Nicholson; and 'though his esteemed brother and friend' may comprehend his system, no one else will be able to derive the least benefit from it; besides, if the matter of his book did not deter students from the cultivation of his scheme, the price of four shillings for 56 pages would certainly have that effect. Dr. Mavor indeed has the conscience to demand a guinea for his performance: but we would recommend a work much cheaper than either, and which consists entirely of engravings, the Stenography of Prosser; whose system is at once so clear and yet so concise, that it requires only to be more generally known, to be universally adopted. Such, however, are the eccentricities of the author, that he takes very little pains to circulate it.

ART. 35.—*A new and easy Guide to the Pronunciation and Spelling of the French Language: to which are added, Lessons on Etymology and Analogy; Also, a short and plain Introduction to the French Grammar, the Conjugation of Verbs in all their various Moods and Tenses: together with an English Index, to assist the Pupils. By Mr. Tocquot, M. A. Author of the Latin Scholar's Guide, &c. &c.* 8vo. Law. 1806.

IN French spelling books it has been customary to begin with monosyllables immediately after the alphabet; but as no rule can be laid down sufficiently correct to ascertain their right pronunciation, Mr. Tocquot has adopted a new plan in his 'Guide', viz. 'that of beginning with words which are pronounced as they are written, according to the sound given to each letter in the alphabet. The sounds are so accurately arranged in series, that it will only be necessary for the teacher to pronounce one word of each series, and the learner will easily read alone the remainder, notwithstanding the variation in the spelling.' Thanks perhaps are due to Mr. T. for his endeavours to facilitate instruction; but we would ask him if he has ever met with children, learning to *spell*, who have been able to translate French into English? As we are confident he would answer in the negative, why has he troubled the scholar with notes and references written in the French language?

ART. 36.—*Memoirs of the Rise and Progress of the Royal Navy. By Charles Derrick, Esq. of the Navy Office.* 4to. Blacks and Parry. 1806.

THESE memoirs commence from the reign of Henry VII. before whose time there was, strictly speaking, no royal navy. The prin

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cipal object of the author has been to shew the state of the navy, as to the number, tonnage, &c. of the several classes of the ships and vessels, at different periods; at what periods the naval force was promoted, neglected, or at least not augmented, and the times at which improvements in ship-building were introduced. In all these points Mr. Derrick, as far as we are able to judge, is sufficiently accurate. That our readers may see the amazing increase of our naval force during the reign of his present majesty, we shall lay before them the number of ships, &c. on his accession in 1760, and their amount at the commencement of the year 1805.

October 1760, the navy consisted of 127 ships of the line, and 285 vessels of 50 guns and under, amounting in all to 412.

In January 1805—ships of the line	175
Of 56 guns and under	774
Total - -	949

ART. 37.—*Hints for the Security of the established Church. Humbly addressed to his Grace the Archbishop of Canterbury.* 8vo. Hatchard. 1806.

THESE 'Hints' propose certain regulations of the toleration act, which might check that spirit of indiscriminate schism, which now threatens the establishment; they also contain arguments enforcing the stricter residence of the parochial clergy. As we are decidedly adverse to the general tenor of that act of parliament, which has been lately enacted respecting non-residence, nothing advanced by the present writer has tended to remove our objections: but we entirely coincide in opinion with him respecting the necessity of revising the toleration act. Itinerant preachers, 'who go about to form, to seduce, to trepan a congregation, as an object of private convenience and profit; who make the act, which yields them a licence to preach, not, as it was intended, a relief to tender consciences, but a means of estrangement and seduction from the established church,' might thereby be restrained, and the discourses delivered in the chapels of the dissenter, instead of a ridiculous and fanatical jargon, might become respectable and edifying. Who does not feel indignant when he sees the pulpit usurped by a menial servant, exclaiming, 'I defy all the devils in hell to contradict me in this, that I am a teacher sent from God—I never had two-penny-worth of learning in all my life; my knowledge comes from God.' This enthusiast, as the writer testifies, was a licensed teacher under the toleration act: and this single fact, if no more could be adduced, points out the necessity of an early revision by the legislature.

ART. 38.—*The Looking Glass. A true History of the early Years of an Artist; calculated to awaken the Emulation of young Persons of both Sexes, in the Pursuit of every laudable Attainment, parti-*

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cularly in the Cultivation of the Fine Arts. By Theophilus Marcliffe. 12*mo.* 1*s.* Hodgkins. 1805.

IN this little history the young reader will meet with much to amuse his fancy and interest his feelings, and at the same time to excite his emulation.

ART. 39.—*The Christian Teacher; a Religious Spelling Book, containing a great Variety of Spelling, Rules for good Reading, a concise Grammar, reading Lessons in Prose and Verse. By the Rev. T. Harper, Teacher of the English Language. 2d Edition, corrected and enlarged.* 8*vo.* Williams *and* Smith.

THE principal novelty of this spelling book is an alphabet with cuts, designed to impress on the child's memory various interesting passages of scripture.

ART. 40.—*The Golden Centenary, or Sequel to the Sketch of the Denominations of the Christian World: being One Hundred Testimonies in Behalf of Candour, Peace, and Unanimity, by Divines of the Church of England, of the Kirk of Scotland, and among the Protestant Dissenters. To which are prefixed, two Essays, the one on the Right of private Judgment in Matters of Religion, the other on the Dignity and Importance of the New Commandment. With an Appendix, containing Pieces of Poetry illustrative of the Genius of Christianity. By John Evans, A. M. Master of a Seminary for a limited Number of Pupils, Pullin's Row, Islington. 3d Edition, with Improvements.* 8*vo.* Symonds. 1806.

'THE Sketch of the Denominations of the Christian World,' which states the opinions by which the various sects of christianity are distinguished, has been so favourably received by the public, as to induce the author to bring together and concentrate into one focus, the testimonies of certain respectable protestant writers in behalf of the rational and pacific spirit of the gospel of Jesus Christ. These selections have been made with judgment, and impress upon the mind of the reader the great utility of moderation in theological controversies.

ART. 41.—*Remarks on the Observations made on the Discipline of the Quakers by the Monthly Reviewers in their Examination of William Rathbone's Narrative and Memoir. With a Postscript on the Critical Reviewers' Notice of the Memoir.* Philips *and* Fardon.

THE Monthly Reviewers, it should seem, in their observations on Mr. Rathbone's Memoir, have accused the society of Quakers of manifesting an intolerant and persecuting disposition, in their conduct towards some who dissented from it in religious principles and practice. To do away this charge, is the object of the present pamphlet. As it is quite inconsistent with our notions of propriety to interfere with the disputes of other journals, we merely make the

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ve statements without entering into the arguments on either e, and leave the decision to those who think it sufficiently import- t to attend to it.

The author was also much dissatisfied with our own notice of above-mentioned 'Memoir.' He has added a short postscript the subject, of which we quote the principal part, and our rea- s will doubtless agree with us, that it is neither remarkable for istic satire, nor weighty argumentation.

'There is only one part of their (the Critical Reviewers') remarks on ich it seems proper particularly to animadvert, lest it should mis- d the public mind. This is their frequently repeated reflections on Quakers for the diminution of their numbers. What opportunity information on this subject these reviewers may have, I cannot say, t this I know, that it is a point, so far as relates to the society in eat Britain, on which the Quakers themselves are not agreed. some places they increase, and in others they decrease: but sup- ing that, on the whole, there is some diminution of their num- s in this country, the reverse is undoubtedly the case in Ame- a: and on the whole, the society may be considered as increas-

'This reflection, however, comes with no good grace from the Cri- al Reviewers, if they are, as is supposed, members of the church of gland; the diminution of whose congregations, and the increase those of dissenters, are frequent subjects of observation, and even lamentation by the friends of the church. Were the same disci- ne exercised in that church, as is among the Quakers, in cases infidelity and immorality, it is probable its numbers would be ll more diminished. These remarks are not intended as any re- ction on the church of England; but to show the incongruity the Critical Reviewers. The writer is sensible that numbers afford test for truth; "Strait is the gate, and narrow is the way which deth unto life, and *few* there be that find it."'

RT. 42.—*Life of Lady Jane Grey, and of Lord Guildford Dudley her Husband. By Theophilus Marcliffe.* 12*mo.* 1s. Hodgkins. 1806.

LADY Jane Grey is the most perfect model of a meritorious ung female to be found in history; her example therefore is the st possible to be held up to the fairest half of the rising gene- ion. Her story is tragical; it is adapted on that account to erest the affections, and to soften the heart. In addition to se advantages, it may serve to stimulate the juvenile reader the study of English history. The present work will not fail pro uce this effect; being written in an easy and familiar le, and well adapted for young persons. We have therefore no itation in recommending it to their patronage.

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THE

CRITICAL REVIEW.

SERIES THE THIRD.

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ART. I.—*The History of the Orkney Islands, in which is comprehended an Account of their present as well as their ancient State; together with the Advantages they possess for several Branches of Industry, and the Means by which they may be improved. Illustrated with an accurate and extensive Map of the whole Islands, and with Plates of some of the most interesting Objects they contain. By the Rev. George Barry, D.D. Minister of Shapinshay.* 4to. Edinburgh. *pp.* 509. Longman *and* Co. 1805.

THE numerous islets, which, with irregular frequency, besprinkle the northern and western borders of this kingdom, and present an immoveable barrier to the attacks of the Atlantic, have been usually divided into three groupes, under the names of the Orkneys, the Hebrides, and the Shetland isles. It is truly remarkable how very limited is the knowledge, not only of the southern, but of the northern inhabitants of Britain, regarding these out-posts of our island, and we hail with pleasure this attempt towards a general and statistical history of these minute but not unimportant appendages of the empire. The Orkney Islands are, perhaps, of more value than they have been generally considered, and no just estimate of their advantages can be formed from a superficial survey of their scanty surface, their northern position, or the inclemency of their seasons. Whether we regard their imperfect state of cultivation, their neglected fisheries, their languishing commerce, or their sparing population, we must equally feel ourselves stimulated to investigate the causes of these misfortunes; to attempt, while our enemies extend their power by enlarging their dominions, to increase our resources by better management of the territories we possess; and while they conquer by injustice and violence, to aim at the more commendable acquisitions which are to be attained by the exertion

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of political sagacity, and the practice of national virtue. These reflections induce us to regard the performance before us in a light of considerable value, and will lead us to bestow upon it some degree of attention. If the work is not of a brilliant or elegant description, it possesses the more solid merit of containing much important and some rare information.

Dr. Barry introduces his subject to the reader by a general view of what ought and what ought not to be expected in a history of the Orkney Islands. He divides his work into three books, in the first of which he affords a general sketch of the number, productions, extent, and situation of this group. These islands appear to be extremely numerous, and to amount, including those of all sizes, to as many as sixty-seven, of which twenty-nine only are inhabited, and the rest, being appropriated to the purposes of pasturage, are denominated Holms. Besides all these, there are a number of spots which are overflowed at high water, and are called in the language of the country *Skerries;* a term to which we believe no English word exactly corresponds. These skerries belong, in general, not to the proprietor whose lands are the nearest, but to him whose demesne is divided from them by the shallowest water. Dr. Barry seems to consider this as a proof that the skerries have been, in long past time, torn from the neighbouring islands; though without any such supposition, it appears natural to conceive that the access must have been easier through shallow than through deep water, to a rude people whose sea-craft could not be numerous in a country destitute of wood, and consequently that the first occupant would more probably be a *wader* than a navigator. With respect to these skerries, Dr. Barry assures us, with a quaint simplicity of style which pervades every part of the work, that 'excellent are the haunts they form for several kinds of amphibious animals. To them the seal and the otter in particular very often resort in hot weather, where, stretching themselves at full length on the rocks, they bask in the sun's rays for many hours at a time with the utmost *apparent satisfaction.*'

The twenty-nine inhabited islands have almost all names of Norwegian extraction, terminating, for the greater part, in *ay, a,* or *ey;* signifying island in various Gothic dialects, and appearing also in the composition of the names of many of the islets which appertain to the English crown, as Jersey, Alderney, &c. The largest of the Orkneys is styled Pomona or Mainland, by way of eminence, and extends to a length of thirty miles, containing the capital town of Kirkwall.

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The ideas of our author seem to have received a certain degree of compression from his residence amid these little islands, and it is amusing to hear of 'an extensive tract of hill and dales,' in a district of Mainland. No doubt, in more senses than one, it was truly said 'these little things are great to little man,' and the minister of Shapinshay may be excused for regarding with veneration the vast size of Pomona. The town of Kirkwall, above all, seems to have absorbed the reverend doctor's admiration, and is asserted, in its single street of a mile long, to contain houses which, in their appearance, style of building, and furnishing, may bear a comparison which those of any little town in the kingdom. The tasteful inhabitants of this choice region have also a town-house, supported on pillars, which is, according to Dr. Barry, 'a neat and commodious building,' and is divided into three stories, of which the first is a common prison, the second a ball-room, and the third a free-mason's hall, each story thus rising over the former at once in height and merit in the most appropriate manner.

The soil of Mainland varies considerably, but appears on the whole to be of a quality sufficiently fertile, and capable of great improvement. The island affords on every side excellent fishing stations, which are almost entirely neglected, and in one lake an abundance of trout are found; which, observes Dr. B. is perhaps the reason that otters haunt it so often and with so much seeming satisfaction. The Doctor must be allowed to have a fatherly regard to the comforts of animals. In one of the districts of this island, a singular sort of proprietors of land exists, who are called *Udallers*, and whose property has never been held by the feudal tenure. The cultivation of this chief of the Orkneys, as well as of most of the other islands, is in a very imperfect state, and multitudes of sheep and swine are suffered to roam about at large, to the infinite prejudice of the crops of every sort.

Mainland contains the remains of some extensive buildings; among which we remark the ruins of the palace of the ancient earls of Orkney, and the magnificent cathedral of St. Magnus, still in a state of considerable preservation; and, if we may judge from a view of it prefixed to the volume, it is doubtless a structure of much greater beauty and grandeur than one could reasonably or indeed at all have expected in these remote islands.

The little island of Graimsay is next described, and is represented by our author to be a very snug spot, and to want nothing to render it a region of complete comfort but

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turf for firing; and a kirk. In all these islands there is a total deficiency of wood. In former times indeed, if we may judge by the large trees still found in the morasses, considerable forests must have existed. But now no tree will grow to any magnitude, unless immediately protected by a wall. In summer, it is true, a few shoots extend a little farther, but the biting and violent winds of the succeeding winter never fail to reduce all again within the former limits. That this is a fact we ourselves have had an opportunity of ascertaining, and of witnessing the surprise of a new imported native of Orkney at the sight of the gigantic trees of the south. We remember to have heard an anecdote of an Orkney man, who, for the first time in his life, committing his 'carcase to the faithless sea,' sailed in the packet for a port in England. The weather was boisterous, the passengers were worn out with fatigue and want of sleep, and were landed early of a morning, by their own desire, at a little distance from the place of their destination. They proceeded on their journey in a carriage, and while the light was yet imperfect, most of them attempted to procure a little sleep. The curiosity of the Orkney man, however, to view the state of the country, was too lively to permit him to indulge in repose, and very soon he disturbed the slumbers of the rest by violent exclamations of 'what is that? what is that?' or, in his own dialect, 'Fat's tat? Fat's tat?' The passengers imagining that a robber approached, involuntarily felt for their purses, and one of them, a lady, clinging to his arm, intreated him, in moving accents, for God's sake to tell what it was that so terrified him. The only answer to be got from him was, 'That tall thing.' Upon explanation it turned out to be part of a row of *high trees.*

Passing over a number of small islands which seem all to agree in barrenness, moderate fertility, and the possession of excellent but neglected stations for fisheries, we were struck with an amusingly simple remark of Dr. Barry regarding Cavay, a little spot, where, says our author, 'three families, consisting of six persons each, inhabit and live on butter, milk, and fish, with much *sobriety, industry, and decency of manners.*' A debauch upon milk and fish would certainly be a rare spectacle.

The manufacture of kelp is carried on with great spirit in many of these islands, and the produce of the sea-weeds has there afforded a large revenue to the proprietors, and has in many instances doubled their former rental. The low state of agriculture in the Orkneys may be gathered from the existence of a custom, by which all the farming stock,

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utensils; the horses, cattle, and part of the crop, belong to the landlord, and are received by the tenant on his entry, and left on his departure from his farm, under the name of *Steil-bow*; a practice, as Dr. Barry observes, at once a mark and a cause of poverty in the farmer. At the conclusion of the first book, the author having enumerated and described all the islands, professes his conviction that they form a district by no means of little consequence, and scarcely inferior to Zealand, one of the Batavian provinces, and that they demand only a due portion of fostering care to enable them to rise to a degree of importance far exceeding the most sanguine expectation. We believe there is a great deal of truth in Dr. Barry's opinion on this subject, and though it has not been in our power to follow his footsteps with minute accuracy, we can candidly affirm that the reader will meet here a more ample and correct account of these islands than has hitherto been afforded by any writer.

In the second book, Dr. Barry proceeds to consider the early inhabitants of the Orkneys, their manners and customs; the people who succeeded them, and every thing regarding the history and antiquities of these islands. The first part of this disquisition is directed to the investigation of the original discovery of the Orkneys; and the pretensions of various languages to the honour of bestowing their present appellation are weighed with much etymological skill, and the conclusion is altogether as uncertain as inquiries of this kind generally lead to. The Doctor, however, makes out, at last, that these islands have derived their name from the great abundance of large whales found in the Northern Ocean. From this topic he proceeds with much warmth to prove, that in the days of Tacitus, his native shores were not desert and uninhabited, and fairly quarrels with an ancient writer, named Solinus, for asserting, that the Orkneys were but three in number, were without inhabitants, and covered only by rushes. Dr. Barry feels very sore at this aspersion, and assures us with patriotic vehemence, that though his islands may not equal in beauty those of the Archipelago and Ionian Sea, they are not, abstractedly considered, sterile; for, continues he, they produce grain of various sorts, roots, and grasses; and as to wood, for their deficiency in which they have been so much abused, they certainly cannot be said, without limitation, to want that commodity, '*since the morasses contain so many half putrid trees.*'

Dr. Barry concludes after grave deliberation, that the Orkney Islands received their first inhabitants from the northern promontories of Scotland, and every probability con-

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curs to demonstrate the truth of this supposition. Our author adopts on this subject the hypothesis of some former writers, that the Picts were a race of Gothic extraction, and emigrating from the frozen limits of ancient Scandinavia, first peopled the eastern and northern coasts of Scotland, and thence proceeded to occupy the adjacent islands of Orkney. Taking all this for granted, it follows that the manners, customs, and peculiarities of the Pictish tribes were in effect the same, or nearly the same, over all the districts possessed by them; and Dr. Barry accordingly collates, from various sources, whatever particulars he has been able, in order to illustrate the condition of his forefathers, and to fill the blank pages of the annals of Orkney. He has thus, with great labour and careful quotation, selected from ancient and modern writers a series of remarks, which would have been just as applicable to the elucidation of the state of any of the Scandinavian tribes, as of those here considered: and after all it is a matter of considerable doubt, whether the aborigines of Orkney might not have been of Celtic birth; a supposition, the establishment of which would altogether invalidate the greater part of the reverend Doctor's observations in this part of his work. There are certainly strong reasons for imagining that the Celts at one period, however remote, had a permanent footing in these islands, as well as on the neighbouring shores of Scotland, where their descendants still exist and retain their original language.

Dr. Barry considers the monuments of the ancient inhabitants of the Orkneys, which are still visible, as of three kinds. The first of these, the tumuli or barrows, were used to mark the distinction due to the mortal remains of eminent men, and are to be found abundantly in various parts of the Danish, Swedish, and British dominions. The immense masses of stone set on end, which occur in the Orkneys, as well as in the island of Great Britain, are, we think erroneously, viewed by Dr. Barry as the work of a Gothic race, and he labours hard, but unsuccessfully, to give any probable account of their erection or use. We have here also a sketch of the third sort of ancient monuments, commonly called Picts'-houses, and a plate is afforded, which is calculated to give the reader a tolerable idea of these singular structures, which are probably of most remote antiquity, and the original design of which is far from being perfectly understood, though it is not unlikely that in their present form they are only the ruins of larger buildings.

But whoever may have been the constructor of these monuments, or whoever may have first inhabited the stormy

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islands of the Orkneys, it is very certain that they were invaded and subdued about the time of the reign of Alfred the Great, by some of those Norwegian tribes who overran and desolated some of the fairest portions of Europe. The vicinity of these defenceless islands presented them as an easy if not a rich prey, and for many centuries after this period they continued subject to the sway of earls of Norwegian lineage, and sometimes even appended as a feudal fief to the crown of the kings of Norway. The history of these petty sovereigns is detailed with much care by Dr Barry, and for many pages we have been compelled to wade through successive scenes of bloodshed, where one barbarous chief assassinates another, and is himself burned alive by a child, and where one endless round of murder, desolation, ravishment, and every species of savage cruelty, fatigues the mind with its sameness, and disgusts the taste with the spectacle of unvarying ferocity. To enter into any particular remarks on the subject is not our intention, and we content ourselves with observing, that about the year 1383, the male branches of the Norwegian earls became extinct, and the Scottish earls of Stratherne succeeded to their dignities and power, as the nearest heirs by the female line. From them, in a similar manner, the earldom of Orkney came into the possession of the family of St. Clare, though still held as a feudal tenure from the king of Norway. At last, in the reign of James III. of Scotland, the Orkney Islands were mortgaged to the Scottish monarch, for part of the dower of his queen, a princess of Norway, and they have ever since continued to form an appendage to his crown. Christian, then king of Denmark, Norway, and Sweden, a powerful and sagacious prince, was induced to consent to this alienation of his ancient domains, partly by the difficulty which he found of raising money to carry on his projects, and partly by the impossibility which he perceived to exist that he or his successors should long be able to retain the sovereignty of these distant islands, which lay so open to the attacks of the Scots, and which were governed by a chief whose territories were partly included in Scotland, and whose connexions and inclinations centered entirely in that kingdom. The Orkneys seem to have derived no small advantage from this change of masters, and though at first only the homage and feudal superiority were transferred to the Scottish monarch, very soon the earls of the St. Clare family, tired of their remote sovereignty, and anxious for the safe comforts of peace and civilization, resigned their possessions into the hands of the king, and received in exchange various grants within the ancient limits of Scotland.

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From this epoch a new train of events commenced in these islands, which formerly were connected with Norway no less by alliance, descent, and allegiance, than by resemblance of manners, similarity of laws, and identity of language. But from the period of the annexation of the Orkneys to the Scottish crown, the inhabitants began to be more and more assimilated to their southern neighbours, till at last in manners and in language scarcely a trace is now left to betray their Norwegian extraction. Various plans were followed in the government and management of these islands by the different kings of Scotland, and much evil was for a considerable time produced by the practice of conferring their revenues and advantages on greedy favourites, who, conscious of the short and uncertain term for which they held their authority, plundered, with apprehensive rapacity, the defenceless inhabitants. In process of time, however, they were admitted to all the incalculable benefits of a regular government, and have at last had reason to be satisfied for the loss of their ancient superiors.

In the third division of his work, Dr. Barry considers 'the present state of these islands, their favourable situations and circumstances, and the advantages that might be derived from them.' In the first chapter of this book, the Doctor treats of their natural history, and assures us that there would be no great difficulty in giving a complete account of the various productions that are here found in the animal, vegetable, and mineral kingdoms. Whether this facility arises from the greatness of our author's knowledge, or the small number of objects upon which he is enabled to exercise it, we pretend not to affirm. But certain it is that here little food will be found for the gratification of those who hunger after new objects of natural science. Of the mineral productions of the Orkneys we have a brief and not a very distinct enumeration; and of the indigenous plants a meagre list of the Linnæan and English names is presented, with a notice of the places of their growth. At the end of this catalogue Dr. Barry gives an account of the vegetables which are cultivated in the fields or in the garden for the support, the luxury, or the delight of man; and last of all he ventures, with evident feelings of anxiety, to apologise for the absence of trees from his native islands. Again are we led into the morasses to view with real or feigned admiration the stumps and ruins of trees of other times, which solace the mind of our author for the present nakedness of his native land, and an inquiry is instituted by him to discover, if that may be done, the causes which thus led to the extirpation of these from the Orkneys. After mature consideration he determines

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that the ancient woods may have been cut down to burn, or to build ships and form implements of husbandry; or he conjectures that storms may have blown them away, or that deluges may have overwhelmed them. But the last reason far surpasses the rest in ingenuity, and it is sagaciously hinted 'that perhaps there may be something in the air of a country under cultivation inimical to trees.' We believe the reverend Doctor will find it a task almost as difficult rear a tree in Shapinshay, as to persuade an Englishman that wood will not thrive on the very borders of the best cultivated fields in the world, a fact of which daily observation presents him with the most agreeable and convincing proofs. It is however recommended with much earnestness by the author to the landed proprietors of Orkney, to bestow greater attention on the growing of timber, and to adopt some of the common but indispensable precautions for effecting their purpose, without attention to which, trees will not thrive in more favourable situations, and which appear to have been wholly neglected in all former attempts to establish plantations in these abodes of winter and Æolus.

Under the head of Zoology, we observe an enumeration of many excellent varieties of fish, which exist in great abundance. The lobster is caught in vast quantities for the London market, and sold to the smacks at only two-pence a piece, their claws being bound with twine to prevent them from fighting and maiming each other. The grey gurnard is also plentiful, and, according to Dr. Barry, 'is no sooner hauled on board than it begins to utter a *croaking plaintive noise*, something like an angry person.' We cannot answer for the effects of rage in the North Seas; but the voice of anger has certainly very little of the plaintive in it in these southern regions. The herring, mackerel, sole, tench, cod, skate, and multitudes of other inhabitants of the ocean, abound in the vicinity of the Orkneys, and afford an excellent and plentiful article of sustenance to all whose laziness is not superior even to their desire of food. A great number and variety of birds frequent or inhabit these islands, and various quadrupeds are also enumerated by our author as the natives of their shores. Their swine are very numerous and very lean, though when shut up and properly fattened they are asserted 'to acquire, in a short time, a flesh, which for delicacy and flavour is much esteemed.' The sheep are of a peculiar breed, similar, as our author says, to those of Ireland and Shetland. They are suffered to roam at large without the smallest protection or assistance; and Dr. Barry observes, that had Buffon been acquainted with their breed, he would not have asserted 'that the species, on account of their natural defects, cannot subsist with-

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out the protection of man.' Another curious circumstance is here mentioned, which we extract for the amusement of our readers:

'In those little uninhabited islands that are called holms, pregnant ewes are frequently put to pasture, in order that they may enjoy the quiet of the place, and bring forth their young in greater safety. If, about the time of yeaning, a person with a dog enters the place, the ewes, unaccustomed to this animal, take the alarm, suddenly start up and run a little, when, in a moment, they drop down dead, probably by the joint influence of surprise, fear, and weakness. Such as have died in this manner, and been opened, have been found to contain two, and sometimes three lambs within them. The same want of attention to our sheep, that manifestly hurts the nature of the carcase, has, without doubt, some influence on the quality of the wool also, which is notwithstanding very excellent. Instead of washing the animals carefully, as in other places, before they be shorn, in order to clear the wool of what may be hurtful, it is taken off from them in its foul state; and, without regard to sorting, in general all kinds of it are mixed together, for the purpose of being manufactured into a coarse cloth and stockings, for the use of the inhabitants, and for exportation.'

In the remaining chapters of this part of the work, Dr. Barry proceeds to treat of the population, agriculture, and manufactures of the Orkney Islands. The number of inhabitants, according to him, is about 24,000, and the number of acres of land about 150,000. The soil is in many places sufficiently fertile, but, like that of the greater part of the Scottish islands, suits better for the cultivation of turnips, potatoes, and the grasses, than for the various species of grain, though corn also may be raised with advantage. The manufactures are chiefly those of linen and kelp, which last indeed is the grand article of produce, and has been exported in some years to the value of 30,000l. Under this head also may be included the fisheries, which may be carried to any extent, and with prodigious advantage. According to our author, if all these branches were pushed to even an inconsiderable degree of improvement, 'the Orkney Islands, instead of being a neglected and comparatively useless province, would soon be made a valuable part of the British empire.' Whether the Utopian views of Dr. Barry are ever likely to be realised we cannot pretend to determine, but one thing is clear, that these islands have languished under the most unfavourable circumstances, have been treated with uniform neglect, and that the patriotic wishes and exertions of the reverend writer for the amelioration of their condition, deserve the warmest approbation on our part, and we hope will

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meet patronage in a quarter where it may be more useful to find it.

We now bid adieu to the History of the Orkneys, on which we are disposed to bestow no inconsiderable portion of commendation. In it are contained a store of valuable and curious but neglected facts, well fitted to amuse the hours of leisure with a wholesome and agreeable recreation, and adapted no less for the consideration of those who penetrate beyond the surface of human affairs, and foresee, with the sagacity of just speculation, the future welfare of provinces and of nations. The style is generally simple, not often marked with peculiar beauties, though the desire of fine writing seems to have dwelled in the mind of the author, and to have produced various attempts at metaphor and comparison, which can be regarded at the best as slight specks on a work generally estimable.

ART. II.—*Strictures and Remarks on the Earl of Selkirk's Observations on the Present State of the Highlands of Scotland, with a View of the Causes and probable Consequences of Emigration. By Robert Brown, Esq. Sheriff-substitute of the Western District of Inverness-shire.* 8vo. Murray. 1806.

IN the Critical Review for August, 1805, we offered to our readers a brief inquiry into the merits of a recent publication of the Earl of Selkirk, entitled 'Observations on the present State of the Highlands of Scotland, with a View to the Causes and probable Consequences of Emigration.' It will be recollected that we expressed our unqualified approbation of the clear, argumentative, and ingenious manner in which the noble author had treated a subject of some delicacy and considerable difficulty. We acknowledged our acquiescence in the general statements he afforded, of the changes which have for some time been operating in the condition of the Highland peasantry, in consequence chiefly of the progress of civil and agricultural improvement. The facts which Lord Selkirk adduced from a great number and variety of sources, the candour with which he detailed, and the ability with which he directed them to the purpose of his investigation, wrought on our minds a conviction that they were derived from the soundest authority. However we might differ from the noble writer on some very material arguments of his work, we accorded our entire belief in the fairness of his representations, and even ventured to encounter his positions on the ground

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which he himself had marked out. Nor was our confidence in his statements the result of cursory or incautious observation. Their agreement with the various published and unpublished accounts occasionally submitted to our attention, their mutual corroboration, and general correspondence throughout a long series of events, aided by the presumption in favour of uncommon talents, industry, and reputation, constituted in our opinion a body of evidence, not easy to be confronted and hardly possible to subdue. With some pain therefore, and with much doubt, we entered on the perusal of a declared refutation both of the principles and the facts of Lord Selkirk's inquiry. The author of this reply has very judiciously exposed his name and occupation on the title page of his pamphlet; for although we ourselves are incompetent to estimate the degree of credit respectively due to them, yet we conceive they may afford to Lord Selkirk and others, who have embarked widely in these investigations, some guide to their judgment of a work most penuriously sparing of authorities and references.

Mr. Brown professes to examine Lord Selkirk's book in the regular order of its parts. From the confusion, however, inseparable from a hasty performance, he has not preserved a very concise or disciplined method of investigation; we have had frequent difficulties in ascertaining his design, and still more frequent disappointment in searching for the inconsistency of many of his positions with those to which they are opposed. The remarks commence in the following manner:

'On my arrival in Edinburgh a few days ago, a friend favoured me with a perusal of Lord Selkirk's work, entitled, "Observations on the present State of the Highlands of Scotland, with a View of the Causes and probable Consequences of Emigration."

'Feeling an interest in the prosperity of the Highlands, where my lot is cast, I read the book with attention, and beg leave to lay before the public a few remarks upon it.

'I am far from pretending to controvert any of his lordship's theories, borrowed from received systems of political economy, of which I do not profess to be a judge. But I am bold to maintain, that these theories are wholly inapplicable to the present state of the Highlands; or, rather, that that state has changed so rapidly of late years, as wholly to elude their grasp.

'I hope to make it evident to every candid reader, that his lordship's knowledge of the Highlands is very superficial; that his information was chiefly derived from persons who had no partiality towards their own country; and that his lordship, misled by the partial examination of a district or two, made a sweeping conclusion, that all the Highlands and isles were in the same state.

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'That so far from the Highlands and isles being overstocked with inhabitants, so as to require emigration, these countries require the aid of new settlers to stock them properly, and to convert to profit all those sources of industry which nature presents.

'That the authorities on which his lordship founds his arguments are obsolete and wholly inapplicable to the present state of the Highlands and isles; and that, in fact, no authority older than ten years is admissible.

'That every industrious man may find a comfortable subsistence for himself and family in the Highlands and isles: and, with respect to those who will not work, we should be obliged to the Earl of Selkirk, and others who wish to stock their estates on the other side of the Atlantic, to take them from us.'

The reader who expects to find in Mr. Brown's pamphlet an adequate or satisfactory acquittal of the various obligations which he has here voluntarily imposed upon himself, will infallibly be disappointed. How far the vigour of the attack corresponds with the fierceness of the menace, a short inquiry may tend to disclose. As the writer declares that the '*only* object he has in view is to set the public right with regard to *facts*, which he states from *local* knowledge,' it behoved him to be encompassed on all sides with specific documents, authorities, and references. If it was his wish to set the public *right*, in contradiction to former impressions, it is manifest that he conceived them to be already in the *wrong*; and if they were wrong in point of *fact*, the conclusion is obvious that they had been intentionally or unintentionally deceived. That public, however, has derived its information from the very clear and candid representations of Lord Selkirk; and it were but doing common justice to the noble writer, and common respect to general opinion, to adduce frequent and attested evidences in support of a controversy, thus involving the credibility of an individual most highly respectable, and the decision of the public in general on a question of the first moment. As the contest now exhibits itself, the most impartial spectator cannot fail to rest his expectations of success with the party who first appeared in the field, accoutred with arms, not indeed at all points, or absolutely impenetrable, but prepared for a longer resistance than the stoutest champion, naked as his present adversary, can maintain.

The 'Strictures' commence with a somewhat petulant attack upon Lord Selkirk for having declared that he exerted his ability to direct the current of Highland emigration to our own settlements, in preference to those of the United States of America. 'The author's contradiction carries with

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it the air of an impeachment of the noble writer's veracity, and is even made a subject of some impertinent reflections on his lordship's well known 'disinterested and patriotic views;' whereas the counter-statement of Mr. Brown amounts merely to this, that in many parts and among many classes of Highlanders there could, in his own opinion, be no occasion for Lord Selkirk to labour at enforcing a line of conduct which they were themselves sufficiently disposed to pursue. The merit however of his exertions in this respect, which the pamphlet-writer is studious to decry, might depend either on the difficulties he had to encounter in directing the views of the *individuals* with whom he acted, or the permanence which he gave to a desultory sentiment among the community at large; whilst the distinguished and original merit of what he has *written* on the subject, consists in his having established a favourite predilection on the basis of sound reason and prudence. His accuser will therefore pardon us if we pay the tribute of confidence and approbation to the correct and unassuming narrative contained in the 'Observations.'

Mr. Brown next proceeds to advert to Lord Selkirk's representation of the present condition of the Highland peasantry. Those changes which the modern system of labour and dependence, of civil, commercial, and agricultural advancement, have slowly wrought among the people of the north of Scotland, are stated by his lordship to be now arrived, in many parts, at a great and pressing crisis. The overgrown population which formerly issued from habits of clanship, from the pride of a numerous tenantry, from the local residence and unthrifty notions of great landlords, has already received a powerful check or considerable diversion, in consequence of the progressive disuse of those habits and notions. But in proportion as such changes have been rapid, the difficulties of transplanting or adjusting the superfluous population have increased. Of late, throughout a great part of the country, small farms have been laid together and converted into large ones, considerable tracts of land have been turned into sheep-walks, and whole tribes and villages have been removed from their ancient seats. Many great proprietors have already effected their new arrangements and completed a new system. Others are approaching in various order to a completion of their labours; and we are informed by the Earl of Selkirk, that the revolutions of this nature, which have been operating for some time, have now in many parts arrived at a period of considerable and distressing perplexity. These statements are supported by abundant facts and indisputable

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authorities: yet his partial opponent declaims against their validity; and without adducing a single document in his favour, appears even to confute himself in the following vague and peremptory contradiction:

'To save repetition, it may be proper to remark, that the change which his lordship sometimes describes as advancing, and sometimes to be at this moment at a crisis, is already past. The change alluded to, is from the wild and disorderly state of feudal barbarism, or rather of clanship, to the security produced by the extension of the power of general government and law; a change from idleness and rapine to peace and industry. This change, I maintain, is now effected; and all that his lordship says about it, in the progress of his work, convinces me, that he has formed his opinion more from books, or from tradition, than from actual inspection of the state of the Highlands.'

It is somewhat unfortunate for Mr. Brown's argument, and depreciates the value of his treatise, that by denying the present derangement and partial superfluities of population in the Highlands, he has annihilated all question respecting the proper policy of its disposal; a subject which occupies the far greater and more important part of his inquiries. The conduct of the writer in this and other proceedings betrays more animosity than prudence; but we should be unwilling to derogate from the intrinsic force of his reasonings because they are sometimes misplaced, or couched in terms needlessly hostile and severe. This attempt to demonstrate that emigration to foreign settlements is an expedient neither required by necessity nor recommended by sound policy, may at least be deemed laudable, and we are disposed to add, in many respects satisfactory. It may be recollected, that in our former remarks on Lord Selkirk's 'Observations,' we stated at some length our reasons for preferring almost every other practical mode of disposing of the superfluous population of the Highlands, to that of distant or permanent emigration. Of the resources open to those, who are compelled to quit their ancient habitations in consequence of the new systems of engrossing farms and extending sheep pastures, the following were enumerated as the principal and most inviting: The cultivation of waste lands: Agricultural and manufacturing labour in the lowlands of Scotland and various parts of England: The extension of the fisheries on the coast of Scotland: The recruiting of the army: The execution of public works, such as canals, high roads, &c.: Emigrations to our own or other settlements abroad. On each of these means of employing the population, which is now in various parts separating from its native soil, we offered a few remarks. The result of our judgment, contrary to

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that of Lord Selkirk, was given in favour of any one or all of the expedients enumerated (excepting the last) in preference to that extreme resource of emigration. The question, however, respecting the adoption of these expedients, is a matter not of choice but of necessity, and the noble author has been at great pains to demonstrate, that all other means but emigration are either inadequate or unappropriate to the exigencies of the country. Without questioning the correctness or candour of his statements, we found some scope for doubting the validity of his reasoning; and we exposed with freedom his too partial bias towards the system in which he himself had extensively and not unsuccessfully embarked. Mr. Brown embraces opinions on this subject which, in a great measure, accord with our own; but by denying or concealing the truth, that considerable tracts of population have been and are still likely to be dispossessed by the new measure of engrossing farms, he renders his own scheme of policy utterly nugatory. We shall insert his words;

'The mountainous Highland districts have never been populous; for, in fact, the great mass of Highland population has always been accumulated on the sea-shores of the Mainland and isles, or on the numerous bays and lochs which intersect that country. The remaining and lesser division of the population, in the interior of the Highlands remote from the sea, is situated in glens and valleys, intersected by rivers, or on the margin of fresh-water lakes, which can only be considered as extensions of rivers.

'There may be some truth in what his lordship asserts, that it may be more for the interest of a landlord to consign large tracts of land to one tenant, and to dispossess the small occupier, where such land is situated in an inland country: I say this may be done in certain cases; but I could quote instances, in the interior Highlands, directly in the face of his lordship's whole argument. These cases refer to the conduct of gentlemen, who, having stocked their mountains with sheep, without dispossessing a single tenant; and, being influenced by no nonsensical ideas about clanship, invited strangers to settle upon their property, built houses for them, furnished them with seed, and with lime or marle during a limited period. These occupiers had a portion of waste land assigned them, rent-free during a certain period; after which the rent was to rise progressively during the existence of their tenures. Such bargains, as far as they have come to my knowledge, have uniformly proved beneficial to both the parties. While the landlord laid the foundation of progressive increase of wealth to himself or family, the tenant also, by having the full advantage of his industry, soon emerged from poverty to comparative wealth, and thus added to the permanent capital of the nation.

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'Nor is the engrossing or enlarging of farms, when crops are the principal object, so hurtful to population as his lordship seems to apprehend; provided this engrossing have the effect of extending the cultivated surface, and of rendering the former arable lands more productive. It is true, as his lordship justly states, useless mouths may be discarded; but the joint operation of capital and skill, will put in motion a greater proportion of useful labourers. A man cannot drain swamps, inclose fields, remove stones and other obstructions, and substitute useful crops in place of barren heath, without employing more hands than operated before. In other districts it has been found, that engrossing of farms, against which there was so much outcry, when accompanied with an increase of produce, occasioned more hands to be employed on these farms, than when they were occupied in patches by a number of small tenants. For confirmation of this fact, his lordship is referred to the late Reverend Dr. Robertson's treatise on the size of farms, published by the Board of Agriculture, and to the survey of Mid-Lothian by George Robinson, Esq.

'Such districts of the Highlands, therefore, as are favourable for the production of crops by the improved mode of agriculture, as the principal object, are likely to suffer no diminution of population by the enlargement of farms. But, exclusive of sheep-farms, we shall have occasion to show, that by far the greatest proportion of that country is best adapted for farms of various, though mostly of small size.'

There is a singular obscurity and uncertainty in the argument of the preceding clauses. A faint attempt to deny the fact of dispossession is unaccountably coupled with a provisional scheme for the occupation of those who are dispossessed. Now the fact is obvious and unconditional. Wherever the engrossing of farms has been adopted, a certain population has been removed from its ancient seat; and the number thus removed must bear an exact proportion to the extent of land engrossed, and the individuals previously maintained upon it. Both Lord Selkirk and the pamphlet-writer are agreed in this opinion, that considerable tracts of Highland territory, formerly occupied by numerous small farms, have recently been converted into open and uninhabited pastures; they are agreed also that these changes are likely to be still more extensively adopted: but whilst Lord Selkirk pauses at this statement, to inquire into the most eligible modes of employing the dismissed farmers, the pamphlet-writer goes on to specify particular districts or individual estates, where these farmers have been employed in the cultivation of waste land, or in other occupations similar to those which they had quitted. The one assumes a general position from singular and partial examples, the other extends his ground so widely as to embrace these examples only as casual exceptions; the

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former infers general success from particular good fortune, whilst the latter is anxious to secure his countrymen from the delusions of hope founded only on peculiar chances. There can be little hesitation in pronouncing the views of Lord S. to be more enlarged and sagacious than those of Mr. Brown; although the latter gentleman may be judiciously employed in controverting the respective arguments or statements of the former. Mr. Brown is doubtless correct in declaring, that the peasantry dismissed from newly engrossed farms have in many instances been continued in the service of their landlords, by directing their labour to the cultivation of waste lands, or the further improvement of land already cultivated.

That this resource, however, cannot be in the reach of all dispossessed tenantry, is obvious from a moment's reflection; and that it may be within the reach of a *very few* is rendered probable from the following considerations: Either the landlord may have no possessions in waste land, or his possessions may be too scanty to occupy his supernumerary hands. His capital (a common case) may be wholly invested in the lands which he has already under culture, and he may therefore be unable to supply his tenantry with the requisite stock and assistance for the inclosure and fertilization of barren ground. Possessed of abundant capital, he may wish to employ it in improvements which occupy few hands; or lastly, with every circumstance in his favour he may want the prudence or inclination to adopt the measure of policy here proposed. On all these accounts, therefore, we cannot but consider the confidence of Mr. Brown in the adequacy of his plan to meet all the exigencies of depopulation, as inconsiderate and unmeasured; whilst on the other hand, Lord Selkirk may be open to the charge of under-rating the importance and practicability of this individual resource. An impartial inquirer may perhaps suspend his decision, until more elaborate, authentic, and specific statements are adduced; and it may in the mean time satisfy the zeal of Lord Selkirk's opponents to re-assure them, that not only his lordship, but the whole world, are fully disposed to accede to this opinion, that the employment of dispossessed tenantry in the inclosure and further improvement of land, will commonly be the wisest, whenever it is a practicable scheme of policy. Mr. Brown gives a flattering view of this practicability:

"A numerous and increasing population increases the quantity of cultivated land, which would otherwise remain waste. In many parts of the north-west highlands and isles, the quantity of cultivated land has been doubled, within the memory of many people alive, by the improvement of moss and barren ground. When an

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increasing population requires an addition of cultivated land, it is common for the inhabitants of farms on the coast, to take in a large tract of adjacent moss, which, being all manured with shell-sand or sea-weeds, of which there is always on these coasts an inexhaustible abundance, in the course of being cropped for two or three years, will equal in value any other part of the farm. A still more common practice is, when tenants become too numerous on the cultivated part of a farm, for one or two of them to remove to some other part on the sea-coast, and there form a new settlement. In the course of fifteen or twenty years, by the accession of new settlers, and by the early marriages of the children of the first settlers, this new colony equals in population and value the original farm from which it was detached. It is a fact worthy of notice, that in one parish of the Long Island, about forty years ago, the east side of the country, which borders with the sea, and is there wholly moss, had only about ten families settled upon it. Instead of ten families, that tract has now a population of nine hundred souls; while the population of the other side of the parish, instead of being diminished, has increased. In other parishes of the Long Island, though the numbers cannot be so exactly ascertained, the population has increased from the same cause, and at least to an equal extent.

'As the land already cultivated bears but a very small proportion to the extent which is capable of culture, it will require an increased population, and a length of time, to effect the necessary improvement. The people have no occasion to cross the Atlantic to cultivate waste lands, because they can be furnished with abundance of employment, in this way, at home.'

Mr. Brown is of opinion that the extension of commerce and manufactures, even in the Highlands and Isles of Scotland, opens a wide field of resource for dispossessed tenantry. His reasoning on this head, however, is unquestionably vague and desultory. Whatever changes the slow progress of a century may effect in the manufacturing industry or commercial enterprize of those regions, it is an undeniable truth that they could not be effected in time to meet the present exigencies of depopulation; and it may even be doubted whether it will ever become the interest of those barren, inaccessible and thinly peopled territories, to embark widely in commercial undertakings. Our author is more anxious to contradict than to disprove the statements of Lord Selkirk. But few, we apprehend, who have attentively considered the matter, will acquiesce in the fairness or policy of his speculations. He has with more truth and with keener penetration, disclosed the practicability of extending the fisheries on the coast of Scotland and its isles. To this part of his inquiry we are disposed to give much praise. His facts and statements, however, differ so widely from those

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of Lord Selkirk, that we pause in the expectation of more specific evidence to sustain them, before we finally accord our belief in their correctness. Mr. Brown is desirous to prove that by annexing to the occupation of fishing, the cultivation of a small tract of land by each fisherman, the evils incident to a singularly precarious mode of life would be certainly obviated; and that numbers might be induced from this security to embrace an adventurous though lucrative means of subsistence.

Speaking of the shares of land allotted to each family employed in the fisheries, the writer says:

'That these lots of land are not so small, nor, in general, so unproductive as some people imagine, may appear from this, that there are several of Mr. Macdonald's tenants, who, pretending to follow out the improvement of their lots of land, in the first instance, to the fisheries, have this last year sold such quantities of potatoes and grain, as did much more than pay their rents, and that, too, raised from lots or portions of *farms*, which formerly, with a similar number of tenants, never were known to raise a crop sufficient to supply themselves *.

'On the coast of Lewis, a very great number of the small tenants follow the cod and ling fishery; while, in the village of Stornaway, which has been established one hundred and fifty years, there are not six fishing boats in all. In many parts of Lewis, an equal number is fitted out by the tenants of a trifling farm. It is needless to say any thing of the villages of Tobermory or Ullapool, for scarcely a boat is fitted out, for this species of fishing, at either; while all along the sea-coast of the Mainland, and in the numerous isles, boats are successfully employed by the tenantry who reside in the vicinity of the sea. Whatever may be Lord Selkirk's opinion, or that of practical men, as he calls them, experience shows, that they have formed very erroneous opinions, which they must retract when they are divested of prejudice, and acquire more correct notions from existing facts. It has already been hinted, that not only in the West Highlands, but along the shores of the Moray Frith, the fishers are accommodated with small lots of land; so that the reverse of his lordship's doctrine is clearly established by fact.

'As to the herring fishery, in so far as it can be carried on by boats, it must be by people residing in the Highlands, who have a holding of lands. The herring fishery is much more precarious than the cod or ling fishery. Some years the fish visit the coast in

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'* I understand Mr. Macdonald, who, I hope, will excuse my mentioning it, has been in the practice, during several years past, of keeping a regular journal of the improvements carrying on upon his estate. It contains much valuable information concerning the cod, ling, and herring fisheries, and the best modes of carrying them on with vigour and success, which it might prove useful to lay before the public.'

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smaller quantities than in others. Some years they only remain a few months, or even a few weeks. These circumstances point out strongly the necessity of a small farm, even to those who are possessed of boats and materials for this kind of fishery. Without this, their situation must prove truly unpleasant, and their sustenance precarious. At most, the fishing lasts only a few months in the year; so that during the rest of the year the fisherman may work at his farm; and when he is at the fishing, the farm labour may be carried on by the remainder of his family.

'In the Isle of Mann it is the small farmers who carry on the herring fishery. A few of them join stocks, and purchase a boat, which is generally from fifteen to twenty-five tons burden, and half decked. They procure a sufficient train of nets. At first they go far out to sea, and afterwards follow the herrings when they approach the coast; and their operations are generally successful. As it is only for a certain period of the year that the fishing lasts, they contrive to carry on their farming concerns, it may be said, almost without interruption.

'So far from the fisheries being incapable of affording employment to many additional hands, (as hinted p. 184.), it is a certain fact, that, were the salt regulations so framed, that this necessary article might be procured free of all duty and restraint of every kind colonies of Dutchmen, and even of Americans, with large capitals, have expressed a desire to settle in the West Highlands, and to prosecute the fisheries. The period of the herring fishery is likely to be extended, by adopting the method pursued by the people of the Isle of Mann, who, like the Dutch, go out and catch them in the open sea, early in the season, and continue the pursuit after they come upon the shores, or into bays.'

We shall conclude our remarks on Mr. Brown's pamphlet by again urging upon our readers the considerations we formerly stated as the result of our candid examination.—These opinions have been neither altered nor modified by he representations of that writer, with whom, nevertheless, we accord in many important respects. But whilst we praise the zeal, we must censure the asperity of his conduct, throughout the whole performance; whilst we acknowledge the force of his weightiest arguments, we reprobate with severity the ill-will he has displayed, and the impertinencies he has occasionally indulged, in arraigning the motives and conduct of his most amiable and respectable opponent. We sincerely hope that his leisure and inclination will prompt him to the accomplishment of his present design, to give the world a more ample and satisfactory demonstration of his doctrines.

In respect to the various modes of disposing of the super-

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abundant population of the Highlands, we are of opinion, as we stated in our former criticism, that the first regard should be had for those resources which are calculated to withdraw the least useful part of the community, and at the same time to afford the occupation most consistent with their ancient habits and the benefit of their country. These in order of importance are, 1st, Agricultural employments, whether of inclosing waste land, or improving the fertility of what is already cultivated: 2dly, The extension of the fisheries on the coast and isles of Scotland, in conjunction with the occupation of small lots of improveable ground: 3dly, Manufacturing labour in the south of Scotland or in England: 4thly, Recruiting of the armies of the united kingdom, or the execution of great public works, as canals, highways, &c.: and last of all, Foreign emigration, whether to our own settlements or those of the United States of America. Until the preference among these different resources be finally and satisfactorily established, the laws of sound policy seem to us to require, that all the various means of livelihood which nature or accident may furnish, shall be left open to the unbiassed choice of those who are to enter upon them. To obviate prejudices and to remove obstructions which may lie in the way of this free choice, is, for the present, the wisest and most profitable business that we can engage in; whilst every effort that aims not at this object, will inevitably tend to disturb the balance of open and universal competition.

ART. III.—*A Practical Treatise on various Diseases of the Abdominal Viscera. By Christopher Robert Pemberton, M.D. F.R.S.* 8vo. Nicol. 1806.

AUTHORS have followed two methods of cultivating the science of medicine, which are analogous to the analytic and synthetic methods of the mathematicians. The first consists in the relation of cases, illustrative of the symptoms of disease, or of the operation of remedies in individual examples: the second takes a more general survey of the signs of disease, and the methods of cure common to multitudes of individual cases, denominated and arranged in a certain order, which has been generally received, or is more particularly adapted to the views of the writer. Each of these methods has its peculiar advantages and defects. The first seems the best adapted to the discovery or illustration of new truths; the second, to the expounding of those

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which are already known. An union of both these methods is, perhaps, still more instructive; of which some admirable examples are to be found among the earliest records of the art, in the writings attributed to Hippocrates.

Dr. Pemberton has, in the work before us, preferred the method of general description to the testimony afforded by the recital of particular cases. It is certainly more suited to the design of his work; though we are far from thinking with him, that the species of conviction is in both cases equal. In truth, in the latter case, the evidence rests entirely on our opinion of the writer, the facts on which his judgment is founded being entirely withheld.

But every author has a right to select the manner in which he thinks that he can most usefully instruct the public; and we cheerfully acknowledge, that Dr. Pemberton has performed the task he has assigned to himself, that of giving a practical treatise on the symptoms and treatment of the more common diseases of the abdominal viscera, with great credit to himself, and that his work will be very useful to the young practitioner. It is divided into chapters, not according to any systematic arrangement; and the different diseases of the same organ have given occasion to a subdivision of many of those chapters. As the matter contained in it is therefore of great variety and extent, we must content ourselves with some remarks on particular parts, to which we think it useful to call the attention of our readers, or occasionally that of the author himself.

In the first chapter Dr. P. very properly notices the *chronic inflammation* of the *peritonæum*, a disease which is of frequent occurrence, and but slightly touched upon by systematic writers. This attack differs much from that of the acute species; it advances by degrees, manifesting itself only by occasional superficial pricking pains, with some tension of the abdomen, without producing any inclination to go to stool. There are febrile symptoms; but without any distinct evening paroxysms, or any hectic flushes on the cheeks: on the contrary the countenance is full of languor, and the face pale and doughy. This condition terminates sometimes by fatal and acute peritoneal inflammation; sometimes by a destruction of the organization of the parts; often by effusion of water into the cavity of the abdomen. It demands then the anxious attention of the practitioner, as being equally dangerous and insidious. The treatment consists in the use of a milk and vegetable diet, in abstaining from fermented liquors, in taking away blood once or twice a week, to the quantity of six ounces, either from the

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arm, or from the skin of the abdomen, and in keeping the bowels regularly open once or twice a day. We think this chapter very judicious.

Chap. II. The Liver. When matter is formed in consequence of inflammation of the liver, Dr. P. advises that the moment any tumour is discovered which gives the sensation of fluctuation, it should be opened by a small orifice. Is this advice consistent with what he has admitted in the paragraph immediately preceding, 'that we have not, by any management, the smallest controul in directing the most advantageous route for the matter to pass off?' We advert to it also more particularly, as we have seen much mischief from the activity of surgeons in opening these abscesses; and the advantage gained has always appeared very problematical. The opening of an abscess of this nature into the abdomen is extremely rare, and the case where it occurs would most probably have proved fatal under any management. We wish, therefore, practitioners seriously to reflect, whether nature is not commonly equal to that execution of her own purposes, and whether they are not likely to do more harm than good, by an officious interference with her processes. The operation in question we would never recommend, unless it were for the purpose of relieving some great and urgent distress.

In treating on the diseases of the kidneys, (Chap. XII. p. 82.) Dr. Pemberton thinks he has discovered a method of detecting the seat of obscure diseases of the abdominal viscera, by considering the functions of the various parts. 'The glands of the body,' he observes, 'are divided into those which secrete a fluid from the blood, for the use of the system, and those which secrete a fluid to be discharged from it. The former may be termed glands of supply; the latter, glands of waste. The glands which secrete a fluid to be employed in the system, as well as the glands of direct supply, may be considered the liver, the pancreas, the mesenteric glands, perhaps the stomach, and the small intestines: and the glands of waste are the kidneys, breasts, exhalant arteries, and the large intestines.' He further lays it down as a principle, that the diseases of the glands of supply are attended with emaciation; whereas, in the diseases of the glands of waste, the bulk of the body is not diminished. By considering the subject in this point of view, we may be assisted, he thinks, in approaching to the seat of a chronic disorder, by deciding, where the disorder is not situated; and, consequently, by contracting within narrower limits the difficulties of our researches.

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This speculation is both novel and ingenious, but we doubt whether it is built on a solid foundation. Emaciation takes place often to an extreme degree, when the parts subservient to digestion, the glands of supply, as Dr. Pemberton terms them, are perfect, or are acting with extraordinary vigour. Pain will of itself sometimes waste the body, as the author himself confesses. 'But here,' he replies, 'the wasting seems to vary according to the part from which it proceeds. A stone in the bladder of urine, or in the kidneys, nearly stopping the discharge of urine and occasioning the greatest pain, will not in the least affect the bulk.' A strange assertion indeed! Let Dr. Pemberton consult Morgagni. In the forty-second epistle, Art. 20, he will find the history of a girl, who died of a disease of the bladder, from a calculus formed upon a bodkin, introduced into the urethra. Among the other symptoms he enumerates a *great wasting of the flesh*; and he adds expressly, that the carcase *seemed to be a skeleton covered with skin.* Equally fallacious we regard the assertion, that 'in scirrhus of the rectum, there is no emaciation:' p. 32. Doubtless such cases have occurred. But it were easy to oppose to them contradictory observations, (we have at this moment one in our eye,) which prove, that the circumstance of emaciation is accidental, and independent of the seat of the local affection. But to overthrow this whole doctrine we have only to quote a very curious case, which Dr. Pemberton has himself given us in another part of his work:

'I have seen a large scirrhus in the stomach *(one of the glands of supply)*, near the pylorus, with an open cancer in one part of it, which had made its way through the stomach, through the left lobe of the liver *(another of the glands of supply)*, and an adhesion had taken place between the sides of the abscess in the peritonæum; so that had not the patient been taken off by a disease in the aorta, I have no doubt but that this abscess would have made its way out through the integuments of the abdomen. Still, however, though this must have been a disease of very long standing, *the body was but little emaciated*, and the patient had never shewn any one symptom, by which such a disease of the stomach could possibly have been suspected.'

After such a history, we hope to hear no more of this piece of theory.

In the treatment of that species of palsy of the hands, which is produced by the poison of lead, Dr. P. has made use of an ingenious mechanical contrivance, adapted to place the muscles in a favourable state for recovering their power,

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It is a splint, made somewhat in the form of a battledore, to be fastened under the fore-arm, and continued to the extremities of the fingers. The object of this instrument is to take off the weight, appended to the extremities of the muscles, under the idea that this weight is a principal obstacle to the restoration of the muscular power. In the first trial, the splint was applied to the right arm only, and the result was as follows:

'In one month from the first application, I had the satisfaction to find, that the right hand was able to raise an eight ounce weight into a line with the fore-arm, by the power of the extensor muscles; whereas, at this time, the left hand remained as perfectly paralytic as before. In five weeks more the extensor muscles of the right hand had regained their natural strength: but the left hand remained perfectly paralytic.

'In order to ascertain how far this improvement could be conceived to have arisen from any change in the constitution, and not from the local means here used, I discharged the patient from the hospital for one month, at the end of which time he returned with the left hand still perfectly paralytic, but the right hand enjoying its full and natural powers. The splint was now applied to the left hand, and in seven weeks the power of the extensor muscles of that hand also was perfectly restored.'

In other cases of paralysis, which seemed to have arisen merely from a mechanical cause, but which were independant of any absorption of lead, he was disappointed by finding that this mechanical application afforded no relief.

We think that Dr. Pemberton has been least successful in those parts of his work, in which he has not wholly confided in his own powers. Under the head of *Febris infantum remittens* he has copied pretty closely (not without acknowledgment) Dr. Butter's treatise under this title; an author, whose patnological descriptions we cannot approve. This writer seems to have confounded, under the common name of remittent fever, a variety of diseases, requiring different and even opposite modes of treatment. He is one of that class of medical writers, who fancy that they describe accurately when they crowd together a multitude of symptoms, which are common to all diseases of the same order. Such descriptions serve to perplex more than to instruct; to conceal the ignorance of the writer as to the proper seat and real nature of the disease he has undertaken to depict; and, under an imposing name, to supersede the necessity of accurate and scientific discrimination. If we except the article in question, Dr. Pemberton's work is wholly exempt from this fault.

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Enteritis and *peritonitis* ought, we think, to have been considered as varieties of the same disease: they often exist together, and at other times they run into one another so closely, that it is impossible to draw an exact line of discrimination between them: they require too essentially the same method of cure. In the treatment of *enteritis*, Dr. P. has recommended, in the advanced stage, the smoke of tobacco, or an infusion of the leaves, to be injected, to procure evacuations. We cannot recommend this practice, having commonly found so much distress produced by it, that few can be induced to submit to the repetition of it. The notion that this disease is wholly caused by the want of stools, a notion which has given rise so much to the use and the abuse of strong purgatives in inflammations of the bowels, we esteem a pernicious error. When the inflammation is removed, the bowels commonly recover their powers spontaneously, the secretions are duly performed, and evacuations are easily procured. The sole object of the practitioner in the first and dangerous stages, should be to remove the inflammation; and till this is effected, we deem all drastic and irritating purgatives to be always misapplied, and to be often highly detrimental.

Upon the whole Dr. Pemberton has presented the medical world with an able and an useful work. His subject and design precluded the introduction of much novelty, either speculative or practical. But his descriptions are concise and luminous, his diagnostic signs are clear and definite, his practice judicious, decisive, and efficacious. We think that the young practitioner cannot follow a better guide in some of the most arduous situations, in which he will be placed by his professional duties.

ART. IV.—*The Wanderer of Switzerland, and other Poems, by James Montgomery. Small* 8vo. London. Vernor *and* Hood. 1805.

WE acquiesce without reserve in the sentiment of the ingenious poet, that 'no new publication awakens less curiosity than a volume of poems by an unknown author.' A severe critic might be disposed to add, that such indifference testifies the good taste of a discerning public. It were needless to expose, and fruitless to bewail the irksome duties of our office, as examiners of the ordinary wares set up for sale under the abused title of poesy. But we shall not be charged, at least, with ostentatious candour, if we

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acknowledge that, wearied with the labour and disappointment of searching vain pretensions, we pause with satisfaction on the grateful refreshment afforded by the claims of genuine merit. Possibly, however, our commendations may be too lavish, because excited by the edge of contrast, or we may indulge the sentiment of admiration too freely, from its long and reluctant bondage to austerity.

The volume before us, whose obscure exterior is not formed to attract the notice of the curious, consists of a small collection of poems, addressed to different subjects in various measure. Some of them have already appeared and been admired in other collections; but the principal piece, 'The Wanderer of Switzerland,' is now for the first time presented to the world. The author, Mr. James Montgomery, has incidentally disclosed that he is a printer at Sheffield. A well attested report has reached our ears that his name is known to a political party, by the commission of some imprudencies for which he formerly incurred the penalty of imprisonment. Some of his poems, and one in particular which is supposed to relate especially to his own condition, may satisfy the reader that the poet is no unenlightened adherent to a certain sect of religious enthusiasts. But it is the characteristic both of religious and political fanaticism to reveal itself only by fits; and the jealous admirer of loyalty and sound doctrine, may venture with little sacrifice to peruse the pages of Mr. Montgomery's effusions.

'The Wanderer of Switzerland,' says the poet, 'the first and longest essay in this collection, has a peculiar claim on the liberality of criticism. Whatever its fate or its character may be, it is neither written in the spirit, nor after the manner of any preceding poet. An heroic subject is celebrated in a lyric measure, on a dramatic plan. To unite with the majesty of epic song, the fire, rapidity, and compression of the ode, and give to both the grace and variety of earnest impassioned conversation, would be an enlargement of the boundaries of Parnassus. In such an adventure, success would be immortality; and failure itself, in the present instance, is consecrated by the boldness of the first attempt. Under these circumstances, The Wanderer of Switzerland will be hospitably received by every lover of the Muses: and though the poet may have been as unfortunate as his hero, the infirmities of both will be forgiven for the courage which each has displayed. The historical fact alluded to in this narrative, may be found in the *Supplement to Coxe's Travels*, and in *Planta's History of the Helvetic Confederacy*.'

To celebrate an heroic subject in a lyric manner, and according to a dramatic plan, is undoubtedly a novel and by no means easy species of composition. The poet, however, has no

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aimed at the highest order of that species. His piece is short, the characters introduced are few in number, the incidents confined, and the plot pretty nearly comprized in a single historical fact. Let it not, however, be supposed that we wish to depreciate the merit of his attempt. There is some originality in the design, and considerable success in the execution; but we doubt whether the design be adapted to a larger subject, or a greater genius. The undisciplined measure, the wild irregularity of composition, so well suited to the fire and rapidity of an ode, are also adapted only to the limit of a few striking images, and the purpose of kindling a transitory emotion. Nothing, it is obvious, gives more pain, not to say disgust, than an attempt to overstrain the feelings, or to keep them too long in agitation or suspense, when raised to an exalted pitch. But it is the purpose and perfection of lyric composition, to rush at once into the chamber of the passions, to excite with promptitude and skill their various movements, and by alternately rousing, soothing, or contrasting their violence, to harmonize their tumult, so as to produce the sensation of delight. To effect this purpose, there is no question that a short composition alone can be adapted; nor is it less manifest that such a design can be suited only to the expression of a few incidents, or at best of a rapid and broken narrative. These, therefore, we consider as absolute disqualifications for the use of the lyric *manner* in celebrating heroic subjects; and the use of the *measure* solely, can be deemed little else than a trick of indolence and bad taste.

We have stated our opinion that the author's efforts at poetical composition, by whatever denomination he may please to style them, have been attended with success, and merit the praise of original skill. But his skill consists chiefly in the care with which he has avoided false ornament, affected or trite phraseology, and common-place topics of declamation; and his success is principally marked in the simplicity and pathos of his narration. The lyric metre gives an air of spirit and variety, which is pleasing to the ear, and not ill adapted to the brevity of his subject. The story is as follows: A wanderer of Switzerland, considerably advanced in years, accompanied by his wife, his daughter and her young children, emigrate from their country, in consequence of its subjugation by the French in the year 1798. On their way they arrive at the cottage of a shepherd beyond the frontiers, where they are hospitably entertained. The shepherd entreats the wanderer to reveal his story; and the aged man commences the recital of circumstances relating to himself and kindred, interspersed with bitter reflections on the fallen condition of his native land. The guest is then

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presented to a supper; and having finished his repast, he proceeds, at the desire of his host, to relate the sufferings and misfortunes of Switzerland during its invasion and conquest by France. This narrative occupies three of the *parts* into which the poem is divided. The uniformity of relation is interrupted by occasional dialogue, and embellished by beautiful and pathetic episode. Of the latter character is the account of the death of Albert, which succeeds the more general description of the battle of Underwalden, where the patriotic hero met the fate of his glorious resistance. The story is simply and beautifully told; and the pathos rises gradually to the close, when the daughter of the wanderer is discovered to be the wife of Albert, and her feelings are so wrought upon by the revival of the tragic circumstances, that she falls senseless on the ground, and remains for some time without the appearance of life. As the night advances the guests retire, and the wanderer, left alone with the shepherd, proceeds (in the two last *parts*) to relate his own adventures subsequent to the battle of Underwalden, and declares his resolution, after the example of many of his countrymen, to fly from the tyranny of France, and settle in some remote province of America.

Such is the general outline of the plan and purpose of the poem. The scheme is brief and simple, but judiciously devised; the topics are selected with skill and arranged with taste; and the whole, as well as the distinct parts of the composition manifest the hand of no common or feeble artist. To denominate it an epic poem, would be a misapplication, not to say degradation, of that respected title. The appellation of lyric is almost equally improper; and we leave our readers to determine by what title the poem is to be exposed to criticism or admiration. We shall select a few specimens from the different parts of the piece. The opening of the poem is simple and unaffected, and makes the reader at once acquainted with the general character of the performance.

'*Shepherd.* "Wanderer! whither dost thou roam?
Weary Wanderer, old and grey!
Wherefore hast thou left thine home,
In the sunset of thy day?"

'*Wanderer.* "In the sunset of my day,
Stranger! I have lost my home:
Weary, wandering, old and grey,
Therefore, therefore do I roam.

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'Here mine arms a wife enfold,
Fainting in their weak embrace;
There my daughter's charms behold;
Withering in that widow'd face.

'These her infants,—Oh! their Sire,
Worthy of the race of TELL,
In the battle's fiercest fire,
—In his country's battle,—fell!"

'Shep. "Switzerland then gave thee birth?"
'Wand. "Aye,—'twas Switzerland of yore;
But, degraded spot of earth!
Thou art Switzerland no more.

'O'er thy mountains, sunk in blood,
Are the waves of ruin hurl'd;
Like the waters of the flood,
Rolling round a buried world."

'Shep. "Yet will Time the deluge stop;
Then may Switzerland be blest:
On St. Gothard's hoary top
Shall the Ark of Freedom rest."

'Wand. "No!—Irreparably lost,
On the day that made us slaves,
Freedom's Ark, by tempests tost,
Founder'd in the swallowing waves."

'Shep. "Welcome, Wanderer as thou art,
All my blessings to partake;
Yet thrice-welcome to my heart,
For thine injured country's sake.

'On the western hills afar,
Evening lingers with delight,
While she views her favourite star,
Brightening on the brow of night."

The following stanzas relate to the attack made by the French on the valley of Underwalden from the lake. After a desperate conflict, they were victoriously repelled, and two of their vessels containing five hundred men perished in the engagement. After marking the approach of the enemy, the poet breaks out:

'In a deluge upon land
Burst their overwhelming might;
Back we hurl'd them from the strand,
Still returning to the fight.

'Still repulsed, their rage increased,
Till the waves were warm with blood;
Still repulsed, they never ceased,
Till they founder'd in the flood.

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'For on that triumphant day,
Underwalden's arms once more
Broke Oppression's black array,
Dash'd Invasion from her shore.

'Gaul's surviving barks retired,
Muttering vengeance as they fled;
Hope in us, by Victory fired,
Raised our Spirits from the dead.

'From the dead our Spirits rose,
To the dead they soon return'd;
Bright, on its eternal close,
Underwalden's glory burn'd.

'Star of Switzerland! whose rays
Shed such sweet expiring light,
Ere the Gallic comet's blaze
Swept thy beauty into night:

'Star of Switzerland! thy fame
No recording bard hath sung,
Yet be thine immortal name
Inspiration to my tongue!

'While the lingering moon delay'd
In the wilderness of night,
Ere the morn awoke the shade
Into loveliness and light:—

'Gallia's tigers wild for blood,
Darted on our sleeping fold;
Down the mountains, o'er the flood,
Dark as thunder-clouds they roll'd.'

We shall offer one further extract, which contains a description of the aged wanderer's emotions on quitting the field of battle, where he had been left by the enemy amidst a heap of slain, covered with the blood and reposing on the body of Albert, who had fallen in the defence of his aged father-in-law.

'*Wand.* "Aye! my heart, unwont to yield,
Quickly quell'd the strange affright,
And undaunted o'er the field,
I began my lonely flight.

'Loud the gusty night-wind blew;
Many an awful pause between;
Fits of light and darkness flew,
Wild and sudden, o'er the scene.

'For the moon's resplendent eye
Gleams of transient glory shed;
And the clouds athwart the sky,
Like a routed army fled.

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'Sounds and voices fill'd the vale,
Heard alternate, loud and low;
Shouts of victory swell'd the gale,
But the breezes murmur'd woe.

'As I climb'd the mountain's side,
Where the lake and valley meet,
All my country's power and pride
Lay in ruins at my feet.

'On that grim and ghastly plain,
Underwalden's heart-strings broke,
When she saw her heroes slain,
And her rocks receive the yoke.

'On that plain, in childhood's hours,
From their mother's arms set free,
Oft these heroes gather'd flowers,
Often chased the wandering bee.

'On that plain, in rosy youth,
They had led their fathers' flocks,
Told their love, and pledged their truth,
In the shadow of those rocks.

'There with shepherd's pipe and song,
In the merry-mingling dance,
Once they led their brides along,
Now!——Perdition seize thee, France!'

But it is time to resign the Wanderer of Switzerland in order to recommend to the notice of our readers some of the smaller poems contained in the same volume. 'The Grave,' 'The Vigil of St. Mark,' 'The Ocean,' 'The Common Lot', and several others have considerable and original merit. We shall deviate into a single extract.—'The Grave,'

'There is a calm for those who weep,
A rest for weary pilgrims found,
They softly lie and sweetly sleep,
Low in the ground.

'The storm, that wrecks the winter sky,
No more disturbs their deep repose,
Than summer evening's latest sigh,
That shuts the rose.

'I long to lay this painful head
And aching heart beneath the soil,
To slumber in that dreamless bed
From all my toil.

'For Misery stole me at my birth,
And cast me hopeless on the wild,
I perish;—O my Mother Earth!
Take home thy child!

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On thy dear lap these limbs reclined
Shall gently moulder into thee;
Nor leave one wretched trace behind,
Resembling me.

Hark!—a strange sound affrights mine ear;
My pulse—my brains runs wild,—I rave:
—Ah! who art thou whose voice I hear?
——"I am the Grave!

"The grave, that never spake before,
Hath found at length a tongue to chide:
O listen!—I will speak no more:
Be silent, Pride!

"Art thou a wretch, of hope forlorn,
The victim of consuming care?
Is thy distracted conscience torn
By fell despair?

"Do foul misdeeds of former times
Wring with remorse thy guilty breast;
And ghosts of unforgiven crimes
Murder thy rest?

"Lash'd by the furies of the mind,
From wrath and vengeance wouldst thou flee?
Ah! think not, hope not, fool! to find
A friend in me.

"By all the terrors of the tomb,
Beyond the power of tongue to tell!
By the dread secrets of my womb!
By death and hell!

"I charge thee live!—repent and pray;
In dust thine infamy deplore;
There yet is mercy;—go thy way,
And sin no more.

"Art thou a mourner?—hast thou known
The joy of innocent delights?
Endearing days for ever flown,
And tranquil nights?

"O live!——and deeply cherish still
The sweet remembrance of the past:
Rely on heaven's unchanging will
For peace at last.

"Art thou a wanderer?—hast thou seen
O'erwhelming tempests drown thy bark?
A shipwreck'd sufferer hast thou been,
Misfortune's mark?

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" Though long of winds and waves the sport,
Condemn'd in wretchedness to roam,
Live!—thou shalt reach a sheltering port,
A quiet home.

" To friendship didst thou trust thy fame,
And was thy friend a deadly foe,
Who stole into thy breast to aim
A surer blow?

" Live!—and repine not o'er his loss,
A loss unworthy to be told:
Thou hast mistaken sordid dross
For friendship's gold.

" Go seek that treasure, seldom found,
Of power the fiercest griefs to calm,
And soothe the bosom's deepest wound
With heavenly balm.

" In woman hast thou placed thy bliss,
And did the fair one faithless prove?
Hath she betray'd thee with a kiss,
And sold thy love?

" Live!—'twas a false bewildering fire;
Too often love's insidious dart
Thrills the fond soul with sweet desire,
But kills the heart.

" A nobler flame shall warm thy breast,
A brighter maiden's virtuous charms!
Blest shalt thou be, supremely blest,
In beauty's arms.

"——Whate'er thy lot,—Whoe'er thou be,—
Confess thy folly,—kiss the rod,
And in thy chastening sorrows see
The hand of God.

" A bruised reed he will not break,
Afflictions all his children feel;
He wounds them for his mercy's sake;
He wounds to heal!

" Humbled beneath his mighty hand,
Prostrate his providence adore:
'Tis done!—Arise! He bids thee stand,
To fall no more.

" Now, traveller in the vale of tears!
To realms of everlasting light,
Through time's dark wilderness of years,
Pursue thy flight.

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'"There is a calm for those who weep,
A rest for weary pilgrims found;
And while the mouldering ashes sleep,
Low in the ground;

'"The soul, of origin divine,
God's glorious image, freed from clay,
In heaven's eternal sphere shall shine,
A star of day!

'"The sun is but a spark of fire,
A transient meteor in the sky;
The soul, immortal as its sire,
Shall never die.'

We reluctantly quit our examination of this collection of poems, whose genuine and unaffected beauties are scattered throughout with no sparing hand. Amidst the mass of modern poetry, published or unpublished, we have seen few compositions worthy of more careful perusal or more lasting fame.

ART. V. *Memoirs of Mrs. Crouch, including a Retrospect of the Stage, during the Years she performed. By M. J. Young.* 2 *vols.* 12*mo.* 9*s.* Asperne. 1806.

AS in that pleasing novel, the Simple Story, all is gaiety, and joy, and pleasure, at the opening of the work—but age, and alteration of character, and misery, at the conclusion; so, in these less pleasing memoirs of Mrs. Crouch, the careless and amiable years of her youth are contrasted with the falling off, the misfortune, the imprudence (to talk with a fashionable gentleness) of her more advanced life.

'She was the daughter of a Mr. Peregrine Philips, descended from the younger branch of a respectable family in Wales; the elder branch of which was graced by a long line of baronets, the last of whom was created a peer of Ireland in the year 1776.'

These are the titles of ancestry appertaining to our frail fair one, and such is the boast of her biographer, whom we perceive to be so uniformly solicitous to exalt the reputation of his heroine, that perhaps he may occasionally lean more to the side of benevolent indulgence, than of strict veracity.

We shall pass over in a forgiving silence the uninteresting annals of Mr. Peregrine Philips, and only hint that he was an enthusiastic admirer of that notorious political bub-

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ble, John Wilkes. But we do not meddle with the *judgment* of Mr. Philips—suffice it to say that he seems to have been a well-meaning person, and, in one striking instance, which we shall hereafter record as it is connected with his daughter's history, a man of most praise-worthy and conscientious principles.

To confine ourselves chiefly to Mrs. Crouch, and to dismiss at once some of the minor characters introduced into these volumes, we shall cursorily remark, that the writer, who is often obtruded upon our notice, and whom we suspect to be a female, (though we plead guilty to the charge of ignorance, when we confess that M. J. Young, notwithstanding his or her voluminous publications, is unknown to us,) is deficient in some of the primary requisites for literary excellence. Those who compose in English (not to mention other languages) should, by the help of grammars, accidences, vocabularies, and dictionaries, previously acquire some knowledge of our mother-tongue; they should *not* talk of 'aviaries of birds'—nor print such lines as

> 'No giddy, light, fantastic airs,
> In her enchanting form appears;'

at least we are here bold enough to rest upon our own opinion, and to assert, that the superfluity of expression in the first of these instances, and the false concord in the second, might be dispensed with, even in the politest circles. But taste is a cameleon.

After the necessary musical education, Miss Nancy Philips came forward as a public singer, 'made her first appearance on any stage at Drury lane Theatre, in the character of Mandane, in the opera of Artaxerxes, during the winter of 1780;'—'and was received by an elegant audience with unbounded applause.' This short extract will give our readers a very just idea of the newspaper stile of puff and panegyric in which these memoirs are composed; but unless they were condemned to our duty of a thorough perusal, they could not imagine how large a part of them consists of copies from old play-bills, of dramatis personæ, without critical remark or anecdote!

By way of digression, our author introduces a high-flown account of the riots in the year 1780: his prose is really run mad; but as we wage no war with Bedlam, we shall merely quote, with pity and concern, such passages as 'the appalling report of life-destroying bullets,' and 'the dreaded nightly roar for lights! lights! lights!'

The beauty of Miss Philips was not only the subject of

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daily paragraphs in the papers, which celebrated her 'lovely Grecian nose,' but procured for her also some more serious and even desperate admirers. It was in the summer of 1784 that Miss Philips, while performing at Dublin, captivated the heart of an Irish gentleman; who, being unable to win her affections by his vehement professions, actually threatened to destroy her and himself if she persisted in her refusal, and said, that if he could not get nearer to her, he would shoot her from the pit when she was on the stage, and then put an end to his own existence. The unhappy maniac was secured in the theatre, on the following night after he had declared this resolution, by the officers of justice.

Another lover was a minor, but heir to a splendid fortune and a title; and Miss Philips was very *improperly* prevailed upon to promise a clandestine marriage with this enamoured youth. They accordingly eloped together; but with a prudence, which did great honour to a brother of the lady's, he accompanied the fugitives on their journey. This single circumstance is, we think, sufficient to rescue Miss Philips from the calumny she met with on her return to London. It should be mentioned too, that the lovers attempted to procure a priest to solemnize their marriage before their expedition; but no *Roman Catholic* nor *Protestant minister*, from the rank and consequence of one of the parties, would venture to perform the nuptial ceremony. We cannot help observing the liberal indifference of our lovers as to the religion according to whose forms they were united. They set out however, with the brother, for the sea-coast, intending to pass over into Scotland, but were overtaken at the port, just as they were about to sail, by Mr. Philips and the father of the young gentleman. The former had communicated the intelligence of the elopement to the latter immediately after he had received it himself, disdaining the idea of his daughter stealing clandestinely into a family, which would consider the alliance of its heir with an actress as a disgrace.

Upon her re-appearance at Drury-Lane, our disappointed heroine was, as we have intimated, exposed to the sarcasms of her fellow-labourers; and felt them more acutely than we conceive she would have done had they been founded upon truth. In fact, as we premised of these memoirs, the beginning, indeed the whole of the first volume, which brings the life of Miss Philips down to her marriage with Mr. Crouch, a lieutenant in the navy at that period, (1785,) contains the account of a very amiable character, except in the violation

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of duty above recorded. We must now reluctantly, for more reasons than one, advert to the contents of the second volume, not, however, without previously extracting an anecdote or two of the Kembles; which are almost the only instances in which our author has fulfilled his promise of including a retrospect of the stage (any further than by copying play-bills) in the memoirs of Mrs. Crouch.

'One day, when the conversation turned on supernatural appearances in the night, when Mr. S. Kemble happened to be present at Mr. Philips's, he said that he had once felt himself extremely surprised by a nocturnal visitor, when he lay at an inn. It was about three in the morning, and being summer, light enough to distinguish objects, when he heard something moving in his chamber, and presently beheld at the side of his bed a dwarf, singularly habited, who gazed in equal astonishment at him: but as small objects are not so terrific as large ones, Mr. S. Kemble recovered first from his surprise, and raising himself up in the bed, asked the little figure what he was, and what he wanted in his room. The dwarf assuming courage replied—"I am, as you may perceive, sir, a dwarf, come to be shown at the fair to-morrow. I have mistaken the chamber, no doubt, and was frightened when I saw you; who are a giant, come, I suppose, to be shown for a sight at the fair like myself."

'Mr. S. Kemble told this little story with great humour. Miss Philips was highly diverted at the time, and frequently repeated the story, as she called it, of the dwarf and the giant.

'She also mentioned frequently, with gratitude, the spirited conduct of Mr. John Kemble, when they were performing at Cork. Mr. Philips being confined by the gout, had requested Mr. Kemble to conduct his daughter home after the play was over, during his confinement. One evening, however, some young officers, belonging to a regiment quartered in that city, chose to contend for the honour of seeing the beautiful Miss Philips safe to her lodgings; and accordingly, when she went to her dressing-room, stationed themselves in the passage through which she was obliged to return, and as they were rather more elevated than, perhaps, they might have been *before* dinner, they disputed concerning their rights to the temporary honour of being her conductor so loudly, that the fair subject of their dispute locked herself into her dressing room; and when Mr. Kemble sent to inform her that he was waiting for her, she replied to his messenger, through the door, that she would not leave the room until the officers had quitted the theatre, as she was resolved not to pass them. Upon this they were politely desired to quit the passage, in which they had stationed themselves, as the doors of the theatre were going to be shut. They said they would not leave the house until Miss Philips did, as they were waiting to attend her. Mr. Kemble, hearing this, took his sword, and, passing through them, said, with dignity and firmness—"Gentlemen, Mr. Philips, who is confined by illness, has requested me to conduct his

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daughter from the theatre; and, as gentlemen, I trust you will not molest her; for be assured, I shall maintain the trust reposed in me." He called Miss Philips, and told her, that her father was anxious for her return, as it was late, and assured her that she would pass without interruption. The trembler, scarcely assured, ventured forth; but, when she beheld the officers, would have run back to her room, if Mr. Kemble had not held her fast, and said—"Be under no apprehension, I am resolved to protect you from interruption. If any gentleman be dissatisfied with my behaviour, I will meet him, if, he pleases, to-morrow morning, and if he can *prove* it to be *wrong*, I shall be ready to apologize for it." This firm and manly conduct rather checked the violent spirit of the contenders, who suffered Miss Philips to pass with her calm and fearless protector. But in the morning, the commanding officer, having heard of the confusion his inferior officers had occasioned, called on Mr. and Miss Philips, and told them that he was extremely sorry any persons under his command should act so unbecoming the character of gentlemen, and assured them that the aggressor or aggressors should make whatever public apology they required. Miss Philips told him, that all she required was, that in future the gentlemen would go from the theatre with the rest of the audience, and leave her to go home quietly with her father, or whoever he should appoint to conduct her. This was promised; and during her stay in the city of Cork, was strictly adhered to. Mr. Kemble's prudent, yet spirited conduct, on that occasion, was highly spoken of, even by those whom it restrained, when reason regained her dominion over their senses. This affair was in itself sufficient to raise the report of a particular attachment between Miss Philips and Mr. Kemble.'

But their acquaintance does not seem ever to have passed the bounds of friendship.

After these sufficient extracts from the work before us, its remaining portion must be more slightly noticed, and indeed it is not even of so tolerably amusing a nature as the preceding, either in its subject matter or composition.

We shall here just add, for the benefit of those who are interested upon minute points of theatrical information, that Mr. George Colman the younger, produced his first dramatic attempt, under the title of 'Two to One,' a musical comedy, at his father's theatre, in the Haymarket, on June the 19th, 1784. He has since kept successful possession of the stage for twenty-two years, in which period he has atchieved much to delight the public, and much to entitle himself, even in the judgment of the severer few, to the character of a very able and humorous comic writer. In tragedy, we own that we so far differ from the general opinion, as to rank him in an inferior class of authors altogether. His *debut* was adorned by a very poetical prologue

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from the pen of his father, whose comparison of himself to Dædalus on this occasion,

> 'While now with beating heart, and anxious eye,
> He sees his vent'rous youngling strive to fly,'

appears to us particularly happy and ingenious.

Waving all mention of the Royalty Theatre, built in the year 1785, and of Mr. Palmer's disappointment in not being permitted to act plays there; waving the old actress, who at the advanced age of eighty-five danced a jig, called the Irish Trot, on the stage in Lincoln's Inn Fields; waving

> 'the betwiching charms of Jordan altogether,'

and various other amenities of a similar nature, we come at once to '*Mr. and Mrs. Crouch, and her Cicisbeo, Mr. Kelly*,' who all lived in one house together on the most cordial terms, upon the arrival of that gentleman who is a native of Ireland, from Italy, in the year 1787. At length Mr. Crouch grew tired (as we naturally suppose) of so liberal and enlightened a system of friendly and connubial harmony; and bidding farewell to this new St. Preux and new Heloise, *solaced* himself with the pleasures of retaliation.

It is impossible to pass over the lenity with which our author, a friend of Mrs. Crouch's, treats this disgusting subject, without the severest reprehension. Delicacy, however, forbids us to condemn such actions and such a vindication of them in more than general terms. We will merely select the strongest of those terms that offer themselves; and, after having said that such a community of bed and board realizes the grossest visions of the most corrupt modern philosophers, dismiss these matters to their kindred darkness.

In justice to the subject of these memoirs, it should be added, that all her filial and sisterly duties seem to have been discharged with exemplary zeal and tenderness. With regard to her literary taste, of which much is said, we cannot so far agree with her biographer, as to consider her enthusiastic admiration of Cowper and Shenstone as very substantial proofs of its correctness or elegance. That our author should select the whole of Cowper's conceited songs, (for conceit is very compatible, nay, is almost synonimous, with methodism) of

> 'The rose had been wash'd, just wash'd in a show'r,'

is a very natural proceeding for so perfect a book-maker; but he ill defends the fame of Cowper, who rests it upon this

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poem. That Cowper has earned an honest fame, we are far from denying; as a moral poet his precepts are excellent; but his diction throughout is latinized, and consequently stiff, pedantic, and inverted. In harmony he is entirely deficient. The lines upon Omai, and those beginning

'England! with all thy faults I love thee still,' &c. &c.

are perhaps among the best of his efforts. We wish he had written more Johnny Gilpins.

To return to Mrs. Crouch. Her friends, we are informed, made one fruitless attempt to separate her from Mr. Kelly; but, as her biographer emphatically observes, 'she was a *woman*; and not an *angel*.' She died (for our readers may be tired of her life) on the 2d of October 1805, aged only 38 years; and 'a stone was inscribed to her beloved memory by *him*; whom she esteemed the most faithful of her friends.' Her husband is yet living, and of him we shall only say, *volenti non fit injuria*. We are glad to be able to insert the following sentence:

'Mrs. Crouch departed this life with grateful love for her affectionate and attentive friends: in perfect harmony with all the world; in the firm belief of an eternal Creator, and in an humble reliance on his mercy.'

To those readers (if any such exist) who can complain of the paucity of our selections from such a work as the present, it may be answered, that of Mrs. Crouch herself nothing material remains untold; and that as to her family, the information respecting them chiefly consists of such important and interesting particulars as those with which we shall conclude our extracts and critique:

'In the summer of the year 1786, Mr. Philips chiefly resided at Broadstairs; his sister in Essex; and Captain Horrebow (Mrs. Crouch's brother-in-law) took a house at Swansea in Wales; and in the course of the season, Mrs. Horrebow visited her sister at Liverpool'!!!!!!

ART. VI.—*Transactions of the Royal Society of Edinburgh. Vol. VI. Part I.* Cadell. 1806.

Art. 1. A Descriptionof the Strata which occur in ascending from the Plains of Kincardineshire to the Summit of Mount Battoc, one of the most elevated Points in the Eastern District of the Grampian Mountains. By Lieut. Colonel Imrie, F.R.S. Ed.—The study of mineralogy, which now attracts so great a share of the attention of the scientific world, owes

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much of its attraction, as well as part of its progress, to those theories which have been invented to explain, and if possible to reduce to some distinct and general heads, the various phenomena which appear in the substance of our globe. Yet the passions of men, alive with a morbid irritability to the feelings of wounded vanity, have not always been able to contemplate with the sober eye of philosophy objects so uninteresting to the bulk of mankind as the rocks of the mountain or the strata of the mine; and so completely has the greater number of those who have applied themselves to the subject of geology, suffered their judgment to be distorted by their affection for the reigns of Neptune or Pluto, by their opposite hatred of water or of fire, that the cool and sensible remarks of Colonel Imrie, who has wholly avoided every observation regarding either of the contending theories, must be received as a valuable acquisition to the facts already known. A good theory ought to explain the cause of every phenomenon; and even if the descriptions of the author of the article before us should not be found to coincide with the proposed explanations, we shall at least have the satisfaction of knowing that the very failure will bring us nearer the true hypothesis.

It is well known that since the promulgation of the Huttonian theory of the earth, a degree of attention, before unthought of, has been bestowed on the spots where the primary and secondary strata are contiguous to each other. According to that mode of explaining the formation of our globe into its present arrangement, these two sorts of strata differ extremely from each other in their antiquity, and in the processes which they have undergone. If however this be so in reality, marks of such changes ought to be perceptible every where, but most frequently and by far the most distinctly at those points where the more ancient touch the more modern portions of the earth. This word antiquity, it must be remarked, is not meant to be applied to the substance, but merely to the form of the strata. But if such marks should not be discernible, at least nothing opposite or inconsistent with the theory ought to be found.

Colonel Imrie informs us, that the Grampian mountains arise from the Alpine regions of the north-west of Scotland, and forming three ranges of parallel hills, advance in an eastern direction to meet the German ocean near the town of Aberdeen. The river North Esk has its origin among these mountains, and first running eastward, at last changes its course, and penetrates across the Grampians flowing to the south. An opportunity was thus afforded to the intel-

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ligent activity of Col. Imrie, to observe with uncommon advantages, the position of the strata in the bed of this river for a space nearly of six miles, from the horizontal sandstone in the plain to the granite of Mount Battoc. This paper, consisting almost entirely of a statement of facts, does not admit of a very easy abridgment. At the end the reader is presented with a plate, in which the position and succession of the strata is laid down with much apparent accuracy, and by means of which assistance a much better idea may be obtained of these circumstances, than would be afforded by the view of the actual strata to any other than a person familiarised with the inspection and consideration of such phenomena.

The colonel travels from the plains of Kincardineshire, up the course of the North Esk. At the point of his departure, the native rock consists of a siliceous sandstone in layers of from one inch to four feet in thickness, and perfectly horizontal. But as it approaches the Grampians it begins to rise or be set on end, and at last becomes perfectly vertical in its position. No organic remains are mentioned to have been found in it, but it contains abundance of water-worn pebbles. It is also observed to be more solid the nearer it approaches the mountains. Where it has attained its vertical situation a bed of whinstone forty feet broad is interposed between the strata, and two small jets of the same material are remarked to have disrupted the layers of sandstone, and, arising from the main bed of whin, to penetrate in a zig-zag manner, decreasing in diameter as they ascend, and terminating before they reach the surface. The river has in this place worn down the strata to a depth of fifty or sixty feet, and thus afforded an opportunity of remarking a curious fact, happily illustrative of the theory which supposes the ancient liquefaction of basalt.

Soon after this point the sandstone is gradually converted into a sort of plum-pudding rock, and of this there is a stratum 400 yards thick, or followed by layers of grit. Then comes porphyry of the argillaceous kind, and next again a confused mass of different ingredients, which, however, are still stratified. Various argillaceous substances, intermixed with beds of whin, are afterwards noticed; and another singular appearance is remarked where the whin divides itself into three branches in its way to the surface.

The river now ceases to be deeply imbedded in the rocks, and Colonel Imrie is obliged to pursue his researches in the bed of a winter torrent, which afforded more favourable opportunities for observation. In this course he attended especially to the alternations of porphyry and micaceous

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shistus; and he seems to be of opinion that the former consists of vertical dykes, which cut the latter at right angles. In one place a large mass of unconnected jasper was found, about thirty feet long and ten broad. The central mountains of the Grampian chain are chiefly composed of granite: but micaceous shistus and granitelle are in many places superincumbent, though every where, in elevated situations, in a state of decomposition, and leaving the granite exposed to the eye. Colonel Imrie finishes his series of observations at the summit of Mount Battoc, and after a most able description of the strata of that part of Scotland, gives us reason to hope for some further remarks upon the same subject at a future period. The whole of the paper before us seems, in our idea, to contribute to the further support of the Plutonic theory of the earth, or some variety of it; a position, however, which we cannot stop to illustrate further at present; but we imagine it to receive additional probability, both from the gradual elevation, and the increasing solidity of the strata as they approach the granite, and from the remarkable facts observed concerning the whinstone. It is extremely desirable that the colonel should pursue his course of observations; and if he should be able to ascertain any thing more decisive regarding the dykes of porphyry, he will perform a great service to the science of cosmogony, and lay the foundation of most essential improvements in our knowledge of the structure of the earth.

Art. 3. Account of a Series of Experiments shewing the Effects of Compression in modifying the Action of Heat. By Sir James Hall, Bart. F. R. S. Ed.—The name of Sir James Hall is well known to two classes of philosophers; to those who direct their investigations to the abstruse but interesting subject of caloric, and to the adherents or observers of the different theories of cosmogony. In both of these branches of natural science considerable improvements and advances have been made by the author of the paper before us, and he now comes forward with new claims to our respect and gratitude.

Dr. Hutton, justly celebrated as the author of a very ingenious and in many respects a very satisfactory theory of the earth, found himself obliged to allow that various calcareous bodies, such as shells consisting chiefly of carbonate of lime, have undergone fusion by subterraneous heat. Now in our fires it is perfectly certain that these substances cannot be fused, but that the carbonic acid will fly off, leaving pure lime of a most refractory nature. To meet this objection,

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be asserted that the reason why shells could not be fused was, that in ordinary fires no compression was employed to restrain the carbonic acid, but that in the mineral regions, where internal heat reduced beds of shells to strata of solid limestone, the extrication of that gas was prevented by the pressure of the superincumbent mass, or of the vapour of water, and that the carbonic acid thus retained, acted as a flux to the lime. Dr. Hutton, however, was unwilling to attempt to confirm this conjecture by a reference to experiment, lest a failure, though justly attributable to the imperfection of our means of compression, might be adduced as an argument against the principle itself. Sir James Hall however most fortunately for science, has viewed the inquiry as surrounded by fewer difficulties, and by the exertion of much skill and great diligence has succeeded in establishing the fusibility of mild calcareous bodies by the most satisfactory evidence.

The method chiefly employed was to enclose the carbonate in a gun barrel, or in a cavity bored in a bar of iron, and to effect the compression by means of the fusible mixture of bismuth, lead, and tin, which, though necessarily liquid where near the carbonate, might be kept in its solid form at a little distance by the application of cold, and thus restrain the evolution of the carbonic acid gas. We cannot enter here into an enumeration of the very ingenious devices by which various inconveniences were removed. But the result of the experiments was, that carbonate of calcareous earth in its purest state, as well as chalk and shells, could be completely fused, and converted into a substance analogous to calcareous spar, sometimes crystallised, and often with the rhomboidal fracture. The objection of the iron or clay, which was necessarily present in these experiments, having contributed to the fusion of the carbonates, was obviated by enclosing these substances in laminated plates of platina.

In a subsequent part of this paper Sir James Hall directs his attention to the effects of compression on inflammable bodies exposed to heat, and he shews clearly the possibility of reducing under such circumstances the wood of the fir and the horns of animals to a fluid state, and into a substance very analogous to coal. He seems to be of opinion that both animal and vegetable bodies have contributed to the formation of that mineral in the operations of nature.

In the last section of his paper, Sir James Hall proceeds to apply the results of his experiments to geology. He insists upon it, that the fire of volcanoes has a much deeper

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source than it has pleased Buffon and other writers to allow, and certainly with great plausibility. He demonstrates that the heat of fluid lava is sufficiently great to effect the fusion of carbonates, if the necessary pressure be combined with it; and thence infers that all the heat required by the Huttonian theory may and does actually exist in the interior parts of the earth, though it may be impossible for us to account for its origin. Next, as to the compression, experiments are afforded which shew that the carbonic acid of limestone may be restrained in the necessary heat by a pressure of 1708 feet of sea or 52 atmospheres, that of marble by 86 atmospheres or 3000 feet, and that by 173 atmospheres or 5700 feet of sea carbonate of lime is made to undergo *complete* fusion, and act powerfully on other earths. But granting the existence of the necessary intensity of heat, it is absolutely certain that at the bottom of the ocean, and under many of the higher mountains of this globe, much more compression must be excited, than what has been thus experimentally proved to be sufficient for the reduction of the calcareous strata to a liquid or semiliquid state; for lord Mulgrave found bottom at 4680 feet, and Capt. Ellis let down a sea-gage to the depth of 5346 feet; and according to La Place the average depth of the ocean must be immensely greater, and amount to not less than eleven English miles. As for the pressure of hills, the specific gravity of them so much exceeds that of sea-water, that one fifth of the depth will produce an equal effect.

We have thus enumerated a very few of the highly ingenious and interesting experiments and reasonings which are now brought forward by the author of this paper in support of the theory of Dr. Hutton, which he adopts with so much zeal and defends with so much skill. Many further particulars, which we have been unable to notice, are to be found, well deserving the attention of the scientific reader. In one respect, Sir James Hall has thought it necessary to modify or depart from his favourite hypothesis of geology, and to add the conjecture of Saussure and others to the system which he labours to establish. Dr. Hutton conceived that all the primary portions of the earth had been originally covered by secondary strata, which had been gradually worn down by the action of air and moisture, and swept along by the force of descending streams. Many philosophers have objected to the slowness of this sort of process, of which the memory or records of man are scarcely able to afford any distinct proof; although many others are satisfied that the never ceasing progress of minute and imperceptible decay in its small parts may become

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sufficiently manifest in its accumulated effects. But Sir James Hall is willing to adopt the opinion of the surface of the earth having been swept and abraded by furious torrents, of which, he imagines that in every quarter of the world we can still discern the vestiges and follow the operations; and by these means he would account for the removal of a great part of the secondary strata from the situation which according to theory they formerly held. There is certainly considerable probability in such a supposition, and whoever has been accustomed to the observation of nature in Alpine countries, must have felt the weight of the evidence by which it is supported. Sir James in this place observes, 'that the weight of such secondary strata as have been removed, must alone have been sufficient to fulfil all the conditions of the Huttonian theory without having recourse to the pressure of the sea. But when both were combined, how great must have been their united strength!'

'The Huttonian theory,' continues our author, 'embraces so wide a field, and comprehends the laws of so many powerful agents, exciting their influence in circumstances and in combinations hitherto untried, that many of its branches must still remain in an unfinished state, and may long be exposed to partial and plausible objections, after we are satisfied with regard to its fundamental doctrines. In the mean time I trust, that the object of our pursuit has been accomplished in a satisfactory manner by the fusion of limestone under pressure. This single result affords, I conceive, a strong presumption in favour of the solution which Dr. Hutton has advanced of all the phenomena; for the truth of the most doubtful principle which he has assumed has thus been established by direct experiments.'

Art. 2. A Geometrical Investigation of some curious and interesting Properties of the Circle, &c. By James Glenie, Esq A. M. F. R. S. London and Edinburgh.—This paper refers in a great measure to the general theorems published by Dr. Matthew Stewart, but not demonstrated by that learned geometer. The demonstrations are given in this paper. Those who are enamoured of the geometrical method will do well to consult it. The nature of this memoir prevents us from minutely entering into an examination of its contents: for we do not perceive that the series of propositions is made subservient to the establishment of any great or important truth, or to the establishment of any theorems in the *higher mathematics*, which may not, by a different process and with equal if not greater facility, be deduced.

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Art. VII.—*Notes on the West Indies: written during the Expedition under the Command of the late General Sir Ralph Abercromby: including Observations on the Island of Barbadoes, and the Settlements captured by the British Troops upon the Coast of Guiana; likewise Remarks relating to the Creoles and Slaves of the Western Colonies, and the Indians of South America: with occasional Hints, regarding the Seasoning, or Yellow Fever of Hot Climates. By George Pinckard, M.D. of the Royal College of Physicians, Deputy Inspector-General of Hospitals to his Majesty's Forces, and Physician to the Bloomsbury Dispensary.* 3 vols. 8vo. Longman and Co. 1806.

'LOOKING round, as it is said authors are wont, for a great personage, to whose name I might dedicate my work, I have not found it possible to fix upon any one, to whom I could with so much propriety consign it, as to . . . . . its parent! Accept, then, benign power! thine offspring: cherish it, even as thou hast begotten it: and cause thy warmest influence ever to animate the heart of

Thy faithful and devoted servant, THE AUTHOR.'

He shall be to us a great Apollo, who can discover the PARENT of Dr. Pinckard's work. Its parent, O reader, is FRIENDSHIP! Gentle doctor! But does not the Doctor acknowledge that he 'always regards with high veneration all that concerns the habits and comfort of man?'

'In whatever relates to our nature, I feel a glowing sympathy! and I *affectionate* the whole human race in every state and station. Whatever tends to strengthen the connection between man and man, to improve our being, and increase the general happiness of my fellow creatures, I regard with an attachment bordering upon enthusiasm.' (vol. ii. p. 419.)

Amiable philanthropist!

The present volumes we understand, have been charged with indecency; in our opinion unjustly. We do not indeed deny that Dr. P. does, whenever he has an opportunity, dwell with seeming relish and at needless length, upon 'something* not to be spoke of;' but we are not disposed to impute this to the vice of a prurient imagination, when we can find a milder excuse in the more venial charge of vanity and bad taste. Whoever peruses but a few pages of this work, will observe the author's reluctance to quit any subject which he has once taken in hand, forgetting that expansion weakens the effect, whether the object be to inform the understanding

* Lady M. W. Montague.

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to amuse the fancy, or to affect the heart. When Dr. P. has hit upon a favourite story, a description, or a train of sentiment that pleases him, he twists it into every shape, represents his ideas under every possible variation, and, like a rural divine with an old black coat, he cannot find in his heart to part with it till it is completely threadbare, and till

Occidit miseros crambe repetita—REVIEWERS.

Our author was appointed physician to the army, on that signally unfortunate expedition that sailed from Cork and Portsmouth for the West Indies under Admiral Christian, in 1794. His description of his fellow travellers in the mail coach to Southampton, at the commencement of his work, gave us a foretaste of what we might expect before we had arrived at the end of the three volumes.

'They were three of the sturdy sons of old Ocean, who had formed rather an intimate acquaintance with a certain personal pronoun, and in abruptness of manner, seemed to be as nearly related to that great personage, Mr. John Bull, as to his kind patron, father Neptune.—The curtains of their eyes but dropped with the closing day of London, to be again uplifted with the rising sun of Southampton.'

Various incidents peculiar to the military profession caused nearly seven weeks to elapse before the expedition set sail; all these incidents are detailed by Dr. P. with great minuteness, and do not cease but with the 151st page. During this long period, from October 23 to December 9, the doctor was detained at Portsmouth, or as he terms it, the Wapping of England, as if the original Wapping were in France. In like manner he speaks of 'the cruelty of an eastern Tippoo;' not knowing, we presume, that Tippoo is a proper name. At length we are delighted, unfeeling as it may seem, to find the author at sea, though he represents himself as quaking amid the unknown horrors of a severe tempest, and half dead beneath the complicated evils of fear and an upturned stomach.

In transcribing the following description of the close of the old, and the commencement of the new year, we shall afford our readers an adequate idea of our author's style and manner, and shall be treating himself with that candour which it so much behoves a reviewer to consult; for we are convinced that he has exerted all his powers of language and fancy in that laboured passage. But if it be not in reality 'foolishness and affectations,' as Sir Hugh says, we must forfeit all claim to critical discernment.

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'*New-year*, attended by gentle and fair-robed zephyrs, presented himself in smiles. His countenance was benign—his every look bespake mildness and tranquillity. We did funeral honours to his tempestuous father, without the affectation of grief; and greeted each other on escaping from his turbulent government, to a milder reign. We now sailed pleasantly on our passage. The breeze was fair—the sea smooth and tranquil—the sun shone with genial warmth—the ship advanced in steady motion; and our cares were dissipated in the hope that all our disasters were buried in the grave of boisterous *Old-year*. But, alas! our cup was not yet full—the period of probation was not thus to end. Æolus and stern Neptune, enraged at the mildness of the new deputy of hoary time, poured forth all their ire; and, tearing away the delusive veil, openly exposed our error, proclaiming, in loud tyranny, that the young steward of the winged hours was not the milder son, but the very twin-brother of the late tempestuous agent. Our flattering prospect had not the duration of a day! Ere morning dawned, dark clouds obscured the sun; the tumid ocean heaved in threatening anguish, and, a thick storm gathering at the horizon, the winds and waves rushed into conflict, and, in all the dreadful wrath of tempest, pronounced themselves the messengers of angry gods!'

The Lord Sheffield, (so was the vessel called that conveyed our author,) was now separated from the rest of the fleet, and left to pursue her solitary course across the wide Atlantic. For seven weeks she was visited by adverse winds, but on the 25th of January the boisterous weather found an end, the ocean subsided into a perfect calm, and not a breeze of wind assisted our voyager on his way. Then it was that he

'Cast his eyes over the silver surface of the sea to behold the beauteous rising of the sun, and offered aspirations, that fierce Eurus, in the placid humour of milder zephyr, might follow in his train.' (p. 183.)

'*At this moment*,' (obedient doubtless to the 'aspirations' of Dr. Pinckard,) 'a gentle rippling spread lightly over the still surface of the water, and almost imperceptibly brought us . . . . . a favourable breeze.' It was the trade wind, and the passengers 'thought themselves fortunate in being *saluted by the favouring trades* in their very earliest latitudes.' They now began by a change of diet and other precautions to prepare themselves to encounter the *torrefaction* of a tropical climate, and in somewhat more than a fortnight arrived in Carlisle Bay in the island of Barbadoes, which was appointed the general rendezvous of the expedition. Several days previous to their arrival they began to suffer some '*discomfort*.'

'The increase of temperature had brought out upon our skins

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that troublesome eruption called *prickly heat*. Our bodies were covered with it, and the irritation and itching it occasioned were intolerable. Our companion, Dr. Cleghorn, being an early sufferer from it, demanded of those who had been accustomed to the West Indies, how long his skin was to be thus tormented? So long, good doctor, as you remain in health, was the reply! upon which, with additional rubbing and scratching, the doctor jocosely, although somewhat impatiently exclaimed, in the accent of his country, 'Faith, captain, and would you carry us into never-ceasing torment? 'Bout ship and tack for England immediately.'

We apprize our readers that this is a joke; we further inform them that it is in Dr. Pinckard's very best style. The doctor's jocularity indeed is in general of so subtle a nature, that 'the capacity of our rude powers' is not always competent to its detection. We are confident, for instance, that some latent jest is concealed beneath the Latin words '*in propriis personibus*,' (Vol. i. p.355,) but as we are unable to discover where it lies, we must charge the misquotation to the account of ignorance.

Every one, whose lot it has been to visit foreign countries, will recollect the very peculiar sensations, a compound of pleasure, surprise, and curiosity, experienced on our first setting foot on foreign ground. We seem as if transported to a new world. The mind indeed, ever active, never fails to figure to itself some image of the things we hear and read of, before any opportunity occurs of seeing them. But the picture is most frequently incorrect and extravagant. In the present instance however,

> '*I was pleased*,' says Dr. P. 'to find that I had formed to myself a tolerable accurate copy of the West Indies, from the descriptions I had heard and read. In particular the appearance of the fields, and of the slaves, labouring with the whips at their backs, &c. &c.!'

Let it be understood, however, that this unfortunate expression is to be attributed to the pardonable error of a confusion of language, and by no means to a partiality for that diabolical traffic in human blood, which will for ever disgrace the annals of the British nation. Whenever that subject occurs, which it frequently does, he seldom fails to express his reprobation in a manner that does honour to his feelings. The subject is, unfortunately, a trite one, and most of our readers have, doubtless, a pretty correct idea of the cruelties practised on our fellow-men by the white savages of the West Indies; but as the horrid truths cannot be too generally diffused nor too strongly impressed, we shall quote at length some descriptions of the auctions of slaves, of which the author was an eye-witness.

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'A few days ago I had the opportunity of being present at a more regular sale, or market of slaves than I had seen before, and here I witnessed all the heart-rending distress attendant upon such a scene. I saw numbers of our fellow beings regularly bartered for gold, and transferred, like cattle, or any common merchandise, from one possessor to another. It was a sight which European curiosity had rendered me desirous to behold, although I had anticipated from it only a painful gratification. I may now say—*I have seen it!*—and while nature animates my breast with even the feeblest spark of humanity, I can never forget it!

'The poor Africans, who were to be sold, were exposed, naked, in a large empty building, like an open barn. Those, who came, with intention to purchase, minutely inspected them; handled them; made them jump, and stamp with their feet, and throw out their arms and their legs; turned them about; looked into their mouths; and, according to the usual rules of traffic with respect to cattle, examined them, and made them shew themselves in a variety of ways, to try if they were sound and healthy. All this was distressful as humiliating, and tended to excite strong aversion and disgust; but a wound, still more severe, was inflicted on the feelings, by some of the purchasers selecting only such as their judgment led them to prefer, regardless of the bonds of nature and affection! The urgent appeals of friendship and attachment were unheeded; sighs and tears made no impression; and all the imploring looks, and penetrating expressions of grief were unavailing. Hungry commerce corroded even the golden chains of affection; and sordid interest burst every tie of nature asunder. The husband was taken from the wife, children separated from their parents, and the lover torn from his mistress:—the companion was bought away from his friend, and the brother not suffered to accompany the sister.

'In one part of the building was seen a wife clinging to her husband, and beseeching, in the strongest eloquence of nature, not to be left behind him. Here was a sister hanging upon the neck of her brother, and, with tears, entreating to be led to the same home of captivity. There stood two brothers, enfolded in each other's arms, mutually bewailing their threatened separation. In other parts were friends, relatives, and companions, praying to be sold to the same master—using signs to signify that they would be content with slavery, might they but toil together.

'Silent tears, deep sighs, and heavy lamentations bespoke the universal suffering of these poor blacks, and proved that nature was ever true to her feelings. Never was scene more distressful. Among these unhappy, degraded Africans scarcely was there an unclouded countenance. Every feature was veiled in the silent gloom of woe; and sorrowing nature poured forth in all the bitterness of affliction.'

'When purchased, the slaves were marked by placing a bit of string, or of red or white tape round their arms or necks. One

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gentleman, who bought a considerable number of them, was proceeding to distinguish those he had selected, by tying a bit of red tape round the neck, when I observed two negroes, who were standing together entwined in each other's arms, watch him with great anxiety. Presently he approached them, and after making his examination affixed the mark only to one of them. The other, with a look of unerring expression, and, with an impulse of marked disappointment, cast his eyes up to the purchaser seeming to say—"and will you not have me too?"—then jumped, and danced, and stamped with his feet, and made other signs to signify that he, also, was sound and strong and worthy his choice. He was, nevertheless, passed by unregarded; upon which he turned, again, to his companion, his friend, brother, which ever he was, took him to his bosom, hung upon him, and, in sorrowful countenance expressed the strongest marks of disappointment and affliction. The feeling was mutual:—it arose from reciprocal affection. His friend participated in his grief, and they both wept bitterly. Soon afterwards on looking round to complete his purchase, the planter, again, passed that way, and not finding any one that better suited his purpose, he now hung the token of choice round the neck of the negro whom he had before disregarded. All the powers of art could not have effected the change that followed. More genuine joy was never expressed. His countenance became enlivened. Grief and sadness vanished, and flying into the arms of his friend, he caressed him with warm embraces, then skipped, and jumped, and danced about, exhibiting all the purest signs of mirth and gratification. His companion, not less delighted, received him with reciprocal feelings—and a more pure and native sympathy was never exhibited. Happy in being, again, associated, they now retired apart from the crowd, and sat down, in quiet contentment, hugging and kissing the red signal of bondage, like two attached and affectionate brothers—satisfied to toil out their days, for an unknown master, so they might but travel their journey of slavery together.

'In the afternoon of the same day I chanced to be present when another gentleman came to purchase some of the slaves, who were not sold in the morning. After looking through the lot he remarked that he did not see any who were of pleasant countenance; and going on to make further objections, respecting their appearance, he was interrupted by the vendor who remarked that at that moment they were seen to great disadvantage, as they looked worse "*from having lost their friends and associates in the morning.*" Aye! truly, I could have replied—a very powerful reason why they are unfit for sale this afternoon! If to be of smiling countenance were necessary to their being sold, it were politic not to expose them for long to come. Still, some were selected, and the mark of purchase being made, the distressful scene of the morning was, in a degree, repeated.'

The other sale took place in the Dutch colony of Berbische.

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'Since writing to you last I have been present at the sale of a Dutch cargo of slaves, at the new town of Amsterdam. Many of the officers went from the fort to witness this degrading spectacle, and although my feelings had suffered from a similar scene at Demarara, I could not resist the novelty of observing the Dutch mode of proceeding in this sad traffic of human cattle.

'On arriving at the town, we were surprized to find it quite a holyday, or a kind of public fair. The sale seemed to have excited general attention, and to have brought together all the inhabitants of the colony. The planters came down from the estates with their wives and families all arrayed in their gayest apparel; the belles and beaux appeared in their Sunday suits: even the children were in full dress; and their slaves decked out in holyday clothes. It was quite a gala day, and greater numbers of people were collected than we had supposed to have been in the colony. Short jackets, with tawdry wide-flowered petticoats, and loose Dutch slippers, formed the prevailing dress of the females. Scarlet, crimson, and poppy, with all the bright colours used in a northern winter, rivalled a tropical sun, and reigned conspicuous in the flaming broad-patterned petticoat. To the inhabitants it seemed a day of feasting and hilarity, but to the poor Africans it was a period of heavy grief and affliction; for they were to be sold as beasts of burden—torn from each other—and widely dispersed about the colony, to wear out their days in the hopeless toils of slavery.

'The fair being opened, and the crowd assembled, these unpitied sable beings were exposed to the hammer of public auction. A long table was placed in the middle of a large room, or logis. At one end was seated the auctioneer: at the other was placed a chair for the negroes to stand upon, in order to be exposed to the view of the purchasers; who were sitting at the sides of the table, or standing about the different parts of the room. All being in readiness, the slaves were brought in, one at a time, and placed upon the chair before the bidders, who handled and inspected them with as little concern as if they had been examining cattle in Smithfield market. They turned them about, felt of them, viewed their shape and their limbs, looked into their mouths, made them jump and throw out their arms, and subjected them to all the means of trial as if dealing for a horse, or any other brute animal. Indeed the indelicacy shewn towards the poor defenceless Africans, by some of these dealers in their species, was not less unmanly and disgusting than it was insulting to humanity.

'We were shocked to observe women in the room who had come to the fair for the express purpose of purchasing slaves. Nay, even children were brought to point the lucky finger, and the boy or girl thus chosen, was bought by papa at the request of superstitious mama, to give to young massa or missy!

'The price of these poor degraded blacks varied from 600 to 900 guilders, according to their age and strength, or their appearance of being healthy or otherwise. The boys and girls were sold for 600 or 700 guilders—some of the men fetched as high as 900 and the women were knocked down at about 800.

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'In the course of the sale, a tall, and robust negro, on being brought into the auction-room, approached the table with a fine negress hanging upon his arm. The man was ordered to mount the chair. He obeyed, though manifestly with reluctance. His bosom heaved, and grief was in his eye. The woman remained in the crowd. A certain price was mentioned to set the purchase forward, and the bidding commenced: but on the slave being desired to exhibit the activity of his limbs and to display his person, he sunk his chin upon his breast, and hung down his head in positive refusal—then, looking at the woman, made signs expressive of great distress. Next he pointed to her and then to the chair, evidently intimating that he desired to have her placed by his side. She was his chosen wife, and nature was correctly intelligible. Not obtaining immediate acquiescence, he became agitated and impatient. The sale was interrupted, and as he could not be prevailed upon to move a single muscle by way of exhibiting his person, the proceedings were at a stand. He looked again at the woman,—again pointed to the chair,—held up two fingers to the auctioneer, and implored the multitude in anxious suppliant gestures. Upon his countenance was marked the combined expression of sorrow, affection, and alarm. He grew more restless, and repeated signs which seemed to say—"Let us be sold together. Give me my heart's choice as the partner of my days, then dispose of me as you please, and I will be content to wear out my life in the heavy toils of bondage." It was nature that spake—and her language could not be mistaken! Humanity could no longer resist the appeal, and it was universally agreed that they should make but one lot. A second chair was now brought, and the woman was placed at the side of her husband. His countenance instantly brightened. He hung upon the neck of his wife, and embraced her with rapture,—then folding her in his arms, and pressing her to his bosom, he became composed; and looked round with a smile of complacency, which plainly said "proceed!—I am yours, yours, or yours! Let this be the associate of my toils, and I am satisfied." The bidding was renewed! They exhibited marks of health and strength, and, quickly, the two were sold together for 1650 guilders.'

Instances are to be found, but, alas! they are very rare! of planters who condescend to consider the ill-fated Africans as their fellow-creatures, who study to alleviate the hardships of their servitude, and to repay that toil by which themselves are enriched. Let us, for the honour of human nature, contribute our assistance towards giving notoriety to the distinguished few, who, in spite of the seductions of power almost uncontrolled, in spite of the influence of early prejudice and evil example, have not forfeited the proud charter of humanity.

'I know not whether, upon any occasion, since my departure from England, I have experienced such true and heart-felt plea-

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sure as in witnessing the high degree of comfort and happiness enjoyed by the slaves of "Profit." Mr. Dougan not only grants them many little indulgencies, and studies to make them happy, but he generously fosters them with a father's care; and they, sensible of his tenderness towards them, look to their revered master as a kind and affectionate parent; and with undivided—unsophisticated attachment cheerfully devote, to him, their labour and their lives.

'Not satisfied with bestowing upon his slaves mere food and raiment, Mr. Dougan establishes for them a kind of right. He assures to them certain property, endeavors to excite feelings of emulation among them, and to inspire them with a spirit of neatness and order, not commonly known among slaves: and I am happy to add that the effects of his friendly attentions, towards them, are strongly manifested in their persons, their dwellings, and their general demeanour. Perhaps it were not too much to say, that the negro yard at "Profit" forms one of the happiest villages within the wide circle of the globe! The labouring poor of Europe can attain to no state at all adequate to such slavery, for had they equal comforts, still could they never be equally free from care.

'The slaves of Mr. Dougan are not only fed and clothed, and tenderly watched in sickness, without any personal thought, or concern, but each has his appropriate spot of ground, and his cottage, in which he feels a right as sacred as if secured to him by all the seals and parchments of the Lord High Chancellor of England, and his court.

'Happy and contented, the slave of "Profit" sees all his wants supplied. Having never been in a state of freedom, he has no desire for it. Not having known liberty, he feels not the privation of it; nor is it within the powers of his mind either to conceive or comprehend the sense we attach to the term. Were freedom offered to him he would refuse to accept it, and would only view it as a state fraught with certain difficulties and vexations, but offering no commensurate good. "Who gib me for gnyhaam Massa," he asks, "if me free?" "Who gib me clothes!" "Who send me doctor when me sick?"

'With industry a slave has no acquaintance, nor has he any knowledge of the kind of comfort and independence which derive from it. Ambition has not taught him that, in freedom, he might escape from poverty—nor has he any conception that by improving his intellect he might become of higher importance in the scale of humanity. Thus circumstanced, to remove him from the quiet and contentment of such a bondage, and to place him amidst the tumults and vicissitudes of freedom, were but to impose upon him the exchange of great comparative happiness, for much of positive misery and distress.

'From what has been said you will perceive that to do justice to the merit of Mr. Dougan, would require a far more able pen. His humane and liberal conduct does him infinite honor; while the riciness of the estate and the happiness of the slaves loudly proclaim his attentive concern. We were pleased with all around us,

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but to witness so happy a state of slavery gave us peculiar delight.

'The cottages and little gardens of the negroes exhibited a degree of neatness and of plenty, that might be envied by free-born Britons, not of the poorest class. The huts of Ireland, Scotland, France, Germany, nay, many, even of England itself, bear no comparison with these. In impulsive delight I ran into many of them, surprising the slaves with an unexpected visit, and, verily, I say the peasantry of Europe might envy these dwellings of slavery. They mostly consist of a comfortable sitting room, and a neat, well-furnished bed room. In one I observed a high bedstead, according to the present European fashion, with deep mattresses, all neatly made up, and covered with a clean white counterpane; the bedposts, drawers, and chairs bearing the high polish of well-rubbed mahogany. I felt a desire to pillow my head in this hut for the night, it not having fallen to my lot, since I left England, to repose on so inviting a couch. The value of the whole was tenfold augmented by the contented slaves being able to say—"all this we feel to be our own."

'Too often in regarding the countenance of a slave, it may be observed that

"Dark melancholy sits, and round her throws
A death-like silence, and a dread repose."

but throughout Mr. Dougan's happy gang the more striking features are those of mirth and glee; for, here, the merry dance and jovial song prevail, and all are votaries to joy and harmony.

'Before the doors of the huts, and around these peaceful dwellings were seen great numbers of pigs, and poultry, which the slaves are allowed to raise for their own profit; and from the stock, thus bred in the negro yard, the master usually purchases the provisions of his table, paying to the negroes the common price for which they would sell at the market.'

We do not wish to detract from the merit of Mr. Dougan, but we must nevertheless not overlook the probability that the lustre of his humanity may be rendered brighter by contrast. His real merit is doubtless enhanced by the barbarous prejudices of the country in which he lives, and the customary barbarity of his savage neighbours; but the apparent magnitude of an object is likewise enlarged by an unequal comparison, and the ruins of Palmyra derive a casual splendour from the nakedness of the surrounding desert.

While the greater and more respectable part of those who have been eye-witnesses of West Indian slavery, assert that the condition of the negroes is little preferable to that of the beasts of the field, the advocates for that infernal traffic, (who, it will be observed, are, with few exceptions, interested in its continuance) maintain that these sons of misfortune

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are in a far more enviable situation than the peasantry of Europe. But do these logicians take no account of the freedom of mind? Cannot the labouring freeman, if he be controuled either as to the quantity of work to be done, or the mode of performing it, leave his employer, and engage with another? Or if, as in the case of an apprentice, he be in a state of greater subjection to the will of his master, has he not entered voluntarily into the trade or profession in which he is employed, for the sake of the probable advantages to be hereafter derived from it; and does he not look forward with pleasure to the day which shall set him free from servitude? But the slave must work, move, speak, eat, sleep, exert every action and quality both of body and mind, according to the will and caprice of his owner. The dreary prospect that opens before him is interminable; his separation from his dearest friends is eternal; his severe labour is to know no end, but his treatment is more cruel, and his neglect more pointed, as disease, age, or infirmities, shall have made him less valuable to his master. This last point calls most loudly for the interference of the legislature; and Dr. Pinckard, who, contradictory as it may seem, appears to agree with the anti-abolitionists in preferring the condition of the slaves of the West Indies to that of the poor of Europe, might, even if he had not heard the voice of nature cry against him, have found an incontrovertible answer to every argument in its favour under any mitigation, in the 'numbers of old, diseased, decrepit negroes, who, he informs us, (vol. ii. p. 209,) 'are seen lying at the corners or begging about the streets.' We transcribe his own observation:

'What can be so unworthy! what so culpable or disgraceful, as the cruel inhumanity and sordid injustice, which renders a master capable of neglecting in old age, the slave from whom he has exacted all the labour of youth, and all the vigour of manhood! Perhaps nothing portrays in more melancholy demonstration, the possible depravity of the human heart! No longer able to exert himself to his owner's profit, the aged slave enfeebled by years, and exhausted by toil is left to beg his *yam* from door to door!—abandoned by his cruel master he is a pensioner upon promiscuous charity, or is allowed to fall a prey to disease, and to want!'

We cannot but advert to another deeply lamentable but natural consequence of slavery, the total want of moral principle in its devoted children. A striking instance of this is furnished in the case of some slaves who were captured by a French privateer, and sent in a boat to Trinidad under the care of three or four Frenchmen. Their facility in crime will be the more sensibly pitied and deplored, as contrasted with that

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faithfulness and honesty, which under other circumstances might have rendered these unfortunate Africans truly estimable members of society. So true is the saying of Homer,

> 'Jove fix'd it certain, that whatever day
> Makes man a slave, takes half his worth away.' Pope.

'On the passage the Frenchmen talked much to the negroes about liberty, equality, and the rights of man, in all the common jargon of the revolution; holding out to them the high enjoyment of gaining their freedom; and assuring them that they would be carried from Trinidad to Guadaloupe, where they would be released from their slavery, become fellow-citizens, and remain in future *their own masters*. But these poor blacks, having been treated with great kindness and humanity by their owners, and not having been bred in the modern Gallic school, could not be made to comprehend the fascinating doctrine of equality, and therefore perversely rejected the proffered *French Liberty*; and instead of rejoicing, as it was supposed they would, to accept their freedom from the hands of those revolutionary republicans, they concerted a plan to rescue the boat, and take it back to their masters; in which attempt they met with complete success, but unhappily it was attended with that savage inhumanity which characterises the Africans. A little before they came within sight of Trinidad they seized an opportunity of rising upon the Frenchmen, and, not satisfied with subduing them, they murdered every one of them, and threw their mangled bodies into the sea: then, like faithful slaves, put the boat about, and made the best of their way up the coast, returning, much pleased, to their owners, and to their task of slavery. The party consisted of five negroes belonging to Mr. Kendall, and three (two men and a boy) belonging to Mr. Green. On my asking them why they did not bring the Frenchmen on shore as prisoners, instead of killing them, their reply spake one of the unhappy truths of slavery, and proved that the lives of these unfortunate Frenchmen were sacrificed to an unjust law always operating against the negroes. "*Ah Massa,*" said they, "*we 'fraid 'em tell lies upon us, and him people always believe Backra man sooner as Negroe . . . . . so we tink it best for kill 'em all.*"—These poor slaves were aware that against the evidence of a white man, whether it were true or false, they could not be heard; therefore to prevent the possibility of any false reports of their prisoners operating to their prejudice, they deemed it wise to secure themselves the privilege of giving their testimony in the cause of truth, by destroying those whose voices might have prevented it.'

The above quotation, as well as some of those which we have before given, will furnish an example of what we alleged against Dr P. at the beginning of our criticism, viz. his fondness for useless repetition and useless explanation. He can never quit a subject till he has worn it out. Lest we should render ourselves liable to the same charge, we shall now quit the painful subject which has occupied so large a share of our attention.

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Nothing of importance happened to the author during his stay at Barbadoes, where he in vain expected the remainder of the expedition from England. A few detachments and single ships that occasionally dropped in, were all that had arrived of that ill-fated armament, when Dr. Pinckard quitted Barbadoes on the fifteenth of April, though it had sailed from Europe early in November of the preceding year. During this visit of upwards of two months, we have a sufficiently copious account of the state of society and mode of living at Barbadoes, in relating which, Dr. P. is careful to enrich the English language with many words of his own coining, which we shall hope never to see again in print. The reader may here find accounts of '*sitiquose*' tamarinds, of '*flavid*' and '*obfuscate*' negroes; he will learn how the heat of a tropical climate is alleviated by the '*perflation*' of the trade winds, which 'form the suite of a burning sun, and moderate the heat of his too effulgent rays;' he will read in other parts of '*taciturn*' companions, and of '*semper-smoking*' Dutchmen; of ladies 'of Turkey stomach,' (i. e. great eaters), and of 'governors of ocean castles,' (i. e. captains of ships); and when Sir Ralph Abercromby lands at Barbadoes, nothing will serve him but that the general is a 'king-bee,' and the sailors that manned the yards to salute him, 'a bee-hive, free from drones.' But the cream of Dr. Pinckard's pert facetiousness seems to be concentrated in the following passage, which, to say the least of it, is the essence of a coxcomb. We will not use a harsher name. The doctor was thirsty and eat some oranges. 'Such delicious refreshment had never before met his lips!'

'The oranges were not only *ten times better* than the very best in the world; but they were taken fresh from the tree, and at a moment of heat and parching thirst which was calculated to render them *ten thousand times* sweeter than the sweetest of themselves!'

At page 23 of vol. ii. is an impertinent story of a cow and a doctor, to relate which, our author quits the new world, recrosses the Atlantic, and returns to Portsmouth, the scene of the important adventure. This idle tale occupies no less than 27 pages, to the shame of Dr. Pinckard be it spoken, whether we consider his good sense as impugned, in narrating a story which would not even amuse a nursery, or his want of conscience in swelling it to a length so outrageous. The succeeding letter opens as follows, and from it the reader may form some estimate of our author's double-refined sympathy:

'Accustomed to address you upon all occasions without reserve,

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my glad pen, true to the feelings that direct it, seems conscious when made the herald of happy tidings, and, on such occasions, certain of being hailed with all the warmth of sympathy, it hastens to greet you with a swiftness even beyond its feathered self.'

The glad tidings communicated by this winged harbinger of joy, was the arrival of the convoy from Cork, but the Portsmouth fleet was still a truant to their expectations. We accordingly find the author sympathising through several more letters, indulging his finer feelings in reflections on the mild beauties of an English spring as contrasted with the heat of a tropical climate, and giving way to 'the genial harmony of soul and sentiment,' in the contemplation of nature. Let him who is not already surfeited with the sickly sensibility of modern novel-writing ladies, turn to the 6th letter of the second volume of the present work, and he will see that such subjects are not rendered more inviting though clad in the eloquence of a gentleman and a scholar, for such we must presume every physician to be. Intermixed however with the effusions of the author's feelings are many observations, which cannot fail to have their share of interest, on the climate, soil, produce, commerce, population, and history of Barbadoes, as well as on the mode of life of its inhabitants, under which latter head an indulgence in the pleasures of the table, that knows no bounds, and cruelty to the negro slaves, from the most prominent features. Some readers will have difficulty in believing that murder itself is not excluded from the catalogue of West Indian enormities.

After a stay of somewhat more than two months at this island, Dr. Pinckard was ordered on the expedition against the Dutch colonies on the coast of Guiana, and was appointed to the direction of a detachment of the hospital staff at Stabroek, the capital of the united colony of Demerara and Issequibo, which, it will be remembered, surrendered without a struggle to the British arms, as did also the neighbouring settlement of Berbische in the course of a few days afterwards.

In no instance is the remark of the Roman poet, that our affection for our native country is superior to reason, more strikingly verified, than in the situations which have been fixed upon by the Dutch for their foreign settlements. At Batavia in the East Indies, as well as in their colonies on the coast of South America, they have preposterously and in spite of nature endeavoured to assimilate the taste and prejudices of Holland to the climate and soil of the torrid zone. Their predilection for a low and swampy situation has in every instance got the better of their prudence: an atmosphere con-

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stantly impregnated with contagious vapours exhaled by a tropical sun from putrid marshes and stagnant ditches, which abound alike on the coasts of Java and Guiana, have been overlooked in consideration of a wide extent of flat allavious country, affording easy means of being intersected with canals and ditches, where draw-bridges for ornament and *treik-schuyts* for pleasure and convenience could be adopted. In either of these countries, the traveller, wading through the muddy roads, or dragged slowly along a stagnant canal, might easily believe himself in the mother country. Dr. Pinckard indeed asserts, and as a medical man some deference is due to his opinion and experience, that the generally received prejudice relative to the Dutch colonies on the American continent is unfounded, and that in spite of the low and muddy surface of Demerara and Berbische, those settlements are not in fact more unhealthy, than our more mountainous islands: this he proves by a comparison of the return of deaths in Demerara, with that of the most favoured of the English West India islands, and the comparison is not to the advantage of the latter. Of the Oriental colonies of Holland, however, this assertion can certainly not be made. The mortality of Europeans in Batavia is of a most appalling magnitude, unparalleled, we believe, in any other country under the sun. We learn from a modern traveller of respectability (Mr. Barrow), that of persons newly arrived in that settlement, three in five are calculated to die in the first year, and of the remaining survivors the mortality is never considered to be less than from nine to twelve in the hundred, exclusive not only of infants but of soldiers and seamen. The havock which the destructive climate, aided by their debaucheries and irregular conduct, produces among that thoughtless race of men, is truly deplorable, and the register of deaths in the military hospital for the last sixty-two years, makes it appear that every soldier who sets his foot in Batavia, finds there a certain grave.

Hospitality prevails to a great degree among the planters of Demarara, nor do they yield to their Barbadian neighbours in the quantity or quality of the viands that load their tables. Fresh provisions however are hardly to be procured, except by those whose own estates furnish these luxuries, and the military were frequently compelled to live for weeks together upon salt beef, yams, and plantains. On one occasion the officers were so fortunate as to procure a litter of six roasting pigs, on which occasion they 'eat pig, pig, pig, every day till they were all consumed,' and Dr. Pinckard indulges in the vulgar and unworthy joke, that they were in danger of growing into pigs themselves (p. 255, vol. ii.). It

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is not our intention to visit the faults of Dr. Pinckard or any other writer with harsh or unnecessary severity, but we submit it to his own consideration whether the pages of one, whose profession ought to inspire him with some regard for his literary character, are not disgraced by such trite and vapid vulgarities. We must strongly express our disgust at the numerous jocularities with which he surfeits us in the course of his work, and which we should no otherwise discover to be witticisms, than that the concluding words which contain the pointless sting of the epigram, are printed in italics, and separated from the rest of the sentence by the interval of a dotted line, and closed with a note of admiration. This is a favourite practice of that great writer, Mr. D'Israeli, who, as well as our present author, is doubtless lost in admiration at the effusions of his own genius, and the flashes of his transcendant wit. In other respects Dr. Pinckard bears a considerable resemblance to a distinguished modern traveller, called Mr. John Carr, and in nothing more than in the relation of filthy and disgusting (not obscene) stories, and in the putid facetiousness and quaint absurdity displayed in the contents of his chapters. For a fuller explanation of our meaning, we beg leave to refer the reader to the chapter of contents of the present work, or to the Critical Review for February last, pp. 131 et seq. But it is our duty to inform Dr. Pinckard and the public that no particle of real wit or humour is contained in these three volumes, and that if we occasionally meet with a tale in itself calculated to excite a laugh, it is invariably spoiled by the affectations or the repetitions of the narrator.

After some stay at Demerara, the author was ordered to the adjoining colony of Berbische, situated, like the former settlement, in a low and marshy soil, at the mouth of a river of the same name, which abounds with alligators and mermaids. Of the former Dr. P. was an eye-witness; for the existence of the latter he had only the word of the Dutch colonists, by none of whom had these 'fish-tailed ladies' been seen, but who on their parts took it on trust from the negro slaves and native Indians, the only race of men that these 'lady-like animals' had favoured with a sight of their persons; the resident planters however, firmly believed in their existence, but Dr. Pinckard 'assumed the liberty of an Englishmen and still continued . . . to doubt!' (Vol. iii. p. 1.)

Each of the colonies of Berbische and Demarara consists of a tract of cultivated land, the former of seventy miles in length, measuring along the sea-coast, and no more than a mile and a half in depth; this spacious and level plain is bounded on one side by the sea, and on the

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one side by the sea, and on the other by the forest, which stretches in continuous and primæval grandeur over that vast extent of continent that separates the Atlantic and Pacific oceans.

The author sometimes took a sauntering walk till he was interrupted by the deep woods which form the impracticable boundary of the colony. On these occasions, the sight of the majestic and interminable forest excited, as well it might even in a less sentimental bosom, feelings of a sublime and awful nature. Then it was that he reflected on the state of man, on 'the varied appearance of the globe,' and on 'the wisdom of the Creator.' 'The grand purpose of life and being also,' 'the inscrutable ways of Providence,' and various other *new* ideas, on which many a school-boy has written many a theme, passed in succession in the mind of Dr. George Pinckard. These he relates at length, and in the order in which they occurred; and after filling three or four pages with contemplations which cannot boast the profundity of Locke, the result is, that .... 'he hastily trod back his steps.' (See vol. ii. p. 235-6.)

At page 337 of vol. ii. we have an interesting account of M. Van Battenburg, the Dutch governor of Berbische, and his amiable consort. Her conduct to her negro slaves is not among the slightest commendation of the latter distinguished personage. In this respect she differs much from the other females of South America, whether Dutch or English. On our author's paying a morning visit to one lady of his acquaintance, not having any better amusement to offer, she invited him to a window from whence he might see them 'flogging the *negres*.' Another lady applied to him 'to *make some complaint* to her husband against the slaves of the house, as she wished to get them a good flogging.' It was not even pretended that any specific fault had been committed, but the Doctor's ingenuity was to invent an excuse, merely because some idle caprice or ill humour prompted the mistress to wish to have them '*well flogged*.' We readily believe our author's statement, that he did not suffer his gallantry to triumph over his humanity.

Both here and at Demarara, whither the author was in no long time recalled by the sickness of the troops, he made an excursion up the rivers which give their names to the respective colonies. On both these occasions, he and his party penetrated into the wild and woody regions of Guiana, to a distance which few Europeans had accomplished before them; and we accordingly find accounts of considerable interest, though deformed by the faults peculiar to the writer of the

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nature and inhabitants of these unexplored countries, as well the native Indians, as the European and Creole settlers. From the latter, though uninvited, unexpected, and unintroduced, our travellers uniformly met with the most marked hospitality, which is carried in the transatlantic world to an extent unknown in Europe, as the following instance will demonstrate.

'I must not neglect to inform you of a custom which we observed to be very prevalent, it being an act of politeness which, to Europeans, seemed no less singular than novel. As a mark of attention the gentlemen of the different plantations usually accompanied us to our sleeping room, at the time of our going to bed, when, on taking their leave for the night, they concluded the compliments of the day in the following terms, viz. 'S'il y a d'autre chose, Messieurs, dont vous avez besoin, il n'en faut que demander au Garçon—cela n'est pas mon affaire.' This was true West India complaisance. It was a branch of hospitality that was not familiar to us, being an accommodation not usually found in the list of European civilities. If your ignorance of tropical habits, and the common customs of slavery should prevent you from comprehending the extent of it, ask me, when I return to England, and I will explain it to you more fully.'

The tender passion is not unknown among the phlegmatic Hollanders; and even in the uncultivated forests of Guiana, the human heart bows beneath the supremacy of its power.

Bounteous Heaven,
In pity to forlorn mortality,
Moulded the female form in all the rich
Variety of beauty, bade it yield
Delights unspeakable, then gave to man
The sole propriety, for what? for that
He might enjoy the play-thing, not adore it;
That it might be his pastime, not his God!

So says the author of a tragedy which we have seen in manuscript, and so thinks Mynheer Bercheych of the plantation Gorcum, in the colony of Demarara.

At the very remotest point of that settlement, amidst negroes and wild Indians, secluded from the civilized world, lives this eccentric and remarkable character. Possessed of a fertile and active mind, together with the advantages of education, learning, and politeness, having passed his youth in the dissipation of a court, he has retired at an advanced age to one of the most distant spots of the habitable world, and amid the stillness of uncultivated nature, devotes the declining day of life to the calm pleasures of philosophical retire-

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ment. As Gibbon remarks of the prophet Mahomet, women alone are the sensual enjoyment which his nature requires, and which, agreeably to the principles of Madan, his religious scruples do not forbid. Females of every age and every colour, Indians, Negroes, and Mulattoes, the daughters of Europe, Africa, and America, contribute alternately to the pleasures of Mynheer Bercheych. His domestics are composed entirely of that sex, and his peculiarity does not suffer a male to inhabit his house. But in spite of this apparent predilection, it would seem as if he valued the beautiful part of the creation rather for their personal than their mental attractions, for he admits men only as visitors, and except this occasional indulgence in the pleasures of society, he leads the life of a patriarch, and

> ——— wide as Heav'ns command,
> Scatters his Maker's image round the land. (DRYDEN.)

For the consolation of those of our fair readers who are about to be united to elderly gentlemen, we have pleasure in adding that this vigorous admirer of their sex is sixty years of age or thereabouts.

When a physician and deputy inspector-general of hospitals treats of a country where there is so great a demand for medical assistance as in the West Indies, it were natural to expect out of three octavo volumes a few passages which might be deserving the attention of professional readers. Dr. Pinckard's medical remarks are both few and of no value. His chapter on the elephantiasis, or glandular disease of Barbadoes, consists merely of a few cases cited from Hendy, and contains no inquiry into the probable cause, or, what is much more important, the cure of that extraordinary and unseemly disorder. That on the epidemic fever of the West Indies, commonly called the yellow fever, (an epithet which Dr. Pinckard, without any sufficient reason, is extremely desirous to explode,) is the only chapter which can be said to treat professedly of medicine. In spite of his extensive opportunities of observation, and the violent attack which he himself suffered from this formidable malady, he has furnished us with no new facts, remarks, or conjectures on its origin, symptoms, or cure. The remedies upon which he insists, of venesection, calomel, bark and wine, have long been familiar to medical men; nor does it appear that our author ever effected any important cure.

It will be seen from the above observations that nothing could have rendered this work a source of interest to the public, or of credit to the author, but a great deduction from its quantity, and a great alteration of its quality.

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ART. VIII.—*English Lyrics. By William Smyth, Fellow of St. Peter's College, Cambridge.* 12mo. 3d Edition. Cadell. 1806.

ABSOLUTE originality is at the present day placed beyond the reach of the highest powers of poetical genius. Nature has not only been visited by our predecessors in her broader walks, but has been pursued into her inmost retreats, and traced through all the expressive associations by which she is connected with mind. Art and science also have been rifled of their treasures to adorn the progeny of the imagination. The character of individuals, however, will always be marked by striking shades of difference; the poet therefore, who stamps upon his compositions a faithful image of himself, and conveys in them a genuine transcript of his mind, insures a species of originality in its nature inexhaustible. The powers, the feelings, and the passions of mankind, are few indeed, and exist in all, but as they are perpetually diversified in their relative proportion, so also external circumstances in their effect on individuals admit of numberless modifications. The mental landscape is always composed of the same simple elements, but they present themselves in endless combinations to our view, and from the varied disposition of the parts, the light which falls upon them assumes an infinite variety of tints. The stronger these distinguishing features are, the stronger will be the originality; particularly if the author be gifted with that power and selection of language which shall enable him to pourtray his feelings with force and delicate discrimination. These observations are happily illustrated in the volume of poems to which our attention is at present directed. Although the originality thus imputed to poetry (since it is in a great degree the *effect* arising from a view of the parts taken collectively) can then only be fully felt when we are intimately acquainted with the productions of the *author*, as a just perception of the mental character, to the delineation of which it is owing, can only be acquired from an intimate acquaintance with the *man*, yet in the present instance we will venture, in confirmation of these remarks, to refer the reader to the elegies to Wisdom, (p. 86.) and particularly to the commanding stanzas which commence the recantation.

> 'Beside this russet heath, this forest drear,
> That strews with yellow leaves the moisten'd plain;
> Here, where the green path winds, ah Wisdom! here,
> Did once my daring lyre to thee complain.

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'Soft was the midnight air that sooth'd my frame;
In thought severe had passed the studious day;
Cold paused the spirits, and the ethereal flame
In dim and languid musings died away.

'Calm, silent, all—I seemed with step forlorn
Singly to wander on a distant world;
I started when the bird first hail'd the morn,
That wide had now its reddening clouds unfurl'd.

'Returning seasons since have pass'd away,
Oft has the spring with violets deck'd the vale,
The bee oft humm'd along the summer day,
And the lake darken'd in the wintry gale.

'*In youth's bright morn how boldly on the mind*
Rise the wild forms of thought in colours new;
'Tis time, and time alone, whose skill refined
The picture slowly gives to nature true.

'Thee, Wisdom, could I chide, thy gifts decry?
Turn from thy bliss by restless ardour fir'd?
—How like these idle leaves that withered lie
Seem now the fancies that my soul inspired!' P. 91.

When we view the sublime, the beautiful, and the picturesque scenery of nature, the effect is confessedly heightened by the appearance of appropriate living objects. This principle of taste is recognized and acted upon in the finer arts: the painter gives vivacity to his landscape by the introduction of figures; the higher regions of poetry, the epic and dramatic, swarm with life; and without it, in the inferior species a death-like stillness is perceived; even metaphysical poetry embodies abstract ideas, and 'gives to airy nothings a local habitation and a name.' In Mr. Smyth's poems, the interest thus excited is drawn still closer to the mind, and warms it with all the animation of reality. 'The Reverie' may be selected as an example the more striking, because the subject *in the abstract* is the commonest theme of moral declamation. We give the following extracts:

'Could Julia, were she present, chide,
If down my cheek unbidden strays
A tear, which I in vain would hide,
In fancy while on her I gaze?
Her form, which musing I survey,
Now whispers to my wayward heart,
That even her charms must feel decay,
That life must close—that we must part.

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'Ah Julia! must that morrow come
When I in anguish shall behold
That cheek with animated bloom
No longer warm—pale, shrunk—and cold—
"Those lips whence I such kisses steal,"
"Robb'd of their die, and honied store,"
"No more to make one proud appeal,"
"Or speak one tempting challenge more?"

'In some dread season of despair,
Must keen disease, must wasting pain,
Seize e'en thy form? and I be near,
To count the sighs that moan in vain;
Wipe thy damp brow with trembling hand,
See o'er thy frame death's tremors creep,
Pale o'er thy sinking ruin stand,
And feel the grief that cannot weep?—

'Oh Julia! let me far remove,
Far from those charms I must adore,
To me 'tis agony to love—
Far let me fly, and love no more—
Cease; maddening thought! with thee to part—
Thou power! that hear'st the feeblest call;
Thou pow'r that guard'st the breaking heart,
—Oh save, for I am weakness all.' P. 25.

Generalize the ideas as far as it can be done, divest them of their reference to particular persons, and a comparative coldness must instantly be felt. It is much to be regretted that the lines marked by inverted commas should have been permitted to violate the pathetic beauty of the poem.

Let us now descend into particulars. To such of our readers as are acquainted with Mr. Campbell's verses on a subject very similar to that of the beautiful 'Lines found in a bower facing the south,' (P. 1), it will be no unpleasing employment to compare their merits. Mr. Smyth's poem was first published. The volume contains many jeux d'esprits, which possess a peculiar playfulness and airy elegance of fancy. But some of the poet's strains are of higher mood. The Ode to the Lyric Muse (P. 70.) reminds us of the fire and sublimity of Gray, and is marked by that fastidious contempt of the vulgar which genius often feels, and which was a predominant feature in the mind of that poet. It would exceed our limits to transcribe the 'Seraph' at length, but we will endeavour to connect a few stanzas of it together in such a manner as to give our readers some idea of the whole.

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THE SERAPH. *(The Angel speaking.)*

"Wake! rise! thy sleep of death is o'er!
"Bold spread thy wing! exulting soar!
"—Think not these darksome realms of pain
"The form I summon can detain;—
"With me to worlds of heavenly light,
"Spring Julia! thro' this mass of night!"

"The darkness fades—now pleas'd survey
"Yon bright'ning scenes of happier day!—
"—The skies we gain—thy senses o'er
"Now comes a bliss unfelt before—
"A spirit that has near us past,
"From wing unseen this influence cast.

"Still would'st thou sink to duller day?
"Ah, why yon shadowy ball survey
"Thou Julia! now shouldst weep no more!
"Yon earthly orb why look'st thou o'er?
"And mark'st not how that tearful scene
"Chills as I gaze, my altered mien—

"Oft raging o'er those darksome plains,
"Fierce madness shakes his sounding chains.
"There on his prey triumphant flies
"With quivering lip and starting eyes
"Revenge—and oft, when however near,
"Despair's last sighs I trembling hear.

"That softer form, where beauty blooms,
"Which virtue warms, which grace illumes,
"Severer pangs is doomed to prove,
"With useless tenderness to love;
"—And would'st thou thus, my Julia! burn?
"—And would'st thou to yon earth return?

Yet think not wisdom, virtue, love,
Can mourn on earth unmarked above.

"The spirit as from earth we flew
"That blissful influence o'er thee threw,
"Now, can no human sorrow know,
"Yet felt for thee one kindred glow,
"For imag'd fair in thee was seen
"What once on earth herself had been.

"Thou too to glory raise thine eyes,
"Speed seraph o'er yon opening skies!
"For thee this airy harp I bring,
"With swiftness thus inspire thy wing,

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" And thus thy mortal ear unclose,
" Now harmony can there repose.

" " With angel sense I clothe thy frame,
" O'er thee I breathe the living flame.
" Thy book is closed, thy prize is won—
" —Thy trial past—thy bliss begun—
" And kindling from that bliss I view
" Thy changing form—rise—rise—adieu!' "

The subject is sublimely interesting; he alone who could conceive the design, could execute it, and he could not fail in the attempt.

The Ode to Mirth (p. 39.) has in it all the ingenuity of a lottery-trap; a sign is hung out which promises entertainment very different from what we meet with on entering. From the superscription and the beginning we look for every thing that is cheerful, and find ourselves, before we are aware of it, decoyed into the midst of pensive imagery. This *catch* in the general plan of the poem is a conceit we reprobate, and in its conduct we have a good specimen of that obscurity, which is a characteristic fault in Mr. Smyth's poetry, and deforms the loftiest efforts of his muse. Among the numerous tribes of ladies, allegorical and real, who have favoured our author with their acquaintance, Mirth cannot be included. For the portrait with which the ode commences, she surely never sat; it does not present one appropriate feature.

' Thou with hurried step advancing,
Restless round thine eye quick glancing,
On thy cheek the rose fresh glowing,
In the breeze thy zone loose flowing,' &c.

The hurried step is properly applied to Fear, by Collins. The zone loose flowing marks the Paphian Venus. Nor can Mr. Smyth here shelter himself under the authority we have just brought against him. We are aware that the same poet says of Mirth, 'Loose were her tresses seen, her zone unbound:' but let us observe that at the time ' Love framed with Mirth a gay fantastic round!' In order to see the defects of this description more clearly, contrast it with the exquisite lines of Milton on the same subject. The group in the 3d stanza seems ill-sorted and incongruous, and there are other passages against which strong objections may, we think, be urged. There is however high poetical beauty in many detached parts of the ode; the last of the following stanzas is particularly striking.

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'True—to me has bounteous Heaven,
Now a kinder fate bestowed,
And with a lavish hand has given
Bliss to me it never owed.

'Still though bright the day be shining,
Clouds that in the morn were seen
Not as yet the sky resigning
Oft floating pass the blue serene.' (P. 44.)

The idea is just and beautiful, the expression elegant, and the effect greatly heightened by a feeling of surprise: at the commencement, we rather make up our minds for some of the common-place of poetry, about the sun of prosperity, and the clouds of adversity, and experience an agreeable astonishment on finding that we have gained an allusion new, lively, and appropriate. It is somewhere observed, that a compliment is then peculiarly graceful, when from the beginning we are led to resign ourselves to some hackneyed sentiment of customary politeness, but are surprised by an ingenious turn, by which a new and unlooked for idea is brought out. Detached beauties are scattered with great profusion through this little volume; none among them is more impressive than this affecting sentiment contained in a poem of no common merit, (P. 143) in which the author describes the anxious but fruitless attempts he made to alleviate the sorrows of a friend; that friend, of course, was a female.

'To fashion's realms my fancy flies,
I tell of whims and follies gay;
With languid look she faint replies,
And *smiles* my gaiety away.'

This must go to the heart of every one who thinks and feels. It is beautifully illustrated by the following passage from an elegant writer on the principles of taste, (Addison). 'We are generally unhappy instead of being delighted at the song of a bird in the cage. It is somewhat like the smile of grief, infinitely more dreadful than its tears, or like the playfulness of an infant amid scenes of sorrow.'

The English Lyrics possess a felicity of expression which generally clothes the idea in the most appropriate dress; but it appears to us that there are many liberties taken, by which the idiomatic purity of our language is violated. We remarked some strained inversions; verbs are not unfrequently omitted where we expect to find them; and where many verbs of the same inflection succeed each other, the auxiliary which in the first instance distinguishes the sense, is dropped not only in those of the same period, but extends its

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services to others in succeeding sentences. In the Ode to Pity (p. 67), the verb 'mark' tyrannizes over accusative cases through two long sentences; and were a remedy applied by throwing them into one, it would be so preposterously long that the jurisdiction of the verb, though lawful, would be feebly felt at the extremity. Nor can we approve the capricious irregularity of metre in some of Mr. Smyth's odes, notwithstanding the display of skill in the execution; variety of measure is indeed the peculiar privilege of the lyric muse, but to secure its effects it must be regulated: when excessive, it tires and offends the ear, as much as the most monotonous uniformity. The extremes, though they set art in opposite directions, will meet at the same point.

Mr. Smyth undoubtedly possesses a rich imagination, and a peculiar warmth and delicacy of feeling: from the first sometimes arises a luxuriant intemperance which passes the boundaries of correct taste; hence also the connection between his imagery is at times so fine that it occasions obscurity. To his feelings he is indebted for many characteristic excellencies, yet it sometimes approaches to a refinement which has the sickliness of disease. Were not this tendency counteracted, Mr. Smyth might perhaps sink to a diluted sensibility, into exactly the 'tenerum quiddam et laxâ cervice legendum.' His Laura's, his Julia's, his Emilie's, and his Olivia's, might be melted down into an insipid sweetness, which could only pour delight over the nerves of the gentlest of gentle readers.

> Phillidas, Hipsipylas, vatum et plorabile siquid
> Eliquat, et tenero supplantat verba palato.

Were not this tendency counterbalanced, he would really be—take it in all the languid prettiness of our poet—

> 'The hapless plant, whose feeling frame
> Turns from the stranger's touch away,
> Exists but in the softened beam
> Which art around it can convey.
>
> By every passing gale distrest,
> By coarser stems that near it rise,
> By every impulse rude opprest,
> Expose it, and like me, it dies!' P. 12.

Nor would this rude world, alas! furnish a habitation sufficiently genial for himself, and the delicate plants of the same soft family.

> 'Fine forms alone shall visit then
> With gentle voice, and softened mien!' P. 11.

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In Mr. Smyth, however, we cannot but observe also a manly and vigorous intellect, which, although it sometimes may allow these inferior faculties a temporary usurpation, yet in general asserts its lawful authority over them, checks their extravagancies, and gives them tone and dignity. It has been admirably shown by one of the acutest reasoners that this country has to boast (Butler, author of the Analogy, &c. Vid. his Discourses on Human Nature), that the moral character does not depend on the degree in which any moral feeling is found absolutely in the mind, but on the proportion which they respectively bear to each other. The observation may with equal justice be extended to the intellectual character, and Mr. S. furnishes a very striking illustration of its truth.

ART. IX.—*An Account of the Life and Writings of James Beattie, LL.D. &c. Including many of his original Letters. By Sir William Forbes, of Pitsligo, Bart. One of the Executors of Dr. Beattie.* 2 *vols.* 4*to.* Longman. 1806.

THE labours of literary men, it is true, are not of the same shining and conspicuous nature as the exploits of the warrior or the wisely directed efforts of the statesman: yet we are enabled to impart a lively interest to their biography by exhibiting a picture of the progress of such men in intellectual attainments, of the feelings which they experienced during the composition of their most esteemed works, and of the opinions which they held on important subjects. These are the topics which are calculated to interest us, and upon such, therefore, it should be the object of the literary biographer to enlarge. The author of the work before us has very judiciously followed the example of Mr. Mason in his life of Gray, and of Hayley in that of Cowper; he has introduced into his narrative the most valuable and illustrative part of Dr. Beattie's correspondence; thus enabling the reader to be his own judge in many points of character, and making the subject of the narrative relate in some measure his own history. The advantages of this plan must be sufficiently obvious, if we consider the paucity of events which in general vary the life of a student, and the many interesting views of his character and opinions, which are thus opened to us by the perusal of his confidential correspondences. But, in following out this plan, there is much caution requisite lest we load our work with a multitude of uninteresting particulars, which, however they

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may have occupied the attention of the subject of the narrative, tend in fact to illustrate neither the history of his life nor the qualities of his mind: and we cannot dismiss this remark without observing that the biographer of Beattie has perhaps erred in the introduction of several letters which bear but little relation to the history of that distinguished writer. Thus he has laid before us a formal epistle from Dr Beattie thanking Lord Buchan, in the name of the Marischal college, for the silver pen which he annually bestowed as a prize to their students. Similar instances, however, are rare; and we must acquit Sir William Forbes of every thing which can tend in any degree to injure or to trifle with the character of his friend.

Dr. Beattie, our author informs us, was born in 1735 at Lawrencekirk, a small village in the county of Kinkardine in Scotland. His parentage was poor but respectable; his father, who was fond of reading, had in this way acquired a degree of information which was not to be expected in his humble rank of life; for he kept a small retail shop in the village, and rented a spot of ground, which he cultivated with his own hands. Young Beattie as he advanced in years was sent to the parish school, where he distinguished himself by his fondness for books and love of poetry.

'Even at that early period,' says our author, 'his turn for poetry began to shew itself, and among his schoolfellows he went by the name of the poet. It was remarked, that during the night-time he used to get out of bed, and walk about his chamber, in order to write down any poetical thought that had struck his fancy.'

In his fourteenth year he entered a student in the university of Aberdeen, where his diligence and abilities attracted the notice of his teachers, and obtained for him one of the bursaries, or annual stipends intended for the assistance of the poorer students. After finishing his course of study, he was appointed school master and parish clerk in a village not far from the place of his nativity; and it was in the solitude of this humble situation, with scarce a friend to converse with, that he studied nature, and nurtured the seeds of that poetical genius which was afterwards to become so conspicuous.

'At a small distance from the place of his residence, a deep and extensive glen, finely cloathed with wood, runs up into the mountains. Thither he frequently repaired, and there several of his earliest pieces were written. From that wild and romantic spot he drew as from the life some of the finest descriptions and most beautiful pictures of nature in his poetical compositions. He has been

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heard to say, for instance, that the description of the owl in his charming poem on Retirement, "Whence the scared owl," &c. was drawn after real nature.—It was his supreme delight to saunter in the fields the livelong night, contemplating the sky, and marking the approach of day.' (P. 20.)

Dr. Beattie was afterwards removed to the grammar school of Aberdeen, in the capacity of usher; and from this he was soon promoted to the chair of moral philosophy in the Marischal college. Thus raised from an humble station in life to competence and the society of gentlemen and men of learning, our literary hero entered keenly into the pursuits of his peculiar department, and became an active member of those societies which had been instituted at Aberdeen by a number of gentlemen, some of whom afterwards became eminently distinguished in the republic of letters. Soon after this appointment he published a small volume of miscellaneous poems, consisting of translations and a few original pieces: of these some were retained in the after-editions, but a great part was rejected by the more mature judgment of the author.

Sir W. F. here introduces us to the acquaintance of Dr. Beattie's correspondents, and presents us with a series of letters, containing his opinions on literary and philosophical subjects. The following extract from a letter to Lord Glenbervie, will furnish some idea of the labour which Dr. Beattie bestowed on the acquisition of a pure and correct style; and exhibit at the same time the feelings of his countrymen in their first attempts at English composition:

'The greatest difficulty in acquiring the art of writing English is one which I have seldom heard our countrymen complain of, and which I was never sensible of till I had spent some years in labouring to acquire that art. It is to give a *vernacular* cast to the English we write. I must explain myself. We who live in Scotland are obliged to study when we write English from books, like a dead language. Accordingly when we write, we write it like a dead language, which we understand, but cannot speak; avoiding, perhaps, all ungrammatical expressions, and even the barbarisms of our country, but at the same time without communicating that neatness, ease, and softness of phrase, which appears so conspicuously in Addison, Lord Lyttleton, and other elegant English authors. Our style is stately and unwieldy, and clogs the tongue in pronouncing, and smells of the lamp. We are slaves to the language we write, and are continually afraid of committing *gross* blunders; and when an easy, familiar, idiomatical phrase occurs, dare not adopt it, if we recollect no authority, for fear of Scotticisms. In a word, we handle English as a person who cannot fence handles a sword; continually afraid

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of hurting ourselves with it, or letting it fall, or making some awkward motion that shall betray our ignorance. An English author of learning is the master, not the slave, of his language, and wields it gracefully, because he wields it with ease, and with full assurance that he has the command of it. In order to get over this difficulty, which I fear is in some respects insuperable after all, I have been continually poring upon Addison, the best parts of Swift, Lord Lyttleton, &c. The ear is of great service in these matters; and I am convinced the greater part of Scottish authors hurt their style by admiring and imitating one another. At Edinburgh, it is currently said by your critical people, that Hume, Robertson, &c. write English better than the English themselves; than which in my judgment there cannot be a greater absurdity.' VOL. II, P. 16.

' During Mr. Gray's visit to Scotland, Dr. Beattie, on being informed of this circumstance, addressed a letter to him containing the warmest expressions of regard, and soliciting his acquaintance: it was received by Mr. Gray in the most cordial manner, and laid the foundation of a friendship between those two poets, which was only destroyed by the death of the latter.

The sceptical doctrines of Mr. Hume, which had for some time occupied the thoughts of many of our philosophers, began at this period to solicit strongly the attention of Dr. Beattie by the intimate relation which they bore to the subject of his lectures; and he now entered upon those researches which ultimately produced his celebrated Essay upon Truth. It is interesting to see the dawnings of his ideas upon this subject, and the original plan of his treatise. (Letter to the author, VOL. I. P. 79.) Dr. B. indignant at the irreligious tendency of the sceptical philosophy and the success with which its doctrines were propagated, caught with avidity the tenets of Reid; but, destitute of the cautious and truly philosophical spirit of that writer, he betook himself to the principle of common sense, as a never-failing resourse in the refutation of every opinion, which though apparently dangerous in its tendency, he found it difficult to invalidate by argument. The advantages which mental philosophy has derived from the exertions of Dr. Reid, are of the most important nature: to have shewn that here, as well as in mathematics, some data are required before we proceed one step in our researches, was in a manner to lay the foundation of the science. But the fewer our postulates, and the more irresistible their truth, the greater will be the stability of the superstructure which they support. Nor can we admire the sagacity of that philosopher, who would resort to the principle of inward conviction upon unnecessary

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occasions, and tell us that memory and imagination must be essentially different, because we feel them to be so.* But although Dr. Beattie has by no means succeeded in pointing out with philosophical accuracy, the true limits which bound the operation of the principle of common sense, and however we may object to the severity of personal invective, which the Essay on Truth occasionally exhibits; we are yet persuaded that its influence in the overthrow of Mr. Hume's system was infinitely greater than that of the more legitimate deductions of Dr. Reid. The lively manner in which Dr. B. presents his arguments, and the little dialogues interspersed through the work, are calculated to make the strongest impression, more particularly on minds that are readily dazzled into scepticism by the display of subtle and ingenious argument. In this point of view we conceive Dr. B. to have deserved well of his country, and to have followed up in a most successful manner, the victories of his more philosophical predecessors. In proof of our opinion of Beattie's talents as a philosopher, the work now before us furnishes many curious facts. In a letter to Dr. Blacklock he says of the writings of Reid and Campbell,

'I wish they had carried their researches a little farther, and expressed themselves with more firmness and spirit. For well I know, that their works, for want of this, will never produce that effect, which (if all mankind were cool metaphysical reasoners) might be expected from them. They have great metaphysical abilities; and they love the metaphysical sciences. I do not." VOL. I. P. 133.

Upon the subject of his papers on Truth, which he had just sent to the printer, he writes to Major Mercer in the following manner:

'With them I intend to bid adieu to metaphysics, and all your authors of profound speculation; for, of all the trades to which that multifarious animal man can turn himself, I am now disposed to look upon intense study as the idlest, the most unsatisfying, and the most unprofitable. You cannot easily conceive with what greediness I now peruse the *Arabian Nights Entertainments*, *Gulliver's Travels*, *Robinson Crusoe*, *&c.* I am like a man who has escaped from the mines, and is now drinking in the fresh air and light on the top of some of the mountains of Dalecarlia.' VOL. I. P. 152.

The same sentiments are thus expressed in still stronger

* The truth is, that when we remember, we *generally* know that we remember; when we imagine, we *generally* know that we imagine: *Such is our constitution*. Essay on Truth. P. I. c. ii. § 4.

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language, although several years after the publication of the Essay on Truth:

'How much my mind has been injured by certain speculations, you will partly guess when I tell you a fact, that is now unknown to all the world, that since the Essay on Truth was printed in quarto in the summer of 1776, I have never dared to read it over. Not that I am in the least dissatisfied with the sentiments: every word of my own doctrine, I do seriously believe; nor have I ever seen any objections to it which I could not easily answer. But the habit of anticipating and obviating arguments, upon an abstruse and interesting subject, came in time to have dreadful effects upon my nervous system, and I cannot read what I then wrote without some degree of horror, because it recals to my mind the *horrors* that I have sometimes felt after passing a long evening in those severe studies.' VOL. II. P. 35.

'I know not,' says Dr.B. in a letter to the author, 'whether a habit of thinking too deeply on certain points, may not tend rather to darken, than to illuminate the understanding. It certainly produces a facility of devising objections, which, though we see they are frivolous, may give us a great deal of trouble. I wish my son to believe what the scripture declares concerning providence; but I would not wish him to enter so far into the subject, as ever to be puzzled in his attempts to reconcile divine decrees with contingency, or the divine prescience with human liberty.' VOL. I. P. 404.

From these passages, as well as from the internal evidence of the Essay on Truth, we have been led to conceive that Dr. Beattie was deficient in the true spirit of philosophical inquiry, however successful he may have been in the popular exposition of the errors of scepticism. Our author has given in the appendix, an analysis of the Essay on Truth, in which he exhibits a clear and methodical view of the plan of this work, and the mode of its execution. We expected that he would have proceeded to lay before us some critical observations, and a general consideration of the objections which have been urged against the doctrines of Beattie; but he with great modesty informs us, that he had hopes of receiving assistance on this subject from Professor Stewart of Edinburgh. Disappointed in this expectation, he has given us some partial extracts from a letter of Mr. Stewart's, which bears ample testimony to the various powers of Dr. Beattie. Our curiosity was roused by the following expression in the letter we have just mentioned. 'These critical remarks on the Essay on Truth do not in the least affect the essential merits of that very valuable performance.' vol. ii. P. 388.—We would gladly known the nature of those remarks to which Mr. Stewart thus alludes.'

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It is interesting to observe what difficulties authors have experienced in the publication of their most celebrated works. The Essay on Truth was refused by the bookseller to whom it was offered; and Sir William Forbes with his friend Mr. Arbuthnot, zealous for the reputation and success of its author, generously became the proprietors of the first edition, for which they remitted to Dr. B. the sum of 50 guineas, but without fully explaining to him the real nature of the transaction. No sooner was this Essay given to the public than the fame of its author was spread abroad by the numerous opponents of Mr. Hume's philosophy: many of the English clergy in particular, to whom the doctrines of the sceptics were peculiarly and justly obnoxious, took an early opportunity of testifying the high sense which they entertained of the services of the Scottish professor. By the exertions of his friends he was presented to their Majesties, and had a pension of two hundred pounds per annum bestowed upon him by the king. Contented with what he had now obtained, he returned to the exercise of his academical duties, and relinquished his intended plan of becoming a member of the English church, although pressed to it by the most liberal offers of preferment. At an after period, he declined the chair of moral philosophy in the university of Edinburgh, from motives of feeling and delicacy, which he has finely expressed in a letter replying to the expostulations of his friends. He felt that, by the change, he would be placed among those who differed widely from him in principle and opinion; while he relinquished at the same time, a society where he was highly respected, and where his lessons of morality were as useful as they could possibly prove in any other seminary of learning. The manly strength of language, and the spirit of independence which breathe in this letter would readily induce us to present it to our readers, did our limits admit of its insertion. (See VOL. I. P. 312.)

To his reputation as a philosopher Dr. B. soon added that of a poet, by the publication of his *Minstrel*, which is so eminently distinguished for the sweetness and harmony of its versification, and the chaste elegance of its language. The descriptions of natural scenery, with which it abounds, acknowledge a mind that was acutely sensible to all their beauties; and the feelings of the Minstrel, which the author admits (P. 207. i.) to have been those of his own youthful breast, evince a truly poetic spirit. Sir William has presented us with a letter from Lord Lyttleton to a friend of Dr. B.'s, in which his lordship expresses, with great beauty, the delight which he received from the first perusal of the

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Minstrel: it is a relic of that distinguished character, which every one must receive with peculiar satisfaction.

Dr. Beattie while engaged in the study of the Italian writers occasionally amused himself with translating passages from their poetical works, and sometimes with remarkable felicity. His imitation of Metastasio's charming song '*L'onda dal mar divisa,*' &c. although less simple than the original, is executed with great elegance.

'Waters, from the ocean borne,
Bathe the valley and the hill,
Prison'd in the fountain mourn,
Warble down the winding rill.

'But wherever doom'd to stray,
Still they murmur and complain,
Still pursue their ling'ring way,
Till they join their native main.

'After many a year of woe,
Many a long, long wand'ring past,
Where at first they learn'd to flow,
There they hope to rest at last.'

During the latter part of Dr. B.'s life, the unhappy state of his wife's mind became a source of the most harrassing distress; and in some of his letters he has described his situation in the most touching manner. At a subsequent period, the death of his two sons completed what this first affliction had begun. On the death of James, who had been appointed to succeed him in the professorship, he published an account of the life of that excellent and promising young man, together with a collection of his poems. Our author informs us that it was given to the public against the advice of his most intimate friends; and we must regret that their opinion was not listened to with attention, for it testifies a fond but weakened mind. The loss of his second and only remaining child totally unhinged his mental frame, and reduced him to the situation, which our author has so impressively described in the following passage:

'After searching in every room of the house, he (Dr. B.) would say to his niece, *you may think it strange, but I must ask you if I have a son, and where he is?* She then felt herself under the painful necessity of bringing to his recollection his son Montagu's sufferings, which always restored him to reason. And he would often, with many tears, express his thankfulness that he had no child, saying: *How could I have borne to have seen their elegant minds mangled with madness!* When he looked for the last time on the dead body of his son, he said, *I have now done with the world:* and he ever after seemed to act as if he thought so. For he never applied himself to any sort of study, and answered but few of the let-

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ters he received from the friends whom he most valued. Yet the receiving a letter from an old friend never failed to put him in spirits for the rest of the day. Music, which had been his great delight, he could not endure, after the death of his eldest son, to hear from others; and he disliked his own favourite violoncello. A few months before Montagu's death he did begin to play a little by way of accompaniment when Montagu sung, but after he lost him, when he was prevailed on to touch the violoncello, he was always discontented with his own performance, and at last seemed to be unhappy when he heard it. The only enjoyment he seemed to have was in books, and the society of a very few old friends.' (p. 307. ii.)

The horrors of derangement, dreadful as they are in common cases, become doubly aggravated, when the miserable victim is conscious, at intervals, of the loss which he has sustained: the recollection of what he once was, presents itself to his mind in the most agonizing form, and brings with it new tortures from which he is relieved only by torpor or distraction. Those who have never witnessed such a scene, may perhaps form some idea of it, from the perusal of Dr. B.'s letters after the death of his son Montagu: there are strokes in them which touch the tenderest chords of sympathy, and must draw tears from the eyes of every feeling reader.

'I have passed many a bitter hour, though on those occasions nobody sees me. I fear my reason is a little disordered, for I have sometimes thought of late, especially in a morning, that Montagu is not dead, though I seem to have a remembrance of a dream that he is. This you will say, what I myself believe, is a symptom not uncommon in cases similar to mine, and that I ought by all means to go from home as soon as I can. Inclination would draw me to Peterhead; but the intolerable road forbids it, and I believe I must go southward, where the roads are very good: *at least I hear so.*' (Lett. to Dr. Laing, 310. i.)

'A deep gloom hangs upon me, and disables all my faculties, and *thoughts so strange* sometimes occur to me as to make me "*fear that I am not,*" as Lear says, "*in my perfect mind.*" (Lett. to Sir W. Forbes, 311. i.)

Under this state of intellectual debility, which had now continued nearly three years, Dr. B. was attacked with a paralytic stroke; and at different periods the same affection recurred till 1803, when it at length terminated an existence which only served to exhibit the melancholy wreck of a mind once replete with genius and learning.

The greater part of Dr. B.'s correspondence in the work before us, is addressed to Mrs. Montagu, the author of Remarks on the Genius and Writings of Shakspeare, to the Duchess of Gordon, Sir W. Forbes, and Mr. Arbuthnot. It is pleasing to remark how Dr. Beattie varies his episto-

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lary style: with Mrs. Montagu he indulges in critical remark and sober reflection; with the duchess he is lively and gallant, and if he ever touch on a learned subject, it is to speak of the flight of Helen, or the loves of Petrarch and Laura. Upon the whole, he writes in an easy and familiar style, always sensibly, and sometimes with great happiness of expression. We refer our readers to the beautiful description which he has given of Hunton in Kent, (p. 142, ii.). The letters of Mrs. Montagu have afforded us much pleasure and entertainment; her remarks are judicious, and her style neat and often elegant.

Our author has presented us with an amiable picture of the character of his deceased friend. To a charitable, humane, and pious disposition, Dr. Beattie united the warm and lively feelings of a poet: like a poet, however, he readily conceived a prejudice or prepossession, and often strongly expressed the opinions which he had thus hastily formed. Although in his early years he had been remarkable for the suavity of his manners, he became, at a more advanced period, irritable and impatient, particularly on subjects of metaphysical controversy. He was fond of society, and ambitious to be esteemed a wit; but in this, as our author informs us, he was little successful; his puns and jokes being rarely distinguished either for liveliness or point. Dr. B. took great delight in music, more particularly simple airs, and the compositions of the old school; he understood it in theory, and performed on the violoncello with taste and expression: he was likewise an admirer of paintings; and occasionally amused himself with making caricature sketches, which he executed with considerable success. As a teacher Dr. Beattie was indefatigable, and even so laboriously attentive as to dictate to his pupils a daily abstract of the lecture he delivered. We have heard, that towards the latter period of his life, he was addicted to the intemperate use of wine; and his biographer mentions the report, but adds, at the same time, that during the frequent opportunities which he enjoyed of seeing Dr. Beattie, he never once remarked this propensity. As the worthy Baronet well observes, we ought to draw the veil over such failings, and to remember the aggravated miseries of bodily pain under which Dr. B. laboured, and the tortured feelings which he must have suffered, when he reflected on the condition of his wife, and the loss of those in whom he had centered all his hopes and his fears.

Our author has given in the appendix, some account of the prose writings of Dr. Beattie, consisting of a tedious

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abstract of their contents, with occasional quotations.—We regret that he has not enlivened it with such critical remarks as might have served to relieve the dulness by which it is now characterized: he has hazarded only such observations as these—

'Upon the whole this is an admirable essay; displaying much knowledge of the human heart and understanding; and *whence*, whoever reads it with attention will reap both entertainment and instruction in no ordinary measure.' (VOL. II. P. 393.)

Or—

'This is an excellent essay.' (P. 404.)

We agree with our author in most of his remarks on the style of Dr. Beattie's prose works, which are no doubt distinguished by perspicuous purity and occasionally by elevation and elegance. But we are at a loss to understand the author when he says, 'In thus aiming at simplicity he was far from losing sight of sublimity of diction' (P. 332.ii.); for simplicity we regard as an essential ingredient in sublime composition.

With respect to the labours of the worthy Baronet, he has performed a valuable service, in thus communicating to the public the memoirs of a man so eminent;—a task for which he was peculiarly qualified by the intimate acquaintance in which he lived with Dr. Beattie during the long period of 40 years. The style of our author is plain and unambitious of ornament, but often disfigured by awkward expressions and quaint phrases: thus he says—'A very high degree of elegant and *chastised* wit and humour'—'The plan and mode of execution of this poem'—'This letter which was *ostensible*'—'An elegant and *well-written* account.' 'The *sixty-eight* year of his age,' we suppose to be an error of the press. These we recommend to the author's correction; as well as an expression in Dr. B.'s letter to Mrs. Montagu, where he says, 'How different is Dr. Gregory's legacy *to* Mr. Hume's!' (VOL. II. P. 54.)

Care has been taken by Sir William Forbes to furnish notices of the different persons concerned in the correspondence before us; and his readers will in general thank him for the attention which he has bestowed: we cannot however persuade ourselves that it was necessary to detail the lives of Garrick and Blacklock; nor do we see the propriety of so long a notice of Mr. Carr, who is little if at all connected with the biography of Dr. Beattie.

The volumes before us exhibit a specimen of elegant and correct typography, and are further ornamented by a beau-

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tiful engraving of the justly admired picture of Dr. Beattie by Sir J. Reynolds; we are presented also with a fac-simile of his hand-writing, which appears to have been uncommonly neat and regular. This, however, is easily explained, when we recollect the occupations of Dr. B. in early life. The specimens of writing are multiplied to many pages, without any propriety which we can discover.

The reflections of our author when he considers his own situation—verging to the period, when he shall follow the much valued friend for whom he now performs the last duties of affection, do honour to his feelings as a Christian, and are expressed in the simple language of nature:

'On thus reviewing the long period of forty years that have elapsed since the commencement of our intimacy, it is impossible for me not to be deeply affected by the reflection, that of the numerous friends with whom he and I were wont to associate at the period of our earliest acquaintance, all, I think, except three, have already paid their debt to nature; and that in no long time (how soon is known only to *Him*, the great disposer of all events) my gray hairs shall sink into the grave, and I also shall be numbered with those who have been. May a situation so awful make its due impression on my mind!' &c. (P. 342. ii.)

Upon the whole, we have been much pleased with the work before us; and can assure our readers that they will find its perusal neither tedious or unprofitable.

ART. X.—*An Answer to the Inquiry into the State of the Nation; with Strictures on the Conduct of the present Ministry.* 8vo. Murray. 1806.

WHEN a pamphlet, assisted by efforts of administration, has obtained a considerable circulation, it is a common speculation to answer it; but the author generally fails in his object, whether it be profit, or public good.

Reading, at this time, is a species of sensuality, and readers have recourse to books, as stimuli, in a state of idleness, lassitude, and torpor. Administration, however they may want real wisdom or real virtue, seldom want the art of profiting by the errors and the moral diseases of the country. They generally provide for this *love of reading*, and by means of it, they alarm the fears, and mislead the hopes of the credulous multitude.

The * 'Inquiry into the State of the Nation' has been written

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* For a review of this work see Critical Review for June.

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and circulated on these principles. Like all empirics, ministers would induce a belief that the patient is incurable; that, if he should perish under the processes, they may impute the blame to their predecessors, and if he should escape even their errors, they may claim the credit of a miracle.

The author of this pamphlet detects some artifices of this nature; but he has not bestowed sufficient time on the subject, nor perhaps brought to it all the information which its discussion requires.

The following observations relating to the conduct of Mr. Pitt deserve attention, though they may not in all respects be just.

'Although Mr. Pitt's name is not mentioned in this publication, the whole attack, with the exception of Lord Grenville's share, is directed in substance against him. When the present confederacy, the greatest which for nearly a century had been formed against France, first developed its strength, the opposition press loudly refused Mr. Pitt the merit of its formation; but since Mack's infatuation marred our fairest prospects, every epithet of censure has been cast upon that distinguished minister. He is accused of not having exercised in foreign states an extent of power which a sovereign often finds difficult in his own kingdom—of not having controlled from London the operations in Bavaria. The faults of every court are ascribed to him, as if he had ruled Europe with despotic sway. Is it not obvious that England, remote from the theatre of war, must leave the conduct of military operations to the powers who are near them, whose force consists in armies, and who are more immediately interested in the issue of the campaign than herself? Were she permitted to direct the movements of the league, what could ensue from her distance but delay and disaster? The province of the British minister was therefore to employ the resources of his country to unite as large a part as possible of the commonwealth of Europe against its oppressor; to conciliate the jarring interests of those powers, and bind them together in a solid league, definite in its objects, and upright in its views; to conduct this arduous negotiation with secrecy, and by every possible precaution to avoid awakening the suspicion of a vigilant enemy; and finally, after having agreed upon a general plan of operations, to commit the detail to those who were to execute them, avoiding that interference in particular objects which involves the ruin of confederacies by the distraction of their views, and the division of their force.

'In whatever way we examine the conduct of these important measures on the part of Mr. Pitt, we shall find the most solid grounds of approbation. The alliance was formidable in magnitude beyond example, the cordiality of its members has been evinced by their constancy under disaster, and the whole scheme was concealed from the enemy until the Russians were approaching to Germany. England

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therefore amply fulfilled her part in the coalition, and its failure was occasioned by causes beyond her controul.

'The career of the illustrious statesman we have lost, has been uniform; it was no less great in its close than promising in its commencement. The historian of his life will be under no necessity to call in to his panegyric the aid of eloquent or impassioned language: let him endeavour to elevate his mind to the conception of Mr. Pitt's views, to investigate his measures by their own merits, to weigh his motives and conduct in silent meditation without attending to the reports either of friends or enemies, and he will pourtray a character equally admirable in all that enlightens the mind, and dignifies the heart.'

Mr. Fox's conduct is, we fear, too justly delineated in this passage:

'I might add that the property tax, formerly the most obnoxious to the present administration of all Mr. Pitt's financial measures, and the object of their most clamorous resistance, has been not only continued, but almost doubled by them in a single stage. The measures on which I have animadverted, and others of a similar nature, have already very much impaired the popularity of the new ministry. Mr. Fox, so long the strenuous champion of popular rights, the jealous observer of ministers, has become in office an accommodating colleague, a pliant imitator of his predecessors. The adoption of those principles which it has been the object of his life to urge with vehemence, he now good-naturedly adjourns to a future period. He accounted them formerly of sufficient magnitude to hazard the division of the country. Such is now his additional stock of prudence, that he will not for their sake divide even the cabinet. To the majority of his own party, who believed that all he said was sincere, and all that he proposed practicable; who, on his coming into office, were big with the expectation of that radical change which he had declared to be our only remaining chance of salvation, the disappointment has been inexpressible. His consequent loss of popularity has been incalculable. With the opposite party his conduct in office has had a tendency to tranquillize fear without procuring esteem. Those keen partisans of the late ministry, who from his constant and violent opposition considered him devoid of all principle, are pleased, without a minute scrutiny of his motives, to find him pursue that course which raises a lasting monument to Mr. Pitt's fame, while it affixes the seal of condemnation to himself. Those calmer minds, who explained the inveteracy of his opposition by the warmth of his temperament, and who considered his speeches in general to be the effusions of the moment, have experienced no surprise from his late conduct. They had always deemed him a man of more imagination than judgment. His talents they knew were great, but inadequately cultivated. They had no sanguine expectations from his coming into office; but they had some dread of danger from the practical execution of former declarations. Of this dread they now begin to be relieved, and they

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consider it infinitely better for the country that a party should be inconsistent, than that the public safety should be compromised. The contrast therefore between the present and former conduct of the old opposition affords them matter of security: but this security, however satisfactory in itself, is unmixed with any approving sentiment towards the quarter from whence it is derived. From Mr. Fox, the adoption of Mr. Pitt's measures proceeds with the worst grace, since it implies the dereliction of those principles for which he has so long and so violently contended. He must be impressed with a conviction either of the wisdom of Mr. Pitt's plans, or of the reverse. In the former case, he has made a very sudden discovery that he has himself been mistaken throughout; that the objects of his hostility to ministers, and of his promises during so many years to the country, have been fallacious, and his long course of opposition captious, wanton, and criminal; or if he still retain his former sentiments, it will be difficult to explain his conduct in other terms than those the Morning Chronicle lately applied to the Governor, *ad interim*, of India, when desirous to make him give way for Lord Lauderdale; namely, "by commending his personal policy and prudence at the expence of some other qualifications which alone can entitle any man to esteem in private life or to the confidence of the public."'

The conclusion is seriously and impressively addressed:

'The present publication has been currently denominated the manifesto of the new ministry. This title is, in one respect, not inapplicable; for an invading enemy could not have scattered a declaration more calculated to depress the spirit of the country. Although professedly an Inquiry into the State of the *Nation*, it fulfils but a small part of its title; for its researches extend only to those points in our national situation which it suits Mr. Fox's purpose to examine. It endeavours, by every species of misrepresentation, to throw odium upon the late ministry, and to constitute them the authors of all the disasters of the last campaign. It describes the situation of Europe, and of this country, as to the last degree calamitous, in order that the nation may feel grateful to the present ministers, for having *consented* to undertake the management of affairs at this pretended crisis, and may shut its eyes to the contrast between the splendour of their former promises, and insignificance of their performance—between the abuse which they used to lavish on their predecessors, and the approbation they now confer by adopting the measures which they formerly reprobated. Delusions of this nature may impose on the credulity of the French, but the British nation are not to be thus blinded; they will not acknowledge *that* to be a just report of the state of the nation, in which all mention is studiously avoided of their trade, their finances, and their navy; a trade extensive and flourishing beyond example; a navy triumphant in every quarter of the globe; finances, in which in the thirteenth year of war a loan is effected below the legal rate of interest, and our immense expences defrayed, without increasing the national debt one fiftieth of its amount. The country is not

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in such terror of France as to consent to any peace which does not effectually provide for their honour and security. They will support the East India Company against Mr. Fox in their refusal to entrust the care of our Indian empire to a nobleman who has proved himself incapable of acting either wisely of his own accord, or of taking prudent advice from others. They will withhold their confidence from that ministry which bestows offices of trust and emolument on such men as the Treasurer of the Ordnance: and until they see a wiser choice of measures, with a more upright selection of servants, they will refuse to acknowledge the pretensions of the new ministry (so *modestly* expressed in the publication which has been examined), "to unite the largest portion of talents, experience, rank, and integrity, which ever enabled a government to secure influence with its subjects, and command respect among foreign nations." The establishment of a commission for auditing the public accounts, to an amount *nominally* immense, may be a dexterous expedient for popularity; but the public will not accept it as a *real* discharge of the pledges so often given to effect that radical change, in which was affirmed to consist "our only remaining chance of salvation."

'An administration skilful only in heaping censures on their predecessors, will not now avail us. In that respect, the abilities of the present ministry have long been undoubted. But the country now demands of them, "Either prove to us by your actions that you surpass your predecessors, or resign in unequivocal terms the pretensions you have made."

'If a secure and honourable peace can be obtained, there will be no necessity to prepare the public mind by the circulation of pamphlets, the obvious tendency of which is to disseminate depression. Unless the peace be secure and honourable, we shall act wisely to prefer war with all its burdens, to a deceitful truce with a tyrant so arrogant, so perfidious, and so insatiably ambitious as Bonaparte. Before we can intrust with confidence a negotiation with so artful an adversary to Mr. Fox, he must give very different proofs of wisdom from any he has yet afforded; whether in his former erroneous sentiments of the French ruler, in his late speeches in parliament, or in sanctioning a pamphlet which accuses the head of administration while it insults the country—which declares to the British nation, "that it is in vain to look around for any circumstance which may soften the gloomy picture drawn of its affairs, while it is impossible to imagine any addition which may aggravate them."

'If Mr. Fox proceed in a course of such egregious imprudence; if while he proclaims moderation he shall endeavour to force obnoxious men into the most important stations; if he flatter himself, that by scattering abuse on his predecessors, he will blind the nation to his own errors, or be acquitted by nominal reforms of the pledges he has given the country, the consequence will be a total loss of public confidence, and his present, like his former administration, will be the transient vision of a few months. Let him exemplify the wise, just, and moderate policy he has so long recommended, or he will in

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vain endeavour to soothe the public indignation by such insidious appeals as the work we have now examined. Fallacy and misrepresentation have had their day.'

ART. XI.—*Measures as well as Men: or, the present and future Interests of Great Britain; with a Plan for rendering us a martial, as well as a commercial People, and providing a military Force adequate to the Exigencies of the Empire, and the Security of the United Kingdom.* 8vo. Johnson. 1806.

WE have received this pamphlet, accompanied with a letter from the author, earnestly calling upon us to assist in founding 'a new but natural æra of the world, as intended by Providence, that will *complete* human prosperity and happiness, and *alone* affords the means of saving our country, and rescuing it from misery and distress.'

But these means are either out of our comprehension, or they are rules and maxims of virtue, religion, and policy, so general and so vague, that they are useless. Of what avail can it be to affirm, that if nations become virtuous, they must be happy, peaceable, and prosperous? The first difficulty is to render them good, and that difficulty the author does not remove.

He calls on all ranks, orders, and individuals, to rally round him, *Dr. Edwards*, in Suffolk-street, Charing-cross, in order to form this æra. He does not consider that a nation consisting of ten millions, could not assemble on Salisbury Plain; and that if a thousand could be brought together into Suffolk-street, the most favourable issue would be, their bestowing on Dr. Edwards a strait waistcoat.

The state of this country is certainly to be lamented. It is suffering for the errors and crimes of its political administrations. The present ministry have been appointed to correct those errors, but they seem rather inclined to profit by and continue them.

If Dr. Edwards were to supersede Lord Grenville in the business of recommending competent ministers, there are no pledges in this pamphlet that he would be more successful than his lordship either in measures or in men.

The reader may form some judgment for himself by the following passage, which is among the most animated in the work:

'Nations and empires may be great and illustrious from their wealth and military virtue: but they cannot be really prosperous

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and happy, and must rapidly decline to infamy and ruin, under the direction of a false system, which, as is now shown, embraces the extremes of both economical imbecility, and political guilt. I cannot however justly stigmatize the conduct of such nations and empires, without having recourse to terms, which the school of folly and incapacity, of meanness and corruption, and of vice itself, must necessarily supply. For the description of the fatal consequences of a false, weak, and criminal system of public measures in respect of the interests of Great Britain, I must refer, therefore, to the work entitled "Peace on Earth:" and I cannot avoid recommending its author's example to others; whose stern and awful, yet dispassionate, denunciation of the political weaknesses and vices of his country, if universally adopted, would certainly lead to the rectifying of our public affairs. The parliamentary justification and public panegyrics of them, which are never wanting on any occasion, must precipitate national ruin; cause a continuance in wretched and dangerous measures; and prevent a proper sense and horrour of them, and therefore the introduction of those enlightened, and opposite views and measures, which alone can save the empire. Can a British legislature be so far degraded in virtue, and lost to all feelings of rectitude, as in this manner to screen, support, and extol the extremes both of real economical imbecility, and real political guilt, at a time when effectual means are proposed, which, if rightly understood and not thus obstructed, will remove them, redress the affairs of the nation, and perfect the public and private prosperity and happiness of the whole empire? It is the impressive voice and proper sense of truth alone, honestly applied to describe our conduct in all particulars, that can purge us of crime and folly, which we do not detest solely because from custom we permit and glory in them; and can free the mansion from virulence and contagion, so as to render it the abode of health and activity. Till truth actually rises in meridian splendour, the horizon of Great Britain will continue to be involved in the horrors of storm and darkness, enlightened only by the occasional collisions of the warring elements of human destruction. It is truth in perfect freedom which alone can expose, and triumph over political vice and folly in every quarter of the world. It is unavoidable therefore on my part, in order to save my country, not to be sparing in bringing the worst of charges and accusations against her; even of the highest injustice, of the violation of every virtue, of conduct altogether inhuman, of her voluntary desertion of all pretensions to her ancient honour and renown, as she has wronged and oppressed the man born to save her, to aggrandize her, and to raise her to the summit of prosperity and happiness. For if history can justify the present war, because before its commencement the ports of France and her allies were really full of hostile preparations; the infraction of the treaty of Amiens, because the political ability and ingenuity of ministers were unable to contrive any expedient for preserving it entire; the siege of St. Domingo, with the destruction of the French power and army in that island, because it was politic and commend-

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able to destroy the foreign commerce of France, though we permitted her to send forces for its protection; and our innocence in respect of conspiring with Pichegru and Mahee against the person of the French emperor, because there was no truth in the charge: yet will history dare to vindicate Great Britain from the accusation, that she not only did not befriend the progress of the perfection of the general welfare of herself and the whole world, but neglected, wronged, and resigned to contempt, shame, poverty, and dishonour, the author of the system of national perfection, when it was advanced to such a state of maturity that she actually borrowed from it the whole of the income tax? This accusation is incontrovertibly substantiated. A gentleman * presuming on his own philanthropic disposition, and peculiar situation in life, ventures his fortune and character in ascertaining the proper means to complete the grand system of national perfection. When he had proceeded with this object, so far as was prudent and necessary on his part, he produced to ministers the means for the purpose, including a plan for paying off the national debt, and at the same time removing the public burdens, which contained the proposals of raising the supplies within the year and the income tax. Neither proposal however was encouraged: but the latter plan was examined and allowed to be adequate for its purpose, and found exceptionable solely because a national debt was a public benefit. In vain he attempted to convince them of so gross a folly. In vain he predicted to them, that every financial aid they could prepare would soon be necessary in consequence of the political system they had adopted. When the prediction in a short time took place, they borrowed the income tax from his proposals, noticing the author as little as the idea of national perfection itself; or as little as the annihilation of finance for ever, as a national burden and grievance, contained in his proposals. Nay, Mr. Pitt without a blush ascribed all merit of the income tax to himself, and claimed and received the honour of it from all Europe; depriving the real author of all recompense, as well as of the great and dearly earned character of having discovered a new and invaluable system of finance. Parliament even shared in the whole guilt of the transaction, as it contained not a single member disposed to vindicate friendless merit, deprived of other rights and claims, much greater and more extraordinary than the honours which Mr. Pitt assumed from the income tax. Thus the completion of all the various views of universal good, of national perfection, of the means of commanding public and private prosperity and happiness, of establishing the kingdom of God on earth, and of rectifying public affairs, as proposed in this pamphlet, was concentred in the person of the author of the income tax and in a single system of general welfare. A Roman emperor once wished, that the lives of all the Romans were condensed in one single head: but most assuredly he would have spared that head, since with its destruction his own empire must have fallen. A British ministry, a

* Dr. Edwards.

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Mr. Pitt, a British parliament, left that person to be ruined, and that system to be destroyed for ever; yet surreptitiously took from them the income tax.

'My countrymen! can a country be more base and unprincipled, more unjust, more impolitic, less philanthropic, patriotic, and humane, than such a transaction would show this country to be? That person however submitted not to the fatal stroke, but rose above it. He snatched from destruction, from impiety and parricide, from turpitude and impolicy far greater than ever disgraced the decline of the Roman empire, that precious system, which is destined to constitute the future perfection of the world, and complete the public and private prosperity and happiness of this kingdom; pious and true to his sacred trust, like Eneas when he snatched from the flames of Troy those precious remains, which Heaven had decreed to found a still greater empire, the greatest the world has ever known.'

This is declamation, except in the charge against Mr. Pitt of having unfairly borrowed from the Doctor the idea of the income tax.

If the invention of that tax (which, by the way, requires no powers of invention,) be the author's claim to public notice, we think the nation will never attend to his call. It is the opprobrium of English finance. It brands the memory of the late minister, and is the *Shibboleth* which instantly discovered the incompetency of his successor.

No man pretending to a regard for civil liberty or to a shadow of independence in the choice of parliamentary representatives, can avoid execrating the authors and abettors of this tax. The additions lately made to it by its extension to small incomes, are the wanton cruelties of inexperienced ignorance. But they are trifling, (though they wring every equitable and compassionate heart,) compared with the mischievous political influence of which it is the instrument.

ART. XII.—*Historical Review of the Moral, Religious, Literary, and Political Character of the English Nation, from the earliest Periods. By J. Andrews, L.L.D.* 8vo. Barr. 1806.

THE title page of this volume is not sparingly calculated to awaken the curiosity of readers of almost every description. How far the abundance of the promise is justified by the skill of the performance, we shall briefly attempt to ascertain. The author who ventures to exhibit on a comprehensive and philosophical scale, an historical review of the moral, religious, literary, and political character of the

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English nation, undertakes a work whose magnitude must alarm even the combined force of the brightest talent and severest industry. As success in such a work would unquestionably confer immortal fame, so complete failure must inevitably bring down the censures due to presumptuous vanity; and between these extremes, opposite as they may appear, the gradation is short and imperfect. In the labours of the pen, it will commonly be found that the triumph of accomplishment and the disgrace of failure rise in equal proportion to the difficulties of the pursuit, unless indeed it be conceived that the pardon sometimes accorded to ineffectual but well meant efforts, is a satisfactory rather than a mortifying tribute.

In estimating the merit of the work before us, its object should first be clearly understood. We wish the author had informed us in his preface whether he designed his work to be a system of original speculation, or a succinct detail of compiled authorities; a compendium for historical reference, or a manual for the use of schools. As the whole is comprized in the moderate compass of an octavo volume, it is reasonable to conclude that the writer aimed not at the highest of these objects. It is probable indeed, that he confined his views to the humbler, but more judicious and attainable end of facilitating to young minds the acquisition of useful knowledge, by a careful recital and suitable arrangement of established truths. To a purpose of this nature his performance is in most respects well adapted; and is even possessed of some peculiar and strong recommendations. Impartiality rather than energy of sentiment, good sense rather than nice discrimination or profound remark, are the obvious characteristics of the work. A style easy and perspicuous, sometimes ornamented, but seldom rising above mediocrity, is preserved throughout the composition.

We shall present to our readers some specimens both of the style and the argument of the disquisition before us. In the preface the author observes that

'The events in the history of England are conspicuously deserving of attention, from their variety, number, and singularity. Foreigners of education are more conversant with it than any other, their own excepted. Hence it is not surprising that Englishmen should feel so deep an interest in it. The principal object in the study of history, being instruction, no history merits more application than that of England, which abounds much more in transactions of the highest importance, and exhibits a more surprising series of revolutions and of striking events than any modern one. But setting these considerations aside, every man that has the leisure, should also have the inclination to be acquainted with the various destinies that have

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befallen his country. It is not only a laudable curiosity, and a pleasurable occupation, but also tends to edify, and to sow in worthy minds the seeds of patriotism, the first of public virtues.

'A rapid transition has been made over the remote passages in our history; but as it approaches nearer to our times, the recollections, and other matter, have been enlarged. The reign of Charles the First has been more particularly dwelt upon, as of more interest and consequence than any that went before, or that have since followed. The true principles of the English constitution, never yet clearly understood, were then ascertained. The price paid by our ancestors for this much wanted elucidation, was doubtless fatal to them at the time, as it cost them their best, their noblest, and even their royal blood. The legacy, thus dearly purchased, and transmitted to their descendants, these, it is hoped, will duly prize; and taught by woful experience, will no less faithfully on the one hand, than resolutely on the other, maintain the balance between subjection and freedom. Convinced that as these are either united, or asunder, like religion, which, well or ill understood, is the bliss or bane of society, they never fail to prove the source of happiness or of misery to a state; the one degenerating into tyranny and despotism, the other into licentiousness and confusion.'

With the prudent maxims and careful sentiments illustrated in the foregoing passage, the author commences his review.

The work is distributed into chapters, of which the first four comprise the early history of the ancient Britons, their subjugation and admixture with the Romans, the invasions of the Saxons and Danes, down to the period of William the Conqueror. The details are succinct and do not demand particular notice. The eleven succeeding chapters rise in a regular series of interest and importance to the end of the reign of Charles the First, at which period the review closes. It is evident that the author has proportioned his pains to the difficulties of his subject; and we are of opinion that his merit and success are increased according to the same standard.

We were at a loss to imagine what would be his account of the moral and religious character of our early ancestors. In the following passage he speaks too obviously in the language of apology:

'If the superstitious maxims that governed mankind in those illiterate ages, extended their influence over England, it was no more than what they did over all Europe; it was the reign of general darkness; all classes were involved in it without exception; and when we see the most learned individuals not exempted, we are not to wonder that the most exalted personages in society coincided in the opinions generally received.

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'Hence monasteries became the retreat of those who owed themselves to the world, and who could have no other motive for relinquishing the stations they held in it, than the absurd prepossession, that seclusion from mankind was the securest method of obtaining the favour of Heaven.

'Let it however be recorded, that some of those princes who thus injudiciously abandoned the cares of government, had been previously distinguished by the strictest performance of their duties to the public, and carried with them the sincerest regret of their subjects, for having withdrawn themselves into solitude.

'Let it also not be forgotten, that the fundamental principles of that constitution, so justly dear to Englishmen, were known and maintained by their forefathers at these unimproved periods; and that their minds, though deficient in those attainments now common, yet possessed that conviction of the rights appertaining to human nature, and that resolution to maintain them, which are the real foundation of all public and private felicity.

'Thus, however clouded in their conceptions of other subjects, they preserved unsullied the independent spirit traditionally bequeathed to them by their valiant and high-minded forefathers. The very excesses of that superstitious zeal which influenced the actions of mankind in those days of obscurity, when impartially considered, are the strongest proofs of the sincere attachment to what was deemed religion and piety. However the conduct of men might be erroneous, they were convinced of its rectitude; and the worst that can be said of them, is that they were misled by the general infatuation then prevailing throughout the Christian world, and that their intentions were highly commendable, though productive of improprieties.

'The warm advocates at this day, for the errors then current among Christians, cannot contain their lamentations, when they compare the changes that time and reason have effected in this island. Long indeed was it stiled throughout Christendom the Island of Saints; the multitude of persons who bore testimony by their actions of the fervour with which they were devoted to the tenets then received, exceeded that in the other parts of Europe, in a proportion that suffered no comparison. In a word, the English of those times were held the best and worthiest of all Christians; a praise surely transcending any other that could have been given to them, as it includes the merits of both religion and morality.

'In this respectable light they long remained the brightest examples to all their neighbours. Wars and political occurrences did not alter their character in other instances; the bravest were frequently the most noted for the strictness of their morals, as well as the compleatest fulfilment of their religious duties.

'It is with pleasure that we are able at this distance of time, to draw such a picture of our ancestors. It ought certainly to make a profound impression upon their descendants; the inheritance of a good name is undoubtedly a treasure of the highest value. It will not, one may presume, be deemed an ill-founded vanity to say, that in the corruption of modern manners, the English have suffered the

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least contamination, and still retain among the people of Europe, the character of downrightness, good nature, and probity, that rendered their forefathers so universally respected, and so superiorly prised by all their neighbours.'

We shall not remark on the style of the foregoing pages. With regard to the sentiments expressed, it may be proper to observe, that the author speaks somewhat too decidedly on a subject, with which the world is very imperfectly acquainted; and that in assuming the character of an apologist, he appears to have mistaken the spirit of the times which he is describing.

We shall conclude our brief account of this volume by giving it as our opinion, that it may be advantageously used by the young student of history, as a judicious and useful compilation.

MONTHLY CATALOGUE.

RELIGION.

ART. 13.—*A Dissertation on the Supreme Divine Dignity of the Messiah: in reply to a Tract, entitled, 'A Vindication of certain Passages in the common English Version of the New Testament.' As a fifth Appendix to the third Edition of Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament. By Granville Sharp.* 12mo. 1806.

IN our Review for the month of April last, we entered so fully ourselves into the merits of Mr. Winstanley's Vindication that it is the less necessary to detain our readers with many remarks on the present occasion. Mr. Sharp, we doubt whether with entire good judgment, quitting his own ground, which is purely that of a grammatical question, and to which alone we confined our observations, has suffered himself to be seduced by Mr. Winstanley from the vindication of his theory, to the defence of the doctrine of the divinity of Christ. Now these are surely very distinct questions; and however they may have been confounded by Mr. W. and others, it would have been better if Mr. Sharp had contented himself with pointing out the distinction, and confining himself within the limits of the grammatical part of the argument. With this reservation, however, the present tract deserves considerable commendation. The spirit, the zeal, and the vigour of the veteran against his younger antagonist, reminds us strongly of a parallel combat in the Roman poet:

'At non tardatus casu, neque territus heros,
Acrior ad pugnam redit, ac vim suscitat ira!

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Tum pudor incendit vires, et conscia virtus:
Præcipitemque aren Dardens agit æquore toto,
Nunc dextra ingeminans ictus, nunc ille sinistra.
Nec mora, nec requies. Quam multa grandine nimbi
Culminibus crepitant, sic densis ictibus heros
Creber utraque manu pulsat versatque Dareta.'

ART. 14.—*A Sermon preached at the Anniversary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, on Thursday, May 5th*, 1805. *By the Rev. Charles Barker, B. D. F. A. S. Canon Residentiary of Wells, and Chaplain in Ordinary to his Royal Highness the Prince of Wales.* 4to. Rivingtons. 1806.

THIS is an able and eloquent discourse, and is exceedingly well adapted to the occasion upon which it was delivered.

ART. 15.—*A Dissertation on the Prophecies that have been fulfilled, are now fulfilling, or will hereafter be fulfilled, relative to the great period of* 1260 *Years; the Papal and Mohammedan Apostasies; the Tyrannical Reign of Anti-Christ, or the Infidel Power; and the Restoration of the Jews. By George Stanley Faber, B. D. Vicar of Stockton-upon-Tees. In two Volumes.* 8vo. Rivingtons. 1806.

THE press has been of late so prolific in dissertations and examinations of the prophetic parts of the sacred writings, that it is difficult for us to keep pace with them; and a very large portion of our Review would be occupied by this subject alone, were we to enter into an account of each performance adequate to its extent, or the author's probable opinion of its importance. In these two large volumes will be found a considerable portion of learning, and evidences enough of the industry and zeal of the reverend author. Many whose studies lead them to be nearly interested in the particular subjects which are enlarged upon, will doubtless have recourse to these volumes for themselves.

ART. 16.—*A Letter to a Country Gentleman, containing some Remarks on the Principles and Conduct of those Ministers of the Church of England who exclusively style themselves Evangelical Preachers.* 8vo. 1*s.* 6*d.* Dutton. 1806.

IN this pamphlet, though we are far from thinking that it contains a complete and adequate exposure of the extent and malignity of the evils which it deplores, and though we are not every where satisfied with the precision and accuracy of its minuter statements, yet there will be found in it many sensible and useful observations; and we are willing to hope that it may retard the progress of contagion among the clergy, and warn the laity against lending their countenances and support to practices and pretensions, which are very often nothing else but a gross insult against common decency and common honesty.

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The information contained in the following paragraphs is of so extraordinary a nature that we shall not scruple to recommend the whole of it to the serious consideration of our readers:

'There is held in the parish of Creaton, in the county of Northampton, an annual meeting of between forty and fifty clergymen of the church of England, assuming to themselves the designation of Evangelical preachers. At this visitation those members who are approved of by the supreme authority, wherever it is lodged, take their turn to preach in the parish church of Creaton; and the people from the neighbouring parishes unaccustomed to behold their regular clergy convened, but by the authority of the bishop, flock in considerable numbers to this extraordinary assembly.

'Whatever may be the ostensible nature, or whatever the remote design of this irregular convention, it cannot be contemplated without considerable anxiety by those who wish well to our ecclesiastical establishment. Unlicensed conventions, of whatever description, are certainly to be viewed with a jealous vigilance, but there is a novelty as well as a boldness in this attempt, which I think calls for peculiar attention. The clergy of the establishment have been remarkable, ever since the restoration of the church, for their respect towards their superiors, and the present is, I believe, the only instance since that period, in which any considerable body of them have convened themselves to form a regular annual visitation in contempt of their diocesan. This unauthorized synod of presbyters, assembled to deliberate concerning the official conduct of its respective members, which I suppose is the avowed object of the meeting, is not only unsanctioned by the discipline of the church, but directly opposed to it, nor can the gentlemen so assembled be ignorant that the question whether ecclesiastical jurisdiction should reside in a body of presbyters, or in the bishops, is the great point in dispute between the episcopal and presbyterian churches. The dangerous tendency of this imperium in imperio, may perhaps be in some measure estimated by considering what degree of alarm we should feel, were it unfortunately extended to different parts of the kingdom. What should we think, if in every diocese, we should behold those ministers of the establishment, who dissented from their brethren and adopted the opinions of Calvin, annually self-convened to act and deliberate in a regular body, whatever form or colour they might chuse to give to such an assembly? And yet how probable it is that this consequence should ensue from one such annual meeting regularly persevered in, must be obvious to every person who is acquainted with the force of example, or the active, subtle, and insinuating nature of party spirit. But, Sir, calculated, as this circumstance is, to excite attention in this isolated and abstracted view of it, it is considerably more so, when we view it as part of a more extended system. If we could behold this convention as a meeting of clergymen, composed indiscriminately of persons holding different doctrinal opinions, and unconnected with faction or party of any kind, however irregular or imprudent we might deem it, it might certainly be found upon ex-

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amination to have been innocent *in its intent*, and, according to circumstances, even praiseworthy; but when we consider this assembly, as wholly composed of those, who not only profess the doctrines of Calvin, but who have lately with indefatigable zeal endeavoured to fix those doctrines on the church of England as her legitimate doctrines, it cannot but appear in a very different point of view.'

ART. 17.—*A Letter from a Country Vicar to the Right Reverend Father in God, Dr. Samuel Horsley, Lord Bishop of St. Asaph, inviting his Lordship to a Re-consideration of* 1 *Peter iii.* 18, 19, 20; *and offering a more clear and consistent Interpretation of that Passage of sacred Scripture, than is to be found in a Sermon lately published, affixed to a second Edition of his Lordship's Version of Hosea. A second Edition, corrected: with an Appendix, being an Address to the Editors of the Orthodox Churchman's Magazine, in Answer to a Critique published in their Review for October last.* 8vo. Longman. 1806.

THIS copious title-page spares us the trouble of explaining the object and argument of the Country Vicar's Letter and Appendix. Neither need we dwell long in stating our opinion of the success of Mr. Cotes (for that is the name which is subscribed to the letter) in assailing the interpretation of the much-controverted text of St. Peter, delivered by Bishop Horsley in the sermon referred to. We do not seem then to learn much more from this pamphlet than that the writer coincides in opinion much more nearly with Doctors Hammond, Whitby, and Hey, than with the bishop of St. Asaph. He therefore who is possessed of what has been said by those authors, will not learn a great deal from the observations of the Country Vicar. His attempts to enliven the subject with his wit are not very happy, but neither are they calculated to do great harm, or give much pain.

ART. 18.—*Sermons on various Subjects and Occasions, by Alexander Grant, D. D. Minister of the English Episcopal Chapel at Dundee. In three Volumes. Vol.* 3. 8vo. Longman. 1805.

THESE sermons are plain and practical, and, we doubt not, were heard with advantage by the congregation to which they were delivered. But we do not see sufficient reason for their claim to the more extended circulation of the press. That they are plain, intelligible to the homelicst capacity, and not dull, is their principal commendation. We see very little appearance of that skill in composition, which the reader has a right to look for even in the plainest discourse, when it ventures to present itself before him in the closet. Nor need we look far to meet with inelegancies and blemishes. P. 12. 'In order to become a *truly accomplished* Christian, nothing more is necessary than to copy the example of the founder of our religion.' Is not the author somewhat unfortunate when, in speaking (P. 14.) 'of such actions of Christ as can have *no relation* to

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us but as *examples*,' his first instance of this kind is the washing of the disciple's feet? Has the author never heard of the 'larger discourse' on this part of the evangelical history by the present venerable bishop of Worcester, Dr. Hurd?—On the other hand, Doctor Grant is occasionally somewhat ostentatiously forward in displaying his little learning. 'All bare him witness and wondered (in the *Greek* it is 'were astonished,'*) at the gracious words which proceeded out of his mouth!' P. 18. Again, we are gravely told (P. 136) 'The verb συλαγωγεω is evidently compounded of συλον præda, and αγω duco.' Still these lesser matters are not such as ought to detract greatly from the character of Dr. Grant as an useful and very respectable preacher. But criticism, it must be remembered, in printed books, is, and ever will be, very fastidious.

MEDICINE.

ART. 19.—*Letters to Dr. Rowley, on his late Pamphlet, entitled, 'Cow-pox Inoculation no Security against Small-Pox Infection.' By Aculeus.* 8vo. Symonds. 1805.

ART. 20.—*Observations on Vaccine Inoculation; tending to confute the Opinion of Dr. Rowley and others. By Henry Fraser, M. D.* 8vo. Highley. 1805.

ART. 21.—*Inoculation for the Small-pox vindicated, and its superior Efficacy and Safety to the Practice of Vaccination clearly proved. By George Lipscomb, Surgeon.* 8vo. Robinson. 1805.

ART. 22.—*A short Detail of some Circumstances connected with Vaccine Inoculation, which lately occurred in this Neighbourhood, (Plymouth), with a few relative Remarks. By R. Dunning, Surgeon.* 12mo. Murray. 1806.

WE have transcribed the title-pages of four of the pamphlets, which have appeared upon this fruitful subject of controversy. We do not think that the cause will be either greatly benefited or injured by such productions, if we except the last. Against some of the absurdities of Dr. Rowley, indeed, the ridicule of Aculeus is successfully pointed: but the impression which such a mode of discussion leaves upon the mind, is slight, and tends but little to relieve it from doubt as to the alledged matters of fact. The letters are written with considerable spirit, and contain a good deal of well directed irony. The declamation of the two succeeding writers, and especially of Mr. Lipscomb, is very ample, but will tend but in a feeble degree to forward their respective intentions. It is remarkable indeed that the only valuable document in the possession of Dr. Fraser, namely, an incontestible proof that one of the cases related by Dr. Rowley is altogether erroneously stated, is with-held in mercy to the patience of the reader!—Mr. Lipscomb seems to have possessed no documents at all. The calm, candid, and rational statements of Mr. Dunning carry

* Εξισταμαι.

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considerable weight with them. He admits that the case, formerly published under the sanction of his name, was an instance of the occurrence of small-pox after cow-pock, and that a few similar cases have happened. But he maintains that the small-pox have been of that mild and half-formed sort, which are altogether free from danger; and that this very occasional inefficiency of the virus tends to increase the analogy between the vaccine and the variolous diseases. We cannot but think that the efficacy of vaccination was strongly evinced by the events of last summer. In every alley and corner of the metropolis, small-pox of the most virulent and fatal nature prevailed: yet among the thousands who had been vaccinated, and who, according to the assertions of the opposers of cow-pock, were therefore liable to variolous infection, we are satisfied that scarcely any individuals were actually infected; in a very considerable intercourse with the sick poor, we saw not one instance of such infection. We mention this by the way: the subject is not now, we are persuaded, in need of such evidence.

ART. 23.—*On Epilepsy, and the Use of the Viscus Quercinus, or Misletoe of the Oak, in the Cure of that Disease. By Henry Fraser, M. D., &c.* 8vo. Highley. 1806.

WHEN the purpose of a treatise is simply to recommend a particular remedy in a well known disease, the reader does not look for an account of all the causes which have ever been assigned to it, nor of the appearances which have been discovered on dissection, nor of all the remedies which have been employed in its cure. Had he, in every instance of this sort, to labour through a systematic essay, the little information he might procure on the *one novel* point, the remedy, would be learned at a heavy expence of time and labour. Such, however, is the expence to which Dr. Fraser consigns his reader; who after toiling to the end of the pamphlet, there merely finds a statement, that, in eleven cases, the author had seen epilepsy cured by the misletoe. Every practitioner knows, that diseases, nominally the same, may differ essentially in their nature, and require very different treatment; and that, therefore, a medicine, which may be beneficial in one form of disease, may be useless, or even prejudicial in another. The only mode, therefore, of materially improving the art, would be to state at length the peculiar circumstances of the cases in which particular means of relief have succeeded. This remedy has been recommended by several continental authors, whose authority, however, has not prevented it from falling into general neglect. But where other means fail, the simple assertion of the author will, no doubt, be a sufficient inducement to the medical reader to resort to the remedy here mentioned.

ART. 24.—*Outlines of the Origin and Progress of Galvanism, with its Application to Medicine. In a Letter to a Friend. By William Meade, M. D.* 8vo. Archer, Dublin. 1805.

THIS pamphlet exhibits a concise and very perspicuous view of the

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history of Galvanism. The author commences with a description of the simple experiments first made by Galvani; and then details the discoveries of Volta, by means of the pile, (which is minutely described,) as well as the subsequent experiments made by Messrs. Carlisle and Nicholson, Bolton, Cruikshanks, and Davy; and he afterwards enters into a brief discussion relative to the theories which have been proposed on the subject. Some observations on the medical application of galvanism follow, from which it appears that the author has experienced its utility in several diseases, where a great local or general stimulus was required. In these cases the uninterrupted stream of the galvanic fluid, renders it a much more powerful agent than electricity. The work is concluded with some satisfactory directions for the construction of galvanic apparatus, and the mode of applying it to use; which are illustrated by two wretched engravings. On the whole this little work will be amply sufficient as a guide to those who wish to commence experiments on this curious and interesting subject, and to whom the larger work of Mr. Wilkinson may not be readily accessible.

POETRY.

ART. 25.—*Signs of the Times, or a Dialogue in Verse.* 8vo. Longman. 1806.

AMONG the signs of the present times, the future historian may enumerate the itch—for versification. Though this performance is superior to many which fall under our inspection, the subject is in no respect applicable to the year 1806; ten years ago the author might have published it with a greater chance of its being read, but the spirit of democracy now needs no antidote.

ART. 26.—*Rhymes for the Nursery, by the Authors of 'Original Poems.'* Darton *and* Harvey. 1806.

WE have not room for extracts, or could convince our readers that the writers of these 'Rhymes' have better claims to the title of poets than many who arrogate to themselves that high appellation.

ART. 27.—*Corruption, a Satire, with Notes. By Thomas Clio Rickman, Author of the 'Fallen Cottage, Poems in two Volumes, 'Letter to Mr. Pitt,' &c. Inscribed to those whose Country is the World, and whose Religion is to do good.* Rickman. 1806.

CLIO, sweetest of the Nine, by what strange fatality did the godfathers and godmothers of Thomas Rickman prefix this classic name to the author of the 'Fallen Cottage?' Seemed he to his sapient sponsors to be of the gender y'clep'd the Epicene? or deluding the senses of prognosticating gossips, didst thou, as he slept in his wicker-cradle, pile heaps of laurel and of sacred myrtle, emblems of future fame, around his infant head, as of old the fabled doves preserved the babe of Venusium? Sorry should we be to believe for a moment

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that thou wouldst thus incur the risk of eternal disgrace, and forfeit for a jest thy long established renown. We shall, therefore, endeavour to trace this violation of propriety in every sense of the word, to other sources, and shall ascribe the profanation of thy name solely to the vanity and cunning of Thomas Rickman. As the artful methodist preacher oftentimes conceals under the venerable names of Abraham, Elisha, and Josiah, a head replete with nonsense, and a heart with hypocrisy, so we are inclined to believe, that the author before us has assumed the name of 'Clio' to himself, and of 'Corruption' to his book, solely to delude the credulous multitude. But before we speak of the contents of this performance, we will just apprize our readers who Mr. Rickman is. He is, then, a printer, a bookseller, and patentee of the signal trumpet, yet better known in the caricature shops by the denomination of citizen of the world, which portrait of himself he has prefixed to the work now before us. 'This,' as the author tells us in his preface, 'is a downright satire against corruption, and affects not political disquisition.' He is neither whig, nor tory; he belongs neither to the 'gang of Pitt,' nor the 'junto of Fox,' but disclaims all connection with every party.

'What party-ties the wise and good can bind?
Truth, wisdom, virtue, liberty, mankind;
Between such principles reflecting chuse,
And all your BLUES, and REDS, and REDS, and BLUES.
E'en with *Corruption's* self party can ride,
And hates her only on the adverse side.'

Yet with all this parade Mr. Rickman does belong to a party, and to one which we fondly believed to be extinct. He affects to be the man of the people, a staunch Painite, and Philanthropist!

'And patriots! in these days I feel it vain,
When scoffers that illustrious word profane;
Yet still there is a word that soars above,
PHILANTHROPY!—pure universal love!'

Agreeably to these sentiments, he informs us that 'something is rotten in the state of Denmark,' and he accordingly preaches liberty and reformation through two and thirty pages of as indifferent verse as we ever had the luck to peruse; but, according to Clio,

'Any trash the bookseller can vend,
Is far more sought than all the soul can mend.'

POLITICS.

ART. 28.—*John Bull's Soliloquies on the late Impeachment.* 8vo. Hatchard. 1806.

JOHN Bull is here introduced as making several soliloquies on the late impeachment of Lord Melville, with that freedom and bluntness which has ever been his distinguishing characteristic. That

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romantic love for the sovereignty of the people, that fire and transport in favour of popular rights, which the present ministry felt or affected to feel before they came into power, forms a prominent feature in the ejaculations of John. 'I distrust,' says he, 'the enthusiasm of patriots; my ear is too well tutored in their addresses. Wilkes was a patriot, and Wilkes in private used to say, that the public was a goose, and every man was a fool that did not pluck a feather. Whenever any one professes a more than ordinary zeal for my service, I instinctively put my hands to my pocket. These political zealots exhaust themselves in protestation—their intentions are immaculate—their plans are perfection—but they never go beyond their sketch-book. "Be easy," said one of this stamp, in a whisper to his confidant, "we squeeze the orange, and throw it away when we have swallowed the juice."

The precautions taken by the ministry that not a syllable should transpire during the trial of Lord Melville, though before the trial newspaper libels, caricatures, speeches in and out of parliament, and all the artifices to which intrigue and faction could resort, were employed to mislead and inflame the popular mind, form the subject of the fourth soliloquy. The good humour and satire which pervade the whole of this performance inducing us to allow it a greater space than usual, we have selected the tenth and fourteenth soliloquies for the amusement of our readers. Facts, as the proverb says, are stubborn things, and need no comment.

'Whitbread fought his ground by inches, but the contest required weapons of a finer temper than any to be found in his armoury. There was no lack of valour; the want was elsewhere.—The task of leading an impeachment was more than proportioned to the limit of his ability. He was in the condition of the Persian archer, when he received the bow he could not bend.—He must never again attempt to seek fame or popularity by that mode of warfare: his strength is not fitted to it. He is but a "coaster on the intellectual deep," and ought to keep within soundings.

'Never, to be sure, was such a dearth of eloquence. Nothing for the patient peeresses, save now and then a ham-sandwich, to relieve the dull, dry, vapid insipidity of a whole day's speech. There were moments when even Gordon's lively duchess,—constant in attendance and attention,—could not resist the invitation to slumber. —But for the frank integrity of Mark Sprott, whose examination put the court in good humour, nothing would have burst the cloud of heaviness which seemed to hang round the hall.

'For my part, I am losing by degrees that facility of forgetfulness which formerly secured me a nap at any time. The perspective of my affairs makes me giddy. I wish I could follow Sheridan's example, and doze till noon.

'Sherry, by the way, was one of the managers of the impeachment. I don't recollect to have once seen him in the box—the reason must have been that the court was *up* before him.—On recollection, he is manager at another theatre.—He regulates well in matters of tragedy and comedy—but never intermeddles with farce.'

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'Sheridan, Treasurer of the Navy!—Well, the party will have worked a miracle if they make him a good treasurer; but they will work a miracle still greater if they make him a good paymaster.—His late *divertissement* was a novel scene at Somerset-house.—Its offices never before resounded with the revelry of such a festive crowd. Sherry grows old with a good grace. He eats well, and drinks well, which things cherish corpulency; but he is still alert withal, and can say with old Falstaff, "He that will caper with me for a thousand marks, let him lend me the money, and have at him."

'I think the broad-bottomed administration never tripped on the fantastic toe more gracefully than at that night's carousal. Sidmouth's friends won the palm; they footed it to the tune of "Over the water to Charley" admirably well. Indeed they have been so accustomed to dance, as the old proverb says, 'to any man's pipe,' that it is not surprising they should excel; and to be sure they do "turn half round," and "change sides," with great dexterity. Lauderdale was in no humour for capering; he attempted a *Scotch fling*, but failed sadly, and sat down vexed and disappointed. The Chancellor of the Exchequer performed wonders; he indeed almost regretted his own proficiency, and expressed his fears that he should rob himself of all his reputation as a minister of state—a punning peer whispered, that the value of the thing lost would be so trifling that it could not be more than *petty* larceny at the worst.'

NOVELS.

ART. 29.—*The Last Man, or Omegarus and Syderia, a Romance in Futurity. In Two Volumes.* 12mo. Dutton. 1806.

A MOST potent narcotic, which we strongly recommended to all apothecaries and druggists, as a substitute for opium, producing all the good, without any of the bad qualities of that soporific medicine.

ART. 30.—*The Strangers, a Novel, in three Volumes. By Mrs. Norris, Author of 'Second Love,' &c.* 12mo. Vernor. 1806.

THE uxoriousness of Mr. Norris induced him to send us a critique on this production of his spouse, replete with the most overstrained panegyric. In revenge for the insult of supposing that we should prostitute our journal by inserting a criticism which contained no word of truth, we are almost tempted to expose in an unceremonious manner the present senseless volumes to the ridicule they deserve, but

nullum memorabile nomen
Fœminea in pœnâ est, neque habet victoria laudem.

We therefore silently consign them to oblivion.

ART. 31.—*Simple Tales, by Mrs. Opie, in Four Volumes,* 12mo. Longman. 1806.

WE cannot but surmise that Mrs. Opie has either been the re-

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viewer of her own work, or has at least got it criticised by some partial friend in a certain northern review, which has in this instance deviated from its professed plan of severity, and may therefore fairly be suspected of sometimes suffering that to be done, which it has of late unbecomingly insinuated to the prejudice of other journals.

A tedious insipidity pervades, with few exceptions, every one of these tales, for which the fair author makes us no other recompence than a few pathetic touches at the *dénouement* of each. Mrs. O. we presume, was of opinion with Moses in the Vicar of Wakefield, that when once in favour with the public, she had 'nothing to do but to go to sleep;' and impressed with this idea she has not exerted her usual diligence. In the story of the 'Soldier's Return,' and the 'Brother and Sister,' she is more successful than in any of the rest. It requires some art to clothe the thoughts and phrases of common people, without letting them rise into bombast or sink into vulgarity; but in the two last mentioned tales Mrs. O. has observed a happy medium. As our fair readers, we know, will consider us as unpardonable unless we present them with a specimen of Mrs. Opie's pathetic, we cannot select a passage which will better exemplify the remarks we have just made than the following:

A French nobleman under promise of marriage had deceived the fair Ellen, sister of Philip, an English sailor. Reports of this had reached the ears of Philip while he was on a short visit at his father's house, but he attached no credit to it. He knew she loved him, and from that antipathy which an English sailor naturally feels to a Frenchman, wished to wean her heart from the object of her affection. In the overflowing of his soul, he proposed as a toast, 'destruction here and hereafter to all the French on the face of the earth.'

'This horrible toast was received by his messmates with shouts of applause: but his father left the room to avoid drinking it; and Ellen, pale and terrified, was following him from the same motive, when Philip, his lip quivering with passion, and his whole frame trembling with emotion, swore, solemnly swore, that she should drink that toast before she went away.

'"I can't drink it, indeed I can't," cried Ellen; "it would choke me, it would indeed."

'"You shall try, however," said he, putting the glass to her lips: and Ellen would have drunk it, had not Philip with spiteful eagerness repeated the toast. Ellen listened, and took the glass from her lips:—Could she drink "Destruction here and hereafter" to the object of her affections and the father of her child?—Impossible! and with a shriek of horror she threw the untasted glass on the ground, and sunk down in a swoon upon the floor.

'Her scream made her brother sober immediately: his heart smote him for what he had done; and raising her fondly in his arms he rested her head on his bosom, while his mother applied restoratives to her nostrils: but in her fall the large handkerchief unfortunately opened, and Philip's long dormant suspicions were reawakened: and

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instantly consigning Ellen to the charge of one of his companions, he carefully closed the shawl again, and turned in silent and sullen sorrow to the window.

'"I fear she will never recover again!" cried his mother, wringing her hands.

'"Perhaps it does not matter if she ever does," muttered Philip:—but luckily no one overheard him, and Ellen was conveyed still insensible to bed.

'In a short time after, his messmates declared it was time for them to set off on their return to their ship; and to their great surprise Philip, who had declared in the morning that he should stay at home and on shore till the last minute, now said he should accompany them; and his parents finding he was determined, and in no humour to be contradicted, forbore to urge his stay: and Ellen having recovered herself, his mother hastened to pack up his clothes, while he absorbed in gloomy thoughts leaned against the door.

'When his mother came down stairs again, she told him that Ellen hoped he would not go away without bidding her farewell, because if he did she should think he was angry with her.

'"*Angry* with her! angry with her!" replied Philip, grinding his teeth and clenching his fist as he spoke. "Tell her to ask her own heart if I have not reason to be angry with her; if I have not reason to curse——No, no," added he in a softer tone, "no, no,—tell her no such thing, tell her no such thing."

'"Then you will see her?"

'"No, that I will not,—but——"

'"But what? Will you leave her no remembrance—no love?"

'"No—I tell you," he vociferated in a tone of thunder;—and calling his companions, he wrung his father and mother by the hand, and rushed out of the house.

'"He is gone! and in anger with Ellen!" cried his mother: "how she will grieve for it!"

'"Pshaw!—let him go if he is so easily offended; I hope Ellen will not mind his anger," replied her husband, "and I will go comfort the poor girl directly."

'He was scarcely seated by her bedside, when Philip, out of breath with haste, returned; and when his mother joyfully welcomed him, he said—"As few words as possible, mother; I only came back to say ——Deuce take me if I know what to say! Only—in case I should never see Ellen again— for she may die, you know, or I may be killed——"'

'"The Lord in his mercy forbid!" ejaculated Mrs. Percival.

'"In his *mercy*, did you say? in his *mercy*, mother!—Poor dear deceived soul!" muttered Phillip: "Well, but you see, mother, in that case I should not like to recollect that I did not part friends with my sister; so you may tell her——"

'"Tell her yourself.'"

'"No—that's impossible: we had better not meet, believe me. I must not see her, for I would not speak unkind to her; and were I to see her——But no—I will not see her, and that's enough. So

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tell her that I—I wish her well, and forgive her, and so forth, and——"

"" You send your love to her?"

"" No—I said no such thing; and I won't have words put in my mouth, such as I never said or thought of. Tell her I wish her well, and forgive her, that's quite enough;—so good bye, mother! And hark ye, pray be kind and gentle to Ellen, and take care of her, and comfort her all you can——Well, good bye, mother, and the Lord support you under all your trials!" So saying, he ran from the door: but before his mother could reach the staircase he returned again, and saying—"Mother, now I think of it, you may give my love to Ellen," he again bade her farewell, sobbing audibly as he said it, and disappeared.'

MISCELLANEOUS.

ART. 32.—*A new Dunciad. Facts and Anecdotes, illustrative of the iniquitous Practices of anonymous Critics.* 8vo. Tegg. 1806.

OUR attention was naturally excited on seeing the advertisement of this pamphlet in the newspapers. It was pompously addressed to THE LITERARY WORLD; it professed to be illustrative of the iniquitous practices of modern critics, and to expose the nefarious system of modern reviewing.

We were at no loss to conjecture the source from whence it came; though it was published by Thomas Tegg, and not by Richard Phillips. Our supposition was confirmed on procuring the book, although it differed from the expectations we had formed of it, not being in verse, as the title-page should seem to indicate, but merely an extract from a publication entitled 'The Picture of London,' for a review of which we beg to refer our readers to our Number for June last. The chapter of that work which is there alluded to as containing Mr. Phillips's invective against the reviews of the present day, is now published separately in the shape of the present pamphlet, with only the addition, if our memory be correct, of a couple of concluding pages.

The following notice at the bottom of the title-page, in pointing out the extent of the author's spite, will sufficiently demonstrate that he has not yet recovered from the wounds inflicted by the wholesome lash of criticism:

'N.B. Persons who wish to purchase this *useful* work to give away, may be supplied with a cheap edition at 7s. per dozen, which is printed so that it may be sent by post as a single letter.'

Our friend in New Bridge Street will thank us for thus assisting to give publicity to his advertisement.

We will however inform Mr. Phillips of this consolatory truth, that if his Pratts, and his Carrs, and his Mavors, and his Belshams, and his writers of Public Characters, do really possess the talents he so liberally

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ascribes to them in the newspapers, they need not fear the animadversions of reviewers, be they dictated by incapacity or malevolence. Talents ill-treated have ever become interesting, and genius in spite of every obstacle will force its way to fame. Never yet did the false aspersions of a prejudiced, a malignant, or an incompetent critic, whether anonymous or confessed, consign to oblivion a work which deserved to live. Whoever hears in these days of the idle calumnies that were scattered around Pope, or Sterne, or the numerous boasts of British genius? The criticisms have passed away like vapours on the winds of heaven; the works will remain for ever.

ART. 33.—*A complete Verbal Index to the Plays of Shakespeare, adapted to all the Editions, comprehending every Substantive, Adjective, Verb, Participle and Adverb, used by Shakespeare; with a distinct Reference to every individual Passage in which each Word occurs. By Francis Twiss, Esq.* 2 *vols.* 8*vo.* Egerton. 1806.

PATIENCE is the great requisite in a writer of indexes; and this qualification Mr. Twiss seems to have possessed in an eminent degree. As accuracy constitutes the sole value of a work of this nature, we are happy to assert that as far as we have examined, not the least error has appeared, and we sincerely hope that the admirers of our immortal poet will not suffer the very laborious task, which Mr. T. has undertaken, to be unrequited. An index like the present has long been a desideratum, and merits every encouragement.

ART. 34.—*The Young Ladies' Assistant in writing French Letters, or Manuel Epistolaire a l'Usage des Demoiselles.* 8*vo.* Deconchy. 1806.

THE author of this work intends only to join with those governesses and teachers, who after having led their pupils through a regular course of French grammar, try every possible method to make them familiar with that language. Among these various methods one of the most beneficial to young persons is certainly the exciting them to transmit their ideas into an epistolary form, as it affords topics for polite conversation, and improves them in what the French call 'Le ton de la bonne compagnie.' We conceive this work to be well adapted for that purpose, and therefore recommend it to the notice of governesses and keepers of school.

ART. 35.—*An Introduction to Geography, intended chiefly for the Use of Schools: including a short Account of the Solar System, and the Use of the Terrestrial Globe, with some Remarks on the Pronunciation of the Names of Foreign Countries, &c. By Isaac Payne.* 8*vo.* Phillips *and* Fardon. 1806.

THERE is nothing new either in the arrangement or matter of this book; but from the smallness of its price it deserves encouragement.

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ART. 36.—*A practical Guide to the Light Infantry Officer, comprising valuable Extracts from all the most popular Works on the Subject, with further original Information, and illustrated by a Set of Plates, on an entire new and intelligible Plan, which simplify every Movement and Manœuvre of Light Infantry. By Captain T. H. Cooper, Half-pay 56th Light Infantry.* 8vo. Egerton. 1806.

THE first formation of light infantry corps took place about the year 1656. In the American wars they were peculiarly useful, and the mode of fighting which the American natives pursued, evidently shewed the necessity of such troops. Their greatest utility consisted in protecting an army on its march, and preventing its being harassed and dispirited by the irregular troops of the enemy. In many other respects they are also highly beneficial, and their services are perhaps not overrated by our author in his 'Introduction,' which is entirely devoted to the enumeration of their advantages. Their success on different occasions in America gave rise to the formation of a light company in every regiment.

'The principal design of the following sheets,' the author informs us, 'is to exhibit and compress, for the benefit of the British volunteers, the whole system of light infantry manœuvres, as they are practised by single companies.' Much has already been published on this subject. Of this the author is aware; but there is still much room for improvement, and Captain Cooper has rendered an acceptable service to the army in general, in collecting and arranging all the opinions which are scattered through preceding publications. To prevent the perplexities which necessarily arise to the military student from the difficulty of comprehending written instructions, a set of plates are judiciously subjoined, which will tend to render the whole much more clear and easy. We hope Captain C.'s labours will meet with the attention and encouragement they deserve. To the disgrace of our service, the number of British officers who have studied their profession, is very small; and though experience proves that theory alone will not make a complete soldier, it yet has its great and indispensable advantages. Had not Buonaparte been educated at a military school, he might not now have been Emperor of the French, and arbiter of Europe.

ART. 37.—*A short History of Reptiles, found in the British Islands; to which is added, a brief Account of Crustaceous Animals.* 8vo. Darton *and* Harvey. 1806.

THE reptiles here described are placed by Linnæus in the third class. The genera are the tortoise, frog, lizard, and serpent.

ERRATUM in our last Number.

In the account of Mr. Orton, p. 310, line 4 from the bottom, for Spirits *read* Opiates.

The Appendix to the 8th Volume of the Critical Review will be published on the 1st of next month.

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APPENDIX

TO THE

EIGHTH VOLUME

OF

THE THIRD SERIES

OF THE

CRITICAL REVIEW.

Vol. VIII. *No. V.*

ART. I.—*Nouveaux Elémens de la Science de l'Homme, &c. New Elements of the Science of Man. By P. J. Barthez, Physician to his Majesty the Emperor and King.* 2 *Vols.* 8*vo.* Paris. 1806. Imported by Dulau.

THE analytic method of investigation has, of late, been applied to the science of physiology with considerable success, more especially by the French and some of the German writers; and the numerous and gross errors, which originated with the mathematical and chemical physicians, have gradually disappeared before the light of experiment. Much, however, remains to be investigated; and some of the principles substituted for the discarded dogmas of our predecessors, cannot but still be received with doubt, as deductions from a collection of facts, too limited or too imperfectly ascertained to admit of a satisfactory generalization. M. Barthez is fully impressed with the necessity of pursuing the experimental mode of inquiry in this, as in other branches of science, and seems to have endeavoured to adopt it, and even to fancy that he has succeeded in applying it to his physiological discussions in an extraordinary degree, and thence in developing several new and important principles relative to the animal economy. But although we acknowledge that he has displayed a large share of medical erudition, and an ample acquaintance with the modern state of knowledge in physiology and the collateral sciences, we are unable to accede to much of his reasoning, in which he appears to have deserted altogether those strict principles of induction, that *bonne méthode de philosopher*, to which he so frequently alludes.

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After a long preliminary discussion, in which he has laid down in a perspicuous manner the principles by which alone a correct information in this and other philosophical inquiries is to be obtained, the author proceeds to give a general view of the principles of motion and life which animate nature. He traces a gradual scale of motions, from the most simple up to those which regulate and preserve the organised bodies of animals and vegetables; these are impulsion, attraction, affinity (of the chemists), and the vital forces, which are not explicable by the laws of hydrostatics, mechanics, or chemistry. The principles of life in vegetables are obviously analogous to those of animals, and nature laughs at the vain distributions of human art. There is a continued scale which runs through the two kingdoms;

'Usque adeo quod tangit idem est, tamen ultima distant.'

He divides the powers of life into two kinds, which he denominates *forces motrices* and *sensitives*; meaning, we apprehend, the common distinction of irritability and sensibility; and then proceeds to an historical sketch of the opinions of philosophers, ancient and modern, respecting the nature of life. He first takes a view of the doctrines of Aristotle and his followers, of the Cartesian sect, and of the schools of Stahl and Boerhaave, who maintained that life was not a distinct principle from the body and the rational soul; and secondly, of Pythagoras, Plato, and the Stoics, and of Bacon, Van Helmont, Hoffmann, &c. in more modern times, who espoused the contrary opinion. These are at best but vague and fruitless speculations, which afford matter for interminable controversies, but in relation to which no satisfactory induction can be obtained from the few obscure *data* which we possess.

M. Barthez, nevertheless, in dereliction of those just rules of philosophy, with which he set out, and in the adoption of which he forswore all researches purely hypothetical, employs a long chapter in discussing the nature of the vital principle. This principle, he affirms, must be considered as something distinct from both the organisation and the rational principle of man. If by this he intends to assert a difference of the phenomena of irritability and sensibility of the muscular or moving parts, from the phenomena of mere matter under particular states of arrangement on the one hand, and of the faculties of thought, &c. on the other, he asserts *a truism*, which is indisputable. But if he means to contend that these phenomena originate from three distinct sources or principles

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corporeal, vital, and mental; from a combination of matter with two other distinct essences; he then steps beyond the bourne of philosophy, into the regions of conjecture, and supplies by the help of his imagination the deficiencies of his experimental knowledge. From the most legitimate deductions of unaided reason, no proof of the existence of either of these invisible or immaterial principles can be obtained. Without the light of revelation, our philosophy, even in respect to the rational part of man, were mere gratuitous hypothesis. For surely these different phenomena by no means necessarily imply the existence of different principles. An ignorant person might, upon the same grounds, contend for a principle of solidity, a principle of fluidity, and a principle of vapour, from contemplating the various properties of water in these three states; although experiment has demonstrated, that the ponderosity and incompressibility of it in one condition, as well as the levity, elasticity, and expansive force in another, are dependant on a small change in the proportion of the component parts; namely, of the water, and the matter of heat. An extraordinary change of properties, therefore, is no direct evidence of the accession of a new principle.

The principle of motion and sensation cannot be conceived, he says, to be a result of organisation, unless we give up our commonly received opinions with respect to the essential properties of matter, which are, according to these opinions, *extension* and *vis inertiæ*. P. 84. This is merely begging the question. Nor is his reasoning more solid or important in attempting to refute the absurd and exploded doctrines of the Stahlians or *Animists*. It is indeed too self-evident to admit of argument, that those operations of life, which are performed altogether independently of volition, reasoning, and even of conciousness, (such as the motion of the heart and arteries, of the intestines, &c.) are not the result of the thinking principle.

Having determined that life is neither the result of organisation in matter, nor a mode of the rational part of man, the author proceeds to inquire 'whether it has an independant existence, or whether it is merely a modification of the corporeal part, which gives this part life?' We must confess that we do not very distinctly comprehend the tendency or necessity of this discussion.

It would appear, that, as M. Barthez has arrived at the conclusion, that life is not the result of organisation, it must be somewhat of a solecism to affirm, that it is a mode of

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the body (*un mode du corps humain*). And as he has also decided, that it is not a modification of the thinking part, he has no choice but to infer, that it is a principle, independant in its existence: and in fact, although he acknowledges that we can only obtain probabilities on this head, yet it is obvious that the probabilities on one side of the question are with him more satisfactory than those on the other. After confessing that the opinion, that the vital principle, although different from other known mechanical principles, may nevertheless have an existence *not* distinct from that of the body of the animal which it vivifies, has been most generally received in these times, 'and indeed seems to be the most natural from its simplicity,' the author does not think it necessary to adduce any evidence for that opinion; but proceeds to state some facts which tend to support the contrary doctrine. Irrelevant as some of these are, (such as that young birds hatched in an oven endeavour to fly of their own accord as soon as they have strength,) he seems to rest satisfied with this view of the question, and thenceforth the vital principle, *personified*, as he afterwards aptly terms it, becomes the universal agent, ready to step in, and take the charge of all the inexplicable phenomena of the animal economy.

The contrast of this unphilosophical view of the subject, with that exhibited by a countryman of the author's, (M. Cuvier) in his introductory lecture,* immediately brought the latter to our recollection.

'The idea of *life*,' says M. Cuvier, 'is one of those general and obscure ideas, which are produced in us by observing a certain series of phenomena, possessing mutual relations, and succeeding each other in a constant order. We know not, indeed, the nature of the link that unites these phenomena, but we are sensible that a connection must exist; and this conviction is sufficient to induce us to give it a name, which *the vulgar are apt to regard as the sign of a particular principle*, though in fact that name can only indicate the totality of the phenomena which have occasioned its formation. Thus as the human body, and the bodies of several other animals resembling it, appear to resist, during a certain time, the laws which govern inanimate bodies, and even to act on all around them in a manner entirely contrary to those laws, we employ the terms *life* and *vital force* to designate what are at least apparent exceptions to general laws.'

We conceive that no apology is necessary for thus adding the authority of Cuvier in favour of a doctrine, which seems

* Lectures on Comparative Anatomy, translated by Mr. Macartney. 1802.

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to us as much at variance with the opinion above stated, as truth and error. A general term, whether life, gravitation, or elective attraction, is in all instances but an expression for an assemblage of phenomena, connected by some common resemblance.

Unphilosophical, however, and incorrect as the language of M. Barthez may be, in thus speaking of life as a distinct existence, or a personification of power; had he not introduced inconsistencies into its operations; had he not arranged incongruous and dissimilar phenomena under the term, we should have been less disposed to disapprove of his doctrines. But when, in the subsequent chapter, treating of muscular forces, he cites the vital principle as the agent of contraction, and again of elongation and dilatation in muscular or moving parts, there is an obvious incongruity to which we cannot accede. Without multiplying the powers of this vital agent, the phenomena of the elongation and dilatation of muscles are ready explicable on the supposition that they possess a contractile power alone. M. Barthez illustrates his opinion, in the dilatation of the heart, 'et dans les erections de divers organes, et particulierement de la verge, &c.'; in which he supposes that the ventricles of the former, and the cells of the latter, are expanded by an active extension of their constituent fibres, forgetting that a force *à tergo* in the circulating blood is sufficient to expand the passive fibres in both instances. It is a general law in the animal economy, that all increased action is succeeded by loss of power to act; that action and rest, contraction and relaxation, must alternate with each other at certain intervals. The contraction of the heart, then, having ceased, the relaxed fibres of the muscle are extended, and the cavity is dilated, by the blood pouring in from the *vena cava* and pulmonary vein; just as the bladder is distended by the gradual instillation of the urine passing into it from the kidneys. And in the case of the erection of the organs alluded to, the cells of which they chiefly consist are dilated, not in consequence of any 'immediate dilating power of the vital principle,' but in consequence of an increased local action of the arteries, which pour into them an unusual quantity of blood.

M. Barthez has, besides, discovered other powers of the vital principle, operating through the medium of the muscles. He dwells upon one of these powers, which he calls 'la force de situation fixe,' and which 'he seems to have invented for the purpose of explaining the rupture of the *tendo Achillis*, and the fracture of the *patella*, which some-

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times happen from slight causes. 'These facts,' he says, 'prove that this force is altogether distinct from that of muscular contraction.' But this is a refinement which appears to be as absurd as it is unnecessary for the explanation of the facts in question. The *sudden* contraction of antagonist muscles, which takes place, when a false step is made, in order to save the body from a fall, is amply sufficient to produce these consequences; and it is only under such circumstances that these fractures generally occur. The author afterwards treats at large of the *tone* of muscular organs, 'des forces toniques;' which he confounds occasionally with the contractile powers of moving parts. He also supposes a 'tonic power of extension' in the fibres, which appears to us a solecism; since the word *tone* implies simply a tendency to contract, or a slight degree of involuntary contraction in a muscle.

Although M. Barthez, however, has introduced these incongruities into his doctrine, and thus unphilosophically multiplied causes, where one is sufficient to explain the whole range of phenomena, he has displayed an ample knowledge of what other writers have advanced on the subject; and on this, as on all other topics embraced in his plan, he has adduced a comprehensive store of interesting facts, which confer a considerable value on his treatise. On this account we should have been the less disposed to impugn his theories, had he not perpetually claimed the merit of being the first to discover them, and incessantly alluded to 'la bonne méthode de philosopher,' which he imagines he has peculiarly followed.

In the fifth and sixth chapters he relates a variety of facts relative to the question of the identity of sensibility and irritability, which has been ably discussed by Haller and Monro. And in the subsequent chapter, he treats of the vital powers of the fluids; and endeavours to prove, from the sudden and general effects of certain poisons in destroying the texture of the blood, and from the contractility or irritability of the *fibrin*, or coagulating lymph, that the vital principle exercises both sensitive and moving powers in the fluids; in other words, that the circulating fluids, like the muscles, possess both sensibility and irritability. Similar facts and observations were stated by Mr. John Hunter, and the subsequent labours of the chemists, especially of Fourcroy, have shewn the extreme similarity of composition of the *fibrin* and muscular fibre; so that the coagulating part of the blood may be almost considered as a fluid muscular matter, circulating to supply the waste of the living solids. The analogous ef-

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fects produced at the same time on the solids and on the lymph of the blood by various causes, by lightning or the electric fluid, by certain animal poisons, by breathing deleterious airs, by violent death, &c. leave no doubt that the properties of both are the same. The facts which M. Barthez has collected, have been frequently brought together by other writers on this subject. With respect to the *secretion* of different fluids from the blood, which the principles of mechanism and of chemistry are totally inadequate to explain, M. Barthez finds no difficulty. He refers it at once to the action of the vital principle, and imagines that he has solved the mystery. But this is simply stating the fact, that secretion is one of the phenomena, which enter into the abstract notion of life: it is merely informing us that it is an action exclusively observed in living beings. No analogy or resemblance is pointed out between this, and any other process, with the nature of which we are better acquainted: we are left in our former ignorance.

We were considerably disappointed with the subsequent chapter, which treats of vital heat. From a writer so fully acquainted with the advancements of the present age in the sciences of chemistry and physiology, we did not expect such a tissue of erroneous reasoning, so many frivolous objections to received opinions, and such futile hypotheses to be substituted in their place. We shall content ourselves with observing, that he attributes the heat generated in animal bodies to the motions of the fluids and the friction of the solids, which are produced by *the vital principle;* and he supposes motion and friction of this sort, even where it is insensible. To illustrate this, he tells us of the light of glow-worms, and from the eyes of cats, of flashes of light produced by pressure on the eyeball or on the brain, of electrical fishes, &c. all of which have not the slightest relation to the production of animal heat. He thinks it impossible to assign a reason for the difference of heat in hot and cold blooded animals; and after quoting Buffon, who states that the heat of animals is in general at the extent of their lungs, he strangely concludes, that the chief action of the lungs consists in exciting throughout the system the *tonic* actions, and that in fact respiration is a cooling or moderating process. It is unnecessary to suggest one word of reply to all this irrelevant argument and exploded theory. We fear that, in spite of his attachment to the 'bonne méthode de philosopher,' M. Barthez has been unable to banish the principles of early education, by the study of recently discovered truths, and that his prejudices are deeply rooted. There is one

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difficulty, equally attached to all theories on this subject that the heat of animals remains at its usual point in all temperatures; but the ingenious and convenient Archæus, the omnipotent vital principle is always ready to cut the knot which the author cannot untie. 'This principle varies the *tonic motions of agitation or of contraction*, and the intestine motions of the fluids, for this purpose, according to its original laws, in relation to the different temperature of the atmosphere.'

'Thus it lights up, in the body which it animates, a fire that burns with unvarying temperature; that is not increased under the heats of Senegal, nor extinguished amid the frosts of Siberia.'

Four chapters of the second volume are appropriated to the arrangement of a numerous collection of facts, relative to the sympathies which are observed among different organs of the human body, with a view to the deduction of some general and satisfactory results. Many of the facts are interesting, but we have not remarked any novelty or importance deduced from the classification.

He next treats of what he calls the complete system of the powers of the vital principle, and the changes it is liable to, which he branches off into a discussion respecting nervous and malignant diseases, and the changes induced by poisons. In regard to the former, he launches into a sea of hypothetical trifling, which he dignifies with the title of 'La vraie theorie,' and which he claims the merit of being the first to develope; but which, it must be observed, leads only to the common practical conclusion, that stimulants and sedatives are the proper remedies in nervous diseases, according as atony or spasm prevails; and that, in malignant complaints, fresh air and cordials, especially wine, are the most important remedies. What then is the merit or the advantage of this *true theory*? Celsus long ago justly remarked in regard to such speculations, 'nihil istas cogitationes ad medicinam pertinere, eo quoque disci, quod, qui diversa de his senserint, ad eandem tamen sanitatem homines perduxerint...à certis potius et exploratis petendum esse præsidium, id est, his, quæ experientia in ipsis curationibus docuerit, sicut in cæteris omnibus artibus.' We recommend these observations of the Roman to the attention of M. Barthez, and his theorizing brethren. On the subject of poisons he has collected a number of facts with respect to the action of different species on different animals, in order to shew that the action of many of them is specific, or *relative* to the constitution of particular animals. He intermingles with

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these well attested facts, several tales respecting the bites of rabid or enraged animals, in which the peculiar manners of the animal were communicated to the human species. Thus he quotes instances of men barking and attempting to bite in hydrophobia; of others mewing like cats, after being bitten by these animals; and of others again, who flapped their arms and crowed like cocks, after receiving a bite from one of these birds. This, however, it must be added, is the only instance in which the author's credulity has exceeded his judgment.

The subject of temperament is, on the whole, well discussed; but many of M. Barthez's remarks relate rather to the changes of habit produced in the course of life by external circumstances, than to that connate and original constitution of the body, which characterizes individuals, and with which certain physical and moral phenomena are usually connected. The most important part of the discussion regards the comparative influence of physical and moral causes in modifying human temperament. We have not room at present, to enter far into the subject. The effects of climate, the author observes, are obvious both on man and on other animals: in the latter it changes their colour, figure, and size, &c. He believes that in general the extremities of the temperate zones bordering on the frigid, are the situations most favourable to human stature. There are some exceptions, however, as in the Laplanders. The *internal* effects of climate on the constitution are also important, and the author, with some ingenuity, traces an analogy between its effects on the physical and moral habits of the body. Thus excessive heat produces languor, a great sensibility to the action of medicines and other agents, and at the same time a tendency to excessive action or spasm; and a similar influence may be observed on the manners of the people in torrid climes. The Hindoos, for instance, are a timid race, yet on particular occasions capable of a sort of spasmodic effort of resolution, as in the case of the women, who burn themselves to death. But the author concedes too much to the influence of physical causes, when he attributes important effects resulting from the *soil*. The inhabitants of Scythia, he says, were all alike; those of modern Russia have throughout a similar resemblance. But this must be obviously the result of similar manners, religion, and government; since both soil and climate in a country so extensive must be extremely various. And, as M. Barthez afterwards remarks, political circumstances surmount the influence of climates. Greece and Egypt have not changed

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their soil, but the courage and the genius of the people of both countries have withered under the barbarism of their government.

'The grand improvements of the human mind are necessarily dependant on the moral and political circumstances which produce and multiply to excess the artificial wants of man, which occasion inequalities in his fortune and condition, and give rise to the revolutions and the complicated forms of different governments,

'When we contemplate the constant, and often periodical, changes, which history shews us have taken place in these political and moral causes in all ages; how can we accede to the opinion, which some persons have endeavoured to propagate in modern times, that the human mind is absolutely destined to attain an indefinite state of perfection, towards which it will unceasingly advance with the passing ages of the world.'

It would have been well had this argument been duly impressed on the Godwins, &c. of the *Age of Reason*.

M. Barthez concludes his work with a chapter relative to the modification of the powers of life, produced by age, and to its termination in death. Galen and Stahl have justly remarked, that since man lives long, we can discover no reason *à priori* why he should not live for ever. The usual reasons that are urged, are that the organs become rigid, and the humours are materially changed. But these changes are equally difficult to explain with death itself. Therefore we can only, with M. Barthez, refer all to the *primordial laws* of the constitution, or in other words, confess that we know nothing more than the fact. He concludes with observations on the most common causes of death, on the mortality of different seasons and climates, and with a description of the signs of death, of apparent death and the means of resuscitation, and of the progress of dying in different instances. He believes, and from observation we fully accord with him in the belief, that in general death is not accompanied with painful sensations, rather perhaps with such as are pleasant, and somewhat similar to those of approaching sleep; and that, in the feebleness which precedes it, it is by no means feared.

We have taken ample notice of this work, as the production of a man of great professional learning, a veteran in the field of practical medicine and of speculative physiology; and have endeavoured to convey to our readers the impression which its perusal made upon ourselves. It abounds, both in the text and in the notes, with various knowledge, more especially from all the modern writers of distinguished

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credit, which is brought together into useful groups. But we must peremptorily deny to the author the meed of praise which he repeatedly claims; since we cannot trace that spirit of philosophical induction, which in theory he appears so well to understand; nor can we discover any originality of deduction, which is consistent with that spirit; nor any new light springing from the focus, to which he has brought the facts in his possession. He is often misled by words, as in the frequent 'personification' of the vital principle; his views are often partial, as in discussing the nature of this principle, without allusion to the condition of the various tribes of animals; and his theoretical inferences do not lead to any useful or practical end. His merit is that of collection, not of philosophical arrangement.

ART. II.—*Tableaux Comparatifs des depenses, &c.*

A Comparative Account of the Expences and Revenues of France and England. Accompanied with Considerations on the Resources of the two Countries, and being at the same time a Refutation of the Work of M. Gentz. By M. Sabatier. 8vo. Paris. 1805. Imported by Deconchy.

THE author of this work, actuated, as he informs us, by national pride, undertakes to correct what he calls the errors and misrepresentations of M. Gentz, and by minute details to prove the superior advantages of France in point of finance, and in almost every branch of the resources which contribute to national importance and prosperity.

While M. Sabatier accuses other writers of partiality in favour of England, it is natural enough to believe that he himself is not devoid of national prejudice. We shall take notice of some of his principal statements, accompanied with such remarks as appear necessary to ascertain their real value and importance. It is true, as stated in the first chapter, that the apparent expenditure of Great Britain exceeds that of France by nearly forty millions sterling; but he totally omits to draw the evident conclusion, that while this enormous expenditure is met with comparative facility, and legitimate means of supply, the greatly inferior revenue of France is collected with difficulty, and aided by fraud, injustice and plunder. He consoles himself, however, with the hopes that the resources of France will gradually unfold themselves until they produce advantages far exceeding those enjoyed by this country. The first particular taken notice of, the navy, is

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certainly not the most flattering to his expectations. Upon this subject he wisely says little, and the late glorious triumphs of the British flag have contributed to remove to a still greater distance, all hopes of rivalling this country in the empire of the seas. After some superficial remarks on the expences of the army, on the expences which in this country come under the heads of the civil list and miscellaneous services, on the public debt and management of the poor, M. Sabatier proceeds more minutely to examine the actual resources of the two nations. He makes a ridiculous mistake in stating the expence to government on account of volunteer corps, during the year 1804, to be twelve millions; and in boasting of the public debt of France being under three millions sterling, he loses sight of the unjust and infamous expedients by which the capital of the debt has repeatedly been annihilated, and the difficulty of procuring any loans, but by forced and fraudulent measures.

In estimating the resources of the two nations, M. Sabatier thinks proper to confess, that the calculations in this respect in Great Britain, are from a variety of causes more certain and accurate than in France. His own calculations indeed are founded on mere conjecture, and entitled to little credit. He admits the fact, however, only to get rid of a formidable objection to his own theory, which is opposed by all the previous statements of his own countrymen. He must first, therefore, prove them to be in error, to clear the way for his own conclusions. Upon the testimony of Cassaux, Lavoisier, Dedelai d'Agier, and particularly of Arnould in his discourse to the Council of Ancients, M. Gentz shews that the annual net produce of the land, in England alone, is equal to that of France before the revolution, estimated at forty-four millions sterling. This comprehends only the actual rental and the profits of the farmer. Our author wishes us to believe, that the statement of Arnould is far below the truth, and was calculated only to answer the particular purpose of shewing the impolicy of raising so great a part of the supplies by a direct land tax. He acknowledges that he has no *data*, more certain than those of his predecessors, and therefore only throws out a few ingenious suppositions, which do not merit a serious answer, as the whole of his argument resolves itself into the unfounded and ideal proposition, that as the population of France is three times greater than that of England, it must be three times richer in territorial produce. Upon the same principle, and without the shadow of an argument to prove it, he calculates the comparative produce of the wages of labour, both of persons employed in

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agriculture and in various trades and manufactures, and also the net rents of houses. He takes the *data* of M. Gentz as applicable to England, and the simple process of multiplying by three, gives the result in favour of France. Upon the subject of forests, mines, and fisheries, the observations of M. Sabatier deserve a little more attention. He cannot deny the evident superiority of Great Britain in the practical application of industry, machinery and capital; but after an exaggerated statement of the natural advantages possessed by France, he flatters himself, with foolish confidence, that the great nation has only to will it, and art and science will immediately conspire to produce the greatest possible improvement.

The forests in the French Pyrenees, in the departments of Auvergne, Nivernois, Berry, Burgundy, Upper Dauphiné, &c. are mentioned as containing fine timber fit for building both merchant vessels and ships of war, but the want of easy communication with the sea ports by means of water carriage renders them as yet of little or no use. Wood for fuel is found in abundance; but in the large towns, and particularly in the capital, it is extravagantly dear. From want of water, and various obstructions it frequently requires four years to bring a float of wood to Paris from a distance of forty or fifty leagues.

M. Sabatier employs a long chapter to demonstrate the advantage of using coal instead of wood both for ordinary consumption, and particularly for the supply of manufactories which have been or may yet be established. He asserts that more than fifty departments possess this article in abundance, and attributes the reluctance in working the mines, many of which are well situated near navigable rivers, to a stupid prejudice entertained by manufacturers and the inhabitants in general. We imagine, however, that more formidable obstacles are to be found in the want of machinery and of able engineers, and still more in the want of capital which may be securely employed in expensive experiments.

The iron ores of France, which constitute the sole mineral production it possesses of any consequence, are highly overstated both in quantity and quality, and the manufacturing establishments for the various operations of carting, cementing and hammering, are as yet in an infant state. When M. Sabatier estimates the profits of internal commerce in France at three times the amount of those of Great Britain, and asserts that the advantages derived from fisheries, foreign possessions, and foreign commerce are in each branch equal at least to those of this country, the statement is too

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impudent even for a Frenchman to require a serious answer. A comparative table is introduced at the end of the work, giving a result in favour of France in the proportion of about ten to four; but in respect to the actual state and resources of France it is a contemptible fabrication, not calculated to impose on any one who possesses the slightest degree of real information upon the subject.

ART. III.—*Monumens Celtiques, &c.*

Celtic Monuments; or an Inquiry into the Worship of Stones. By M. Cambry. 8vo. Paris. 1805. Imported by Deboffe.

THE study of antiquities throws considerable light on the primitive history of mankind. It shews the incipient state of the arts, and discovers the first rude beginnings of civilized society. That part of this branch of study which M. Cambry has treated in the present work, relates principally to those huge and shapeless collections of single stones arranged in various forms, which are found in different parts of the world, and are supposed to be of Celtic origin. Of these singularly curious reliques of antiquity, the most extraordinary are those of Carnac in France and of Stonehenge in England. The stones at Carnac are much more numerous and spread over a larger space than those at Stonehenge.—At Carnac, which is a village in the department of Morbihan and three leagues from the town of Auray in the *ci-devant* Brittany, there is an immense number of huge stones ranged in eleven lines, which are separated by a space of about thirty feet. These stones, which are said at present to amount to 4000, are bedded in the sand. They have no foundation to support them, nor are they always placed on their heaviest or broadest ends. Some of them may be made to oscillate; but they still preserve their equilibrium, as if the authors of this shapeless pile had been anxious to leave to posterity a perplexing memorial of their mechanic skill. As might naturally be supposed, the origin of this stupendous monument, which is lost in the long night of time, has been ascribed to the most fanciful causes, and been enveloped in the most visionary tales. With some it is one of Cæsar's legions miraculously changed into stone; with others the playful execution of little demons and omnipotent dwarfs, who bore these enormous masses from some distant quarries and arranged them in mystic lines. Here they often trip it on the pliant toe till the morning dawn, and woe be to the traveller who disturbs them in the merry dance! Some imagine that one of these stones

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contains an immense treasure, and that the rest were placed to conceal the secret, the master-key to which is deposited in the tower of London. Others say that these stones are a gradual accumulation; that in the month of June in every year one was added to the number; and that the ceremony was preceded by expensive illuminations. Some truth may perhaps be enveloped in this last tradition. Nor does it seem unlikely that these stones had some reference to astronomical observations. The season of the year, the summer solstice, in which a fresh stone was added to the collection, and other circumstances, favour the supposition. And the lines in which the stones are placed may probably relate to the zodiac, in which the most ancient astronomers acknowledged only eleven signs. The new stone was an annual offering to the stars, or like the new nail which the Romans fixed in the temple of Jupiter in times of difficulty and distress, might be intended to serve some purposes of superstition. The stones at Carnac are of different sizes, but though far more numerous, they seem to contain no single stones so large as some which are found at Stonehenge. The highest stone stands about twenty-one or twenty-two feet out of the earth; and one of them is twenty two feet high, twelve wide, and six thick, without including the part which is buried in the sand. It must weigh about 256,800lb. There are some quarries about a league from Carnac, from which the stones were probably extracted. Carnac appears to have been one of the principal seats of Druidical superstition.

Previous to the arrival of the Saxons, England was one of the favoured resorts of the Druids, and Stonehenge still bears ample testimony to their existence and their skill. This interesting remain of antiquity is composed of a double circle of upright stones, cross stones, and covered stones of a prodigious size. Some of them are twenty-eight feet high and seven broad. Placed in the midst of a spacious plain, with no objects whatever near to divert the attention, or to diminish their magnitude by comparison, they are no sooner seen than the eye is fixed, as if by fascination, to the spot; sensations of awe and admiration are excited, which border on the effect of the sublime; and these sensations are increased by the thick cloud of antiquity, which veils the origin, combined with a consciousness of some great but unknown mechanic powers, which must have been exerted in the erection of this stupendous structure. The time when, and the particular uses for which these massive stones were brought together are not known with any certainty. No delusions are more common than those of the

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antiquarian. For want of documents he resorts to conjecture, and his conjectures are often most fanciful and wild. Some have supposed these stones anterior to the deluge; and the honour of the erection has by others been ascribed to the devil and to Merlin the enchanter. But all sober antiquaries consider Stonehenge as the work of Druidical skill, and consecrated to the mysterious rites of Druidical theology. The largest circle of stones is about 100 feet in diameter; and there are two small oval inclosures, in one of which are two blocks of blue marble of about 16 feet high and six thick, which are supposed to have served as the altars of the sanctuary. When we consider that there are no quarrieswithin thirty miles of Stonehenge, from which stones of this nature and size could have been drawn, we must be astonished that the mechanic powers were in so early and so rude a period, so well understood and so successfully employed. But it is not improbable that in the 'dark backward and abysm of time,' there have been periods of comparative civilization and science, of which the records of history furnish no account, but of which some imperfect vestiges still appear in the mutilated monuments of antiquity.

Among the most curious remains of Celtic origin and proofs of Celtic skill may be reckoned the rocking stones which are found in different parts of Europe, of which there are several in this island. Some of them are enormous masses placed in a centrical point on other stones, moving with the slightest impulsion, and preserving their equilibrium for ages!

It is grateful to behold the mind of man thus exerting its powers in the infancy of time, and leaving traces of its operations which the philosophical and the profound of later ages regard with reverence and view with admiration.

M. Cambry strongly recommends the study of the Celtic language, which he considers as one of the principal parents of the French, and as necessary to illustrate the early history and the primitive state of France. The Celtic language is still spoken in Brittany, in Cornwall, and in Ireland. The degree of science, civilization, and art, to which any people had in some remote period attained, might with considerable certainty be deduced from the vocabulary of their language, if every other memorial had perished. The terms of science and of art shew in a great measure the state of science and of art. The operations of art give birth to the terms of art. Scientific exertions must precede the vocabulary of science. It is not new terms which occasion new inventions, but new inventions which produce new terms. A language becomes

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copious in proportion to the intellectual exertions of a people; in proportion as arts, manufactures, and commerce, increase their wants, enlarge their intercourse, and multiply their relations. If in any antient language we find many abstract terms, it is a proof that the people of that period were habituated to reflection; and that they had at least made some advances beyond the narrow boundary of particular truths into the spacious circumference of philosophical generalities. The powers of reflection are limited by the vocabulary of abstraction; and if we had a definite, a distinct, and luminous vocabulary to express the diversified operations of the mind, and sensations of the heart, a final period would be put to the impositions of sophists, and the tricks of priests. The cloudy ambiguities of theology, and the perplexing jargon of metaphysics, would disappear when they could no longer be saved from extermination or shielded from disgrace by the equivocations of language, and the fraudulent legerdemain of speech. Common sense would not be lost sight of even in the most profound and interesting speculations. If we may trust to the light of etymological inquiry, there do appear to have been times when, from the distinct and definite sense in which every word was used, no disputes could have been occasioned by verbal ambiguities.

ART. IV.—*De L'Amour, considéré dans les lois reelles, &c.*

Of Love considered in its natural Laws, and in the social Forms of the Union of the Sexes. By M. de Senancour. 8vo. *pp.* 287. Paris. 1806. Imported by De Conchy.

'I am about to speak of one of the first necessities of man. I shall speak of it with a disordered and feeble voice, and I shall remain far below so grand an object,' says M. de Senancour in the first paragraph of what he learnedly and ingeniously styles his 'Observation.' Now this same observation is the likest thing to a preface that we have happened to meet with in the course of our experience; but M. de Senancour assures us that it is not so, and that if any body should call it by that appellation, he would reply that it is an 'Observation.' For the style of the work at large, he modestly declares in the same place that it would require considerable alterations before he could say that he was generally satisfied with it; and we believe, that if his readers were, in imitation of his illustrious example, to write a second 'Observation,' they would generally concur in this respect with the opinion of the author. He seems indeed to be master of few of the graces of

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composition, to be affected without ingenuity, to be obscure without profundity, and to imitate the inflation of poetry without catching its fire, or being animated by its enthusiasm.

This treatise on Love is only part of a larger work which the author has long had in contemplation. He avows that he knows not how it will be received by the public, but that if he had made it such as it ought to be, he might, with propriety, exclaim as others have done, 'I have erected a monument.' But M. de Senancour pretends to nothing; he gives his essay as it is, without comment, and only hopes that it may produce some secret and private utility. Full of that insidious philanthropy which affects to aim at the unattainable object of the good of the human race, which despises local laws as barbarous inventions, and antient opinions as destructive prejudices, he pours forth to his reader a torrent of French morality, of which self-gratification is the first principle, and personal safety the noblest end. So widely different are the principles which are admired and cultivated in this country, so highly do we value the chaste nicety of female decorum, that the work before us, which will probably have a considerable sale in France, and neither shock the feelings nor revolt the delicacy of the people, would here be received with disgust, or rejected with horror. Many parts of this performance are such as necessarily to preclude us from any very minute criticism of its contents, as it is not our intention to be the retailers of M. de Senancour's system of loose morals and indifferent religion. But these more objectionable parts being neglected, there remains enough to demonstrate the futility of his reasonings, the absurdity of his illustrations, and the affectation of his style.

The work is divided into sections, in the first of which love is considered in man in general. Here we first learn that 'the human affections are the movements excited by relations perceived according to that harmony which binds all beings in an unlimited dependence.' This may perhaps pass for a definition, though it seems much better fitted to figure as a riddle. But M. de Senancour delights to deal out propositions cloathed in oracular obscurity, and aiming at oracular wisdom. Almost in the next page he declares 'that the morality of man is a part of the abstract world,' and immediately after he begins to explain the elements of his moral code, and assures us that the virtues of the human race have no other essential foundation than the necessity of food and sleep, of avoiding suffering, and desiring reproduction. In this sentence he betrays his partiality to the least noble and elevating of the systems of ethics, which disclaims all love of

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virtue for its own sake, which does not even trace our approval of the right to the wish of obtaining the approbation of the Deity, but adopts the principle of pleasure in its least attractive guise, and would leave to man no other rules of conduct than to the birds of the air or the beasts of the forest, all whose actions are governed, without doubt, by the very causes here held out as the ground-work of human excellence. For by what can the vilest and lowest of the animal race be induced to move from the spot on which it rests, unless to procure food, to search for a commodious place for sleep, to avoid injuries, or to reproduce itself? The analogy between the highest and the inferior orders of creatures, is certainly in many points strong; but we think it totally fails when it is attempted to identify the causes and rules of their actions.

In the latter part of this section M. de Senancour descants with great vigour on the pains which nature has taken to spread the reign of love. 'Since love is natural,' says he, 'since it is inevitable, it is essentially good. It is honourable, it is *sublime:* for the beautiful is its object, harmony its principle and its aim!' So thought in some respects an abler writer, who has said

> Omnibus incutiens blandum per pectora amorem,
> Efficis ut cupide generatim sæcla propagent.

But M. de Senancour was engaged to compose a work on love, and how could this have been effected without enlarging his observations far beyond the limits of sober sense or sound philosophy? This section is concluded with a sort of abridgment of the author's doctrine, or, as it may be called, his moral creed; which we present to our readers as a specimen of the novelty, ingenuity, and clearness of this writer's ideas:

'The passions are the progressive sentiments of moral relations.

'Morality is justice in action.

'Justice is the consequence of equity.

'Equity is the intellectual result of the view of the equilibrium: Equity is mathematical.

'Justice is moral equity.

'Equity is the means, justice is the product.

'The understanding recognises and sees equity: it discovers and wishes for justice.

'Equity is the assistance and rule of the understanding: justice is its will expressed, and, as it were, a just feature of its vast conceptions.

'Equity is the supreme conception.

'Justice is the eternal idea.

'Justice submits the affections to the idea.

'Every law is the mode of a relation.

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'Primitive law is the mode of the movement of the world.

'The true mode of the institutions of states existed before man existed.

'This movement of the world is necessary: it is eternal; it is then just.

'Thus primitive law is just: thus every human law which is not modelled on the great archetype is not a law: but a parody of a law. Before primitive law there is nothing except the necessity of that law; it is the nature of things, absolute abstraction, destiny.'

Some of this we understand, and pronounce it to be nonsense: some we do not understand, and can only conjecture to be so; but we should be happy to learn from M. de Senancour what sort of thing his necessity of law is, and whether the old fashioned hypothesis of a Deity might not have been just as intelligible, nearly as probable, and almost as useful, to explain the origin of those laws which have given him so much trouble to so little purpose.

'These rapid and incomplete sketches,' are addressed by M. de Senancour to ten men in Europe who are not named, but who are humbly requested to put the finishing hand to them, only it is bargained that a legislator shall be one of these decemviri. Probably this is an ingenious way of telling the world that these observations are a great deal too profound for them to understand. We confess ourselves to be one of the world in this instance, and should really be at a loss to express our opinion of the merits of this germ of legislation, did not M. de Senancour himself afford us language happily appropriate to the description of our feeling. 'When this article,' says he, 'shall be digested, they will call it rash, romantic, perhaps absurd.'

In the second section M. de Senancour considers love morally and civilly, as it exists in society; and here is the first inquiry concerning the sentiment of love, and its moral effect, and whether it be any thing more than vanity. 'Love,' observes our author, 'is the grand mystery of life; and the secret beauties of the world are thrown away upon man alone. There is no love without depth.' In the same strain, through many pages, he pursues his subject, which flies as he approaches, surrounding itself by a veil of obscurity, which refuses to yield a way to the efforts of an enthusiastic philosophy, expressed in a mysterious jargon. Love, however, being an ever present inmate of the human heart, cannot, according to M. de Senancour, long want an object, and that being acquired, the violence of its unrestrained action was found to be too great, and laws were devised to curb its excesses. Hence, he asserts, priests of all religions have discovered this to be a

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favourable opportunity for shackling yet further the actions of men, *knowing well that the more they require of men, the better they will govern them* :—a weak and miserable sophism, confounding true and false religions in one undeserved reproach, and ignorant of the love of virtue, which is a principle of the human heart, and one of its brightest ornaments. This section concludes with a dissertation in the usual style of profound learning, on the difference of love in the two sexes, and the addition which the mental love affords to the corporeal, comprehending some discussions which we do not chuse to consider in this place.

In the next division we find the 'natural laws' of love under consideration. Here exclusive possession is represented as the consequence of that disposition shown throughout all nature, to make sure of her desired ends, by constituting the causes more powerful and more frequent than what are merely necessary to produce the effect: and hence M. de Senancour affirms, our desires extend themselves beyond our real necessities, and we are not satisfied with the possession, but with the exclusive possession of the female sex. But surely there are other reasons which contribute among the human race to this desire of permanent union, and which might not have been unworthy of the attention of an inquirer, who would penetrate into the recesses of the heart. In the words of one of our noblest poets, the different arguments which might have induced mankind to the invention of a perpetual union of the sexes, are most completely as well as elegantly expressed:

> 'Hail, wedded love, mysterious law, true source
> Of human offspring, sole propriety
> In Paradise, of all things common else.
> By thee adulterous lust was driven from men
> Among the bestial herds to range; by thee
> Founded in reason, loyal, just, and pure,
> Relations dear, and all the charities
> Of father, son, and brother, first were known.———
> Here Love his golden shaft employs, here lights
> His constant lamp, and waves his purple wings;
> Reigns here and revels. not in the bought smile
> Of harlots, loveless, joyless, unendeared———'

Surely some better reasons are here assigned for 'exclusive possession' than any that can be drawn from the mere violence of desires. Nay, if we were forced to abandon the opinion of Milton, we should prefer infinitely the theory which represents chastity as a refinement in luxury, to this which attributes its origin to the bestial violence of the appetites of

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man. Nothing shews a less comprehensive mind, than thus to pick out one of our propensities, and solely because that is in common with us and the inferior animals and because it suits a general view thus to degrade the human race, to neglect the other obvious and strong motives which direct our actions. In this section we have a great deal of French reasoning upon the absurdity of jealousy, very inconsistent with that value which in this country is put upon the virtues of constancy and female modesty. In consequence, chastity, continence, and delicacy are reckoned to be very good things when they are to be had, but the absence of them not to be a reasonable cause of distress. One observation may be here made; wherever these virtues are so talked of and regarded, we may be assured that they very seldom exist. That nicety of female conduct which is here so highly esteemed, is in many parts of the continent hardly understood. In France and Germany a known adulteress is received in society without reluctance: in this country, thank God, that practice is yet confined to the higher ranks, and even there admitted with limitations. Long may it be so restricted!—In the latter part of this section of the work before us there are some rather ingenious remarks on the subject of modesty, which we cannot transcribe, and of which though we approve the ingenuity, we do not mean to admit the justness.

The next section is devoted to the consideration of the duties of love, and their violation; of adultery, rape, divorce, libertinism; and the question whether female honour consists in chastity alone, which M. de Senancour answers, as might be expected, in the negative. The fifth section treats of enjoyments; its contents are such as forbid us to enter into any investigation of their merits.

In the sixth section different customs regarding love are the subject of inquiry; and here the author avows himself to be the decided enemy of marriage, which he asserts to have wholly failed in the purpose for which it was instituted, and that chiefly on account of the restrictions imposed by the laws of most countries upon divorces. These restrictions, however, the experience of France itself has shown to be essential to the good morals of society; and so they must be regarded by any man who does not consider marriage merely as the means of gratifying one of the lowest passions of the human race. M. de Senancour explains in this place the reason why parents are not generally beloved by their children, and attributes their indifference to the discordance of age. In this country, however, the fact is not as here stated.

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We do not find that aged fathers are less beloved by their offspring than younger ones, but rather the contrary. Every generous and noble principle, however, is disliked and avoided by this author.

It appears clearly from the account which we have given, as well as from the whole tenor of the present work, that M. de Senancour is altogether attached to the Epicurean school. Pleasure is his only good and his only object. This, which may be easily gathered from his train of thinking, he avows openly in his conclusion. 'The art of enjoyment is the true science of life;' but unfortunately, he has attributed too great a share of this enjoyment to the senses, and neglected by far too much the nobler parts of our nature. Upon the whole, we cannot help ranking M. de Senancour with the rest of the system-mongers of these modern days, who in their attempts to mend have generally spoiled or destroyed the object of their cares. As for religion, there is no trait of it in the whole performance, and the great aim may be asserted to be, to persuade men and women to live with each other in promiscuous intercourse, unbound by any ties, and unrestrained by the interference of law. The females, in particular, are little likely to be persuaded to concur in these sentiments, wherever at least they have a just view of their own interest and ultimate advantage. The short-lived and insufficient pleasures of their youth would be succeeded by a long winter of neglect, uncheered by the sweets of domestic intercourse; and the gain of a few moments would be dearly purchased by the languishment and misery of succeeding years.

We cannot recommend the perusal of this work to our readers; it is the very froth and scum of the worst species of French philosophical morality; but, like other froths, contains that within it which may ferment and deteriorate, which may poison the solid principles of our youth, and direct their attention to objects naturally too attractive to be considered with calmness in the hey-day of our blood, and which are dangerous even to grey hairs and mature experience. We commit it to the ten men whom he has summoned as his jury: let them deal mercy in justice; and if his assertion be correct that these ten only will understand or appreciate a work too profound or too obscure for the ignoble crowd, let his impotence of mischief excuse his desire of evil, and an eternal veil of oblivion hide the author and his performance for ever from our view.

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ART. V.—*Beyträge zur Einleitung in das Alte Testament, &c.*

Part I. Contributions towards an Introduction to the Old Testament, by Wilhelm Martin Leberecht de Wette, Teacher of Philosophy at Jena, with a Preface; by Doctor Griesbach. First Volume.

Part II. A Critical Inquiry into the Credibility of the Book of Chronicles with a Reference to the Books of Moses and the giving of the Law. A Supplement to Vater's Inquiries into the Pentateuch. 8vo. Halle. 1806.

IN this work we meet with profundity of research, with acuteness of remark, and solidity of judgment, with originality of conceptions and views, and pleasing and lively style. Such are the talents which are requisite in an inquiry into the Old Testament. The happy revival of this study by the elaborate, the erudite, and the virtuous Eichhorn, was commenced in too pleasing and ingenious a form for criticism, after a cold examination of important arguments, to pierce into the depths of detail, and to explore the labyrinths of antiquity; and the multitude of young divines, instead of advancing in the path of this meritorious leader, contented themselves merely with repeating what he had said before. The convictions of others, which are uttered in an imperious tone, seldom say any thing else but what is found scattered in particular treatises and commenturies of biblical literature, of which a merely literary notice appears in the later editions of Eichhorn's introduction. The very argumentative D. Jahn has great merit in this department, but it is little known; and the penetrating remarks which are found in the rich fragments of Otmar have been thrown aside on account of the hypotheses with which they are connected.

It is with abundant satisfaction, therefore, that we notice the work of a young man of so much learning and promise, who, if he proceed with the same talent for unbiassed and recondite investigation, and with the same zeal for biblical philology and history, will secure for himself a distinguished niche in the temple of theological fame. Even this first volume bears ample testimony to the justice of his claim. It is divided, as the title specifies, into two parts; *I. An Historical and Critical Inquiry into the Books of Chronicles.* s. 1—132. *II. Results of the Mosaic History and the giving of the Law.* s. 135—209. The author, according to the valuable testimony of the venerable writer of the preface,

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long ago imparted to him a treatise in which he had endeavoured at large to shew, from a variety both of internal and of external proof, that even the second, third, and fourth books of Moses were a collection of very different tracts, between which there was originally neither harmony nor connection: that the book of Deuteronomy appears to have been the work of a very different writer, that it constitutes a whole, and breathes a spirit which in a very remarkable manner distinguishes it from the other books; that the composition of the Pentateuch in its present form was probably the work of a much later period even than that which is wont to be assumed by those learned men, who deny it to be the work of Moses; that this assertion is not controverted by the Samaritan Pentateuch, with the supposed antient aversion of the Samaritans to the Jews, nor by the discovery of the law in the temple in the time of Josias, nor even by any thing in the historical books of the Old Testament, as far as they are rightly understood, with the exception only of several relations in the books of Chronicles; but that important objections may be urged against the antiquity and entire credibility of those books. At the moment when this work was completely ready for publication, appeared Vaters's important treatise on Moses and the authors of the Pentateuch, in the third part of his commentary on the Pentateuch. Though such a coincidence with another in the substance and the results of his investigation might gratify a lover of truth, yet in a young author, who was wishing to recommend himself to the learned world by an interesting and elaborate performance, it could not but excite regret, to have his labours anticipated, and himself undeservedly exposed to the charge of plagiarism. It is a loss to literature that the works of Wette and of Vaters, which were finished at the same time, did not issue at the same time from the press. Each of these writers has made very momentous remarks his exclusive property. In both works the reader is led in different directions to the same conclusion. The agreement of both is a strong argument of the truth of their hypothesis, as is seen in the bold dissertation of Wette, in which the book of Deuteronomy is proved to be different from the preceding books of the Pentateuch, and the work of a later writer (Jan. 1805) by the deviations in the phraseology of Deuteronomy from that of the preceding books. The composition of Wette, if we may judge from the proof before us, excels that of Vater in a more animated progression of thought, in force of judgment, and strength of inference. The work of Vater, by too indulgent a reference to

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all the opposite arguments and objections, may obtain the appearance of greater impartiality; but perhaps, by abstaining too much from all which is merely hypothetical, he makes little more than a mere allusion to the importance of results, and to the combination of all the circumstances which gave rise to the history of the Pentateuch. The second part of de Wette's work (of the first we shall speak by and by) is divided into the three following treatises; *a Revision of the Historical Proofs and Traces of the prior Existence of the Pentateuch as a written whole. II. Proof from the Antiquity of the Samaritan Codex. III. Of the State of Religious Worship among the Israelites in reference to the Legislation of the Pentateuch.*

From Jos. xv. 63, it has been endeavoured to prove that this book must have been prior to the times of David. The author compares 1 Chron. xi. 8. '*and Joab let the rest of the town live*;' (our translation renders it very improperly *repaired the rest of the city*;) and accordingly after the times of David, Jebusites may have been mingled among the Jews, or, as they are called in another place, among the Benjamites at Jerusalem. The author supposes therefore that the whole account of the conquest of Jebus in the times of Joshua is a ground less tradition, and that those memoirs and books belong to a time when it was no longer remembered that David had made the first conquest of the town, and in his clemency spared the lives of the old inhabitants. On the books of Kings and the book of Joshua he argues that if both were not the work of the same hand, they issued from the same manufactory.

'Who can help seeing' says he, 'that all the historical works of our canon are written according to one plan, and placed in an inseparable connection? They all, as it were, consitute a great Epopœia in which Jehovah is the principal hero on one side, and the people of God on the other. Of the larger part of the historical books of the books of Samuel, and the books of Kings, we know for certain that they were put together after the destruction of the city by the Babylonians. With them the book of Joshua has an intimate coincidence in language and in manner.'

To his proposition that 'all the historical books of the Old Testament are written on one plan,' we cannot assent; and we are less pleased with the application to them of the term Epopœia. The authors of the books seem indeed throughout to cherish similar ideas and to have the same purpose in view. The books have all a great similitude of character, and it is truly said that they are all placed in the same kind of connection: but still it is far from being true that 'they

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ara written on one plan.' Besides the language, an unity of character is seen in this, that they are all more or less palpably compiled from older accounts, which were with greater or less facility made to combine into a whole. This is so evident, that even the books of Esras and Nehemiah are divided into many parts without connection or coherence. This has been acknowledged, and from this it has been argued that the Hebrew writers had before them peculiar sources, from which they derived their information and contemporary accounts of the events which they described. But it does not follow that what at the time of the captivity was an ancient document, was as ancient as the event which it relates. Nor is it at the same time clear *how much* was taken from ancient documents. After proving the more recent antiquity of *the whole*, this plea was employed to defend the authenticity of *particular accounts*. Our author no where exposes himself to this charge of inconsistency. He justly remarks that if the account, 1 Sam. viii. 12, ff. be true, the regal law which we find in Deut. xvii. 14, ff. could not have been extant at the time. It is accordingly remarked that before we employ any particular psalm as an historical document, it should first be shewn that it is the production of the writer to whom it is ascribed.—The writer doubts whether the speech of David, 1 Kings ii. be literally true. Of the speeches which are uttered by the active personages in Thucydides and Livy, every one thinks that the historian endeavoured to place himself in their situation, and to make them speak accordingly. The passage in the law of Moses, to which we have referred above, proves nothing more than that in the time of the captivity the author of the book of Kings inserted such a mention of a written law. Of the finding of the law under Josias the author speaks as of the first certain actual vestige of our Mosaic books, or at least of one of them, the book of Deuteronomy. He shews that in Esras and Nehemiah we have traces of *all* the Mosaic books.

The second treatise shews it to be highly probable that it was not till the time of Alexander the Great, that the Samaritans adopted that peculiar religious constitution which for ever kept them as a peculiar religious sect separate from the Jews, in which separation the introduction of the Pentateuch by the Jews became impossible. It was not the hatred or the envy of the tribe of Judah, or even of the house of David, which caused the separation of the ten tribes. They wished for a milder government, and they asserted their right to bestow the royal dignity, to which succession had yet given no right to the family of David; for

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even to the time of Saul the connection between the tribes was very loose, and when David was already king of Judah, the remaining tribes hesitated for a year, before they acknowledged his authority. And the man of God who, 1 Kings, xii.21, ff. addresses Rehoboam calls the Israelites *brethren.* It is true that both kingdoms were often at war with each other, but at other times they were on terms of amity. The separation of their religious rites, which followed their political separation, was indeed not so immediate or perceptible. Even after the building of the temple at Jerusalem the former liberty of religious worship was continued, or at least the people at the end of the reign of Solomon could not have been accustomed to the temple worship. The temple worship could be practised only in the kingdom of Judah; and the worship of Jehovah was for ever at variance with any exotic worship. Or could a religious antipathy arise because Jeroboam introduced the worship of the golden calves? Amid this contention and perplexity a purer religion was introduced by the intervention of the prophets: and this more enlightened, more virtuous and patriotic party remained in perfect unison, without any separations of tribe or kingdom, as the history clearly proves. Both in Israel and in Judah prophets arise, by whom the word of God is announced, and who are revered as men of God. They consider the twelve tribes as constituting only one nation. Compare 1 Kings xviii.31, ff. The author of the books of Kings affords a highly satisfactory and comprehensive proof of the tolerant way of thinking which prevailed in both kingdoms, and which continued till the time of the captivity, in the whole course of his work, and more especially in particular passages; see 1 Kings, xvii. Hence we may see how it was possible that a religious code which had been adopted in the tribe of Judah, might have been introduced into the kingdom of Israel. With respect to the Samaritans, the history previous to the captivity furnishes no satisfactory intelligence of their religious relations to the Jews. After the captivity, they are found, it is true, in the books of Esras and Nehemiah as the gainsayers of Judah and Benjamin. It is only the authors of these books, who appear to have regarded them with rancour and suspicion. Their accounts manifest great hostility to the Samaritans, when these made friendly proposals to confederate in the same religious worship with the Jews, and who entertained no religious antipathy to the Jews. The Samaritans were first willing to worship the God of the Jews in the same manner as the Jews, and they had accordingly at that time neither the same worship nor the same religious usages as

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the Jews. Consequently, they had not the Pentateuch.—Thus far extends the Old Testament. In succeeding times, we find in Josephus (Ant. XI. 7 and 8.) that Sanballar, the satrap of Samaria, gave his daughter in marriage to Manasseh, the brother of the Jewish high priest, in order to conciliate the friendship of the Jews; but that that high priest together with the people demanded of Manassh either to renounce his marriage or the priesthood. Manassaeh obtains a promise from his father-in-law, that after he had married his daughter he should himself be high priest of a temple like that at Jerusalem. Besides Manasseh, many Jews of that time, and indeed many priests were in the habit of contracting similar marriages, and passing with Manasseh into Samaria, where they fixed their habitations near Mount Gerizim, on which, with the consent of Alexander the Great, that temple was really built. From those marriages and from the first purpose of Sanballar, it is clear that no religious antipathy subsisted between the Jews and the Samaritans; and lastly, that they had established no solemnities of worship from any written formulary like the Pentateuch. But nothing is more probable than that, when Manasseh and other Jewish priests went over to the Samaritans and introduced a worship similar to that which was practised at Jerusalem, the book of the law came into the possession of the Samaritans.

The third treatise, 'on the State of the Religious Worship of the Israelites, in respect to the Legislation of the Pentateuch,' brings together so many clear and appropriate data which have hitherto been too little considered, that the impression which it leaves is as convincing as it is new. Not only from many of the Mosaic laws, but from all the historical books of the Old Testament, (the books of Chronicles excepted, of which we shall speak hereafter,) the author has clearly evinced that till the times of David and Solomon they had not thought on any national sanctuary where the worship of Jehovah should be only and exclusively performed, but that there were many holy places where religious solemnities were practised. There was in this respect a perfect liberty of conscience; and every prophet, king, or father of a family officiated as a priest. In the reign of David, the worship of God seems to have been first subjected to the direction of the priests. On the consecration of the temple, we meet with priests; before David and Solomon they appear as officers of the court; *but even after the building of the temple the former freedom of religious worship in some degree remained; they offered on heights.* And these offerings could not have been regarded as the worship of idols, and the

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priest could yet have possessed no hierarchical controul or popular influence, when that practice and the irreconcileable variance between the worship of idols and the worship of the temple continued. *This date of liberty and extravagance was terminated by the discovery of the book of the law under Josiah.* At Silo, at Sichem, at Mizpa, at Bethel, at Gilgal, at Ramah, at Bethlehem, at Nob, at Hebron, we find sanctuaries, altars, or offerings, for Jehovah, and even Solomon makes oblations on the great height at Gibeon. According to the words of the book of Kings, which are expressly repeated of all even the most religious kings of Judah, *the worship in the heights was not abolished* till the time of Hezekiah; and it was restored by his son. The writer supposes the far-famed Mosaic tabernacle to have been nothing more than an ordinary tent, and the ark of the covenant to have been an ancient relique of the Mosaic times. The description, he says, of the Mosaic tabernacle was probably taken from that of David, or there were some few data for the basis. It is astonishing and incredible in itself that Moses should have published ceremonial rites so accurately defined and so artificially contrived. These laws of Leviticus, he calls the invention and the badge of later priests. Moses may indeed have introduced a priesthood, but who can define what portion of the laws relating to it was his production? If the tribe of Levi had been distinguished in the times of Moses in the sense and in the manner in which it is represented in the Pentateuch, and had been sanctioned as a cast of priests, a hierarchy would have been established which would have directed every thing; which the history does not shew. The consideration of the high priest appears to have totally vanished before the authority of the old seer Samuel; and does it ever appear again except in the later times of the kings of Judah? Successive attempts at legislation are seen in the relation of the book of Deuteronomy to the preceding books of the Pentateuch. From the later composition and compilation of Deut. the whole difference may be explained. Chap. xxviii. is a palpable imitation of Levit. chap. xxvii. more expanded, elaborate, and adorned. The whole character of the book bears the mark of a later period. It is written in a spirit which bears a considerable affinity to the rabbinical allegorizing and mystical philosophy, and a cold and austere theology; while we find in the other books mythology and law in their simple natural form; in Deuteronomy we hear a moralist. Here we find dissuasions from the worship of the stars which Manasseh introduced, and against which Jeremiah inveighs. The law respecting kings, and many other laws are proofs of the later antiquity of the book; the laws of offerings

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and feasts are more accurately defined than in the earlier books. In Deuteronomy, lastly, we first hear something *of a place which Jehovah had chosen to put his name there*, which with Exod. xx. 20 ff. is in direct contradiction to the unity of the divine worship in the temple at Jerusalem. In Deuteronomy xii. 15 ff. the slaughtering of cattle is permitted, but the offering is the exclusive privilege of the priest. The feasts appear rather to have been the work of time and of successive contrivances than of a deliberate legal institution. Amid the deserts of Arabia, surrounded by dangers, inquietude, and want, Moses had no time to think of feasts. Moses, says the author, must have instituted the passover and the feast of tabernacles in the midst of the events which occasioned them, and even before the events; as would appear from Exod. xii. 12, but with which v. 39 is at variance; for in ver. 39, they appear to have been taken by surprise; while, according to verse 12, they must have been prepared. The whole relation proves itself untrue by its ambiguity, and equivocation. According to Deuteronomy, these facts ought to be celebrated only in one place, i. e. exclusively in Jerusalem. In the earlier books, in which the festival laws are repeated and accurately defined, nothing is even intimated of the place where they should be held. These are points which the author explains with accuracy and supports with proof. If any thing may be objected against particular propositions, (as against much of what is said concerning the origin of the passover,) and the force of proof is not so great in some parts as in others, yet the cogency and justness of the whole cannot be mistaken, as soon as without prejudice we enter upon this investigation. Though the book of Deuteronomy be of later origin than the other books of the Pentateuch, yet, considered as a whole, it may have been composed at an earlier period. And the author allows that in almost all the quotations of the Mosaic law, in the rest of the Old Testament, and in all the references to it, the book of Deuteronomy is clearly meant or appears to have been meant.

In the book of Chronicles we read more and earlier of priests and the Levitical establishment, and of the abolition of the worship on the high places, which are distinctly at variance with other repeated and clear declarations of the Bible. From the book of Chronicles are usually produced the proofs of the state of religious worship among the Israelites, and of the uninterrupted observance of the Mosaic law. The author was therefore obliged, in combating these proofs, to inquire into the historical value of the different accounts.

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The Historical and Critical Inquiry into the Book of Chronicles constitutes accordingly the first part of this work, and is placed first, in order to support the inferences which follow. We have inverted this arrangement in order the more clearly to shew the importance of the critical inquiry. The author opposes, with great force of argument and power of conviction, the hypothesis of Eichhorn that a brief summary of the lives of David and of Solomon was the common source of the accounts till the death of Solomon; and that all the rest must be considered as additions derived from other relations and the corrections of a later period. Nor does he shew more indulgence to the hypothesis of Eichhorn, that the authors of the books of Kings derived their materials from the histories of the kings of Israel, and the histories of the kings of Judah; but, that on the contrary in the books of Chronicles, not only the same sources of information were employed, but besides four more general accounts several particular lives of particular kings are cited: thus in the books of Kings the history of the kings of Judah, and even of the worship of Jehovah is only fortuitously mentioned, while in the books of Chronicles it is executed with solicitous exactness. These positions are combated with singular felicity. De Wette completely refutes the prejudices in favour of the greater credibility of the books of Chronicles. With respect to the books of Kings, the author remarks that in the history of the kingdom of Judah they are barren of remarkable occurrences; that in the principal events of that kingdom the kingdom of Israel is involved; and that the principal kingdom was the inferior politician. Hence is explained the manner in which the first kingdom is treated in the book of Kings. The period of Rehoboam and Joas is sufficiently detailed; on the contrary the history of the six kings of Israel, 1 B. xvi. and 2 B. xiii. is described with a barren brevity. The authors of the books of Kings have not been wanting in attention to the state of religion, as the performance of the divine service under David and Solomon, and especially the history of the prophets. But indeed they know nothing of the Levitical establishment, (which the books of Chronicles so circumstantially describe,) for this had not then been introduced. The supposition that the book of the kings of Israel and Judah, and the histories of the kings of Judah, which are cited in the books of Chronicles, were the same work, de Wette justly holds to be incapable of proof. Where the books of Chronicles quote particular writings, we must accordingly expect to find greater deviations from

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the books of Kings; but even in these cases we meet with verbal harmonies, e. g. 2 Chron. xiii. 22. xxiv. 27. Perhaps, says the German critic, those citations were only literary parade; only reference to certain parts of a more general work under particular titles. In 2 Chronicles xxi. 34, and xxxii. 32, this is expressly said. It is remarkable that in the accounts of Asah, Amaziah and Ahaz, the book of the Kings of Judah and Israel, of Josiah and Jehoiakim, in an inverted order the book of the Kings of Israel and Judah, and of Jehosaphat and Manasseh, the book of the Kings of Israel is cited, when at least in the last period there was no longer any kingdom of Israel. The author brings various reasons to prove that the books of Chronicles are of a later date than, and not of equal authority with, the books of Kings. In the books of Chronicles he remarks the want of precision, *the negligence and manner of a compiler, the love of the marvellous, a great predilection for the Levites,* who are in general the principal personages; *partial and unfounded defences of the Jewish worship,* embellishments of events in order to promote this purpose, *partiality to Judah and hatred to Israel.* And this may be proved by a multitude of notorious examples. We shall mention only two instances: Three verses, 2 Chron. i. 14—17. are put entirely out of their place; they are again found 2 Chron. v. 25. in their proper position, which they also occupy 1 Kings x. 26. In the account of the removal of the ark of the covenant 1 Chron. xiv. we find a verse foisted in without meaning or connection about Hiram's mission to David, which on the other hand stands in 2 Sam. v. 11—25. in its proper place. In 2 Chron. xviii. 31. Jehovah is made immediately to interpose in order to effect what 1 Kings xxii. 32. follows of course. In 1 Chron. xiii. and xv. 2 Chron. xxiii. we behold the Levites taking the precedence in the religious solemnity, though no mention is made of them on the same occasion in 2 Sam. vi. and 2 Kings ii. In 2 Kings xii. they are mentioned, but not in a favourable manner; but compare the representation of the same event 2 Chron xxiv. 4—14. The worship which the kings of Judah offered to idols and performed on high places, is every where concealed in the books of Chronicles, while it is openly mentioned in the books of Kings.

The conclusion of the author is, that in all these additions the authors of the books of Chronicles deserve no credit; though at the same time it cannot be denied that they have preserved many old and impartial accounts of particular transactions, as 1 Chron. vii. of Ephraim, and cap. ii. of the

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conquest of Jerusalem, of which the narrative 2 Sam. v. is incomplete.

The venerable Griesbach has written a preface to this work, in which he courteously requests the reader not to take any offence at the freedom of the discussion; and, though all the laws recorded in the Pentateuch and the Levitical worship should proceed from Moses, he refers him most benignly to the apostle Paul, who vehemently affirms the little value of the Levitical institutions and the fitness of the abolition. The manner in which this apostle discusses the subject of judaism, while he renders homage to its essence, is in our times susceptible of a variety of applications.

We must here beg the reader to observe that in the above remarks we have not been delivering our own opinions, but the opinions of the author of the work, or of a German critic, by whom it has been highly commended. We propose the subject itself to the calm and patient investigation of our learned readers, as one of the highest interest and importance. We are well persuaded that truth can never suffer from discussion. Error may court darkness, but truth loves the light. Religious truth may have been impeded and obscured by inquisitorial prohibitions, but it was never yet injured by free inquiry. It has nothing to dread, but every thing to hope from the fullest and most unrestrained investigation. All that we want to know of revelation is *whether it be true*. If it be true, it is of infinite moment; and every thing good and fair and lovely must follow the firm, the rational, and unprejudiced conviction of the truth. Here are parts of the old Jewish fabric, which appear to us, as they evidently did to St. Paul, to have nothing whatever to do with the more pure and polished structure of the Christian doctrine. They are a sort of clumsy and superfluous out-buildings, which as soon as they are demolished will let more of the solidity and beauty of the Christian edifice appear.—The Jewish dispensation was partly ceremonial and partly moral. The ceremonial part of it was a more fugitive contrivance, and if it were not the work of human artifice, it was at all events little more than what human artifice might have been expected to produce. The moral part of it, which was probably the work of mortal intellect working under a divine superintendance, or favoured by the secret illapses of a celestial influence on the thinking faculty, was principally entrusted to the care, and its great ends were principally promoted by the exertions of the prophets. It was the prophets who prepared the way for the coming of Christ: and how did they prepare the way? Not, as is vulgarly supposed, by the delivery of ambiguous oracles or equivocal pre-

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dictions, but by turning the hearts of the disobedient to the wisdom of the just, by proclaiming mercy to be better than sacrifice, and by shewing the utter nullity of all ceremonial observances without the practice of humanity, of justice, and of truth. Thus they endeavoured to dispel the darkness that veiled the coming, and the clouds that attended the dawn of the sun of righteousness. What strikes us with wonder in the history of the Jews, and what may well impress general astonishment, is, that even in the rudest ages, when the manners of the people were barbarous and uncivilized, and when all the surrounding countries were immersed in the lowest depths of idolatrous superstitions, we do behold among the Jews, and for a succession, not of years but of centuries, *a portion of intellect*, irradiated no doubt by the Supreme Intelligence, *continually at work to prove the being and to preserve the awful consciousness of* ONE ONLY FIRST CAUSE. This seems to prove that the Jews were to be instrumental in promoting some beneficent plans of the moral governor of the world in a way in which no other people were; and the consideration at the same time throws light on, and gives credibility to the Christian revelation, which, if we may so express it, was cradled in the bosom of prophecy; and which contains all and more than all which the prophets ever taught, that was either striking, sublime, terrifying, or conciliating with respect to God; or salutary, pure, and holy, full of hope and solace with regard to man. Christianity is that moral dispensation which was begun, enforced, and cherished by the prophets, carried to perfection; and all the brightest virtues which those holy men, who, compared with the ignorance and the depravity of their contemporaries, were superlatively good and wise, ever either taught or practised, are seen more resplendent, more perfect, and more pure in the precepts and in the example of Jesus Christ, the greatest of prophets, the best of the good, the wisest of the wise, and the beloved Son of God.

ART. VI.—*Memoires de Louis XIV. &c.*

Memoirs of Louis XIV. written by himself, composed for the Dauphin, his Son, and addressed to that Prince. To which are added, Fragments of military Memoirs, &c. &c. Arranged and published by J. L. M. de Gain-Montagnac. Paris. 1806. Imported by Deconchy.

MEMOIRS are usually the most interesting and the most authentic species of history; particularly when they are not written with a view to publication, or at least are not

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intended to be published till the author has passed into that region where he will be indifferent to censure or to praise. In such memoirs we may hope to see motives unfolded without disguise, and facts related without malicious or sinister misrepresentation. We must indeed even here expect to find some allowances necessary to be made for the vanity of the writer. We must expect to find those actions in which he himself bore a considerable share, a little heightened by the colour of self-love; but we shall at the same time obtain a considerable insight into the heart and character of the writer. On this account the memoirs of those who have made a distinguished figure in the world, who have been renowned for the influence which their power, their genius, their virtues, or their vices, have had on the happiness or misery of their contemporaries, must, when written by themselves, be singularly interesting. It must be confessed that Louis XIV. was one of those extraordinary men who stamped a peculiar impression on the times in which he lived. He gave a new tone to the habits and manners of the age. He was for some time the centre, round which the whole interest of civilized Europe seemed to revolve. The destiny of nations appeared to depend upon his arbitrary 'fiat,' though not in so great a degree as it does at present on the capricious determination of the fortunate adventurer who has got possession of his throne. The reign of Louis XIV. was in some measure the æra of literature and the arts; and the ceremonious pomp and magnificence of his court had a good effect in contributing to soften, to ameliorate and refine the gross and almost barbarous sentiments and manners which prevailed in France, and, still more in the rest of Europe. For whatever misanthropes or ascetics, unsocial moralists, or secluded and half-informed philosophers may talk about the corruption or the luxury of courts, it is certain that such courts as that of Louis XIV. not only afford the most active encouragement to the arts, but aid the progress of that civilization and refinement, in proportion to the diffusion of which every country is raised above the level of savage life. And however often may have been remarked the fortuitous association between the manners of a courtier and the insincerity of a hypocrite, it seems capable of almost mathematical proof that external courtesy, urbanity, and gentleness, have a natural tendency to excite congenial sensations in the heart; and that by purifying the manners we must, in a great majority of instances, improve the disposition.

The Memoirs of Louis XIV. which are now published by M. de Gâlu-Montagnac, are taken from a manuscript collection of his works in three volumes folio, and three large portfolios, which are at present in the imperial library. They

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were originally deposited in the royal library by the duke de Noailles, to whom they were confided by the monarch himself. Of the three volumes, at least two thirds consist of nothing but insignificant memoranda, and the rest exhibits the detail of three campaigns, with some small pieces. M. de Gain-Montagnac has had them accurately copied from the originals, and published without any variations. These different pieces throw considerable light on the character of the king, and exhibit a very favourable specimen of his literary talents. We shall not enter into any of the details which he gives of his administration, of his negotiations and campaigns, which have little interest in themselves, or have been previously described by others; but shall confine our attention to those parts which serve to throw most light on the character of the man and the true genius of his government.

Louis was no sooner seated on the throne than he seems to have resolved to govern for himself, and not to suffer the glory of his reign to be ascribed to his ministers, while he passed his time in dissipation and in indolence. He confesses that he set out with resolving to have no prime minister, who might perform all the functions of royalty while he had only the title of a king. He determined that his ministers as well as his other subjects should possess little other power than that of obeying his orders. He divided the toils of his administration among many, but he kept the whole authority concentrated in himself. The love of glory, or what perhaps we might better term a gorgeous vanity, was his ruling passion. This was the idol to which he paid the most constant homage, and made the most costly sacrifices. And though this passion often led him into highly immoral and even impolitic undertakings, yet we must confess, on an impartial review of the whole conduct of his reign, that it generally assumed a direction and operated in a way beneficial to his country.

Indeed the true glory of a sovereign can never be opposite to the happiness of his subjects. Those maxims of government which apparently had the decisive sanction of his cool and contemplative hours, were highly favourable to the welfare of his people. He considered himself, as he confesses, born only for their good, and an instrument in the hand of Providence for promoting it. But the violence of passion often obscures or perverts the sober decisions of reason or the calm injunctions of conscience; and as the conduct of private individuals is often at variance with the precepts which they revere, it cannot be wondered at that the conduct of princes should often be diametrically opposite to those rules of policy which their conscience most approves. And as our belief, whatever we may think to the contrary,

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is frequently modified by our interest, we may readily conceive how, in the times in which Louis lived, he might have very gravely and in his own judgment incontrovertibly believed in the divine right of kings. He considered himself as the vicegerent of heaven, and consequently thought that the right to command and the obligation to obey were not susceptible of any limitations. With these sentiments, it must be supposed that Louis could have not only no respect for civil liberty, but hardly any notion of its nature and operations. Indeed, great as was his aversion to a prime minister, he confessed that he would rather have had his glory shared by such a minister, than his authority controuled by a popular assembly; and he draws no bad comparison of the several inconveniences and vexations which he supposed that a sovereign was likely to experience from these two occasional appendages to his crown.

Louis had no sooner got the whole power completely in his own hands than he began to introduce several useful reforms in the civil and military departments of the state. But of every thing which he did, he took care to appropriate all the glory to himself. And indeed in the practical part of the administration he displayed a degree of activity and energy which forms a striking contrast to the usual, and the lover of civil liberty will undoubtedly say, the *happy indolence* of sovereigns. He made it his business to be acquainted with every thing that was going on in his dominions; he knew the exact number and discipline of his troops, and the state of his fortifications; he treated immediately with foreign ministers; he received dispatches; wrote himself a part of the answers; and dictated to his secretaries the substance of the rest; regulated his expenditure and receipts; exacted a strict account from persons in the highest offices; kept his own secrets; distributed favours more from his own choice than interested recommendations; preserved the whole authority in his own person, and kept those who served him best in habits of obsequious submission very different from the ordinary arrogance of first ministers.

'The activity of my character,' says Louis, 'the impetuosity of youth, and the thirst for fame, made me impatient to act; and I experienced at this moment that the love of glory has the same delicacies, and if I may so express it, the same timidities as the most tender passions. For in proportion as I was ambitious of distinction, I was apprehensive of defeat; and, regarding the slightest disgrace as the greatest misfortune, I was determined to practise the most scrupulous precautions.' It was his opinion, and there is much force of truth in the remark, that the reputation of great

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men is not made up entirely of great actions; that the trivial and minute often contribute the largest share. They are thought to be the least studied, and to afford the surest indications of the character. Even in the smallest concerns a degree of moral delicacy may be shewn, which is not less to be prized than the most brilliant virtues. It may not make so much glare or cause so much noise, but it is not less deserving of imitation; and in secret it operates more powerfully on the heart. What we lose in renown is made up to us in felicity; and even Louis himself, passionately fond as he was of celebrity, could not but acknowledge that no prince can be completely happy, who does not endeavour to procure the love of his subjects as much as their admiration.

Louis wished to engage the elector of Brandenburg to defend the states of Holland, and he dispatched L'Estrade to enter into a particular negotiation for the purpose But the elector, from some personal dislike, refused to treat with this minister. Louis smothered his resentment, and afterwards sent Colbert, who after much difficulty and many obstructions brought the business to a more favourable issue. On this occasion he remarks that 'there is hardly any thing which can vanquish him who is master of himself.' 'This example,' says the king to his son, 'may teach you of what importance it is for a prince to be master of his resentments; and not so much to consider the circumstances of the affront which he thinks that he has received, as the peculiar juncture of the times in which he is.' Bonaparte does not yet appear to have learned this kingly art of disguising his dislike and dissembling his hate; or we should not have been favoured with that curious insight into his character with which we were furnished by his last interview with Lord Whitworth, just before the breaking out of the present war. 'The warmth,' says Louis, 'which transports us, vanishes in a little time; but the evils which it produces remain for ever present to our minds, and they are embittered by the reflection that they were occasioned by our folly.'

Louis gave orders to his ambassador to lavish his bribes among the principal deputies of the United Provinces and in particular towns, in order to render himself master of their deliberations, to influence the choice of their magistrates, and to exclude as much as possible the partizans of the Prince of Orange, whom he knew devoted to the interests of England, from all places of power and trust. He at the same time made courtly presents to the Queen of Sweden, to her principal adviser the Lord Chancellor of the king-

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dom, to the Queen of Denmark and the Electress of Brandenbourg, to the Prince of Hainault, and the Count de Seurin. Louis seems to have prided himself in the policy and the virtue of these pecuniary largesses.

'It often happens,' says he, 'that small sums expended with judgment save the state from incomparably greater losses. For want of a single vote which we might purchase cheap, we expose ourselves to the hostility of whole nations. A neighbour, whom we might at a small expence have made our friend, costs us much more when he becomes our enemy. The least army, which may enter our territory, carries off more in one day than would have been sufficient to carry on a secret correspondence for ten years; and the imprudent economists who do not understand these maxims sooner or later, feel the bad effects of their parsimony in the desolation of their provinces, the cessation of their revenues, the exhaustion of their treasures, the desertion of their allies, and the contempt and aversion of their people.'

This reasoning appears specious, and, viewed only in a particular light and with an exclusive reference to the state which is benefited by the result, may appear incontrovertibly just. But questions of morality are not questions of partial consideration; they are of wide and comprehensive interest. Louis had probably never considered the question in a moral view; or he thought that no moral prohibition was binding, when it interfered with his interested policy. Surely the same moral precepts which are applied to the conduct of individuals are applicable to that of states; and that no state can well do with honour what an individual could not attempt without shame. For one individual to endeavour to bribe another to betray his trust, or to act contrary to the interests of his employer, is what no sober moralist will for a moment hesitate to condemn; and certainly when one government lavishes its resources to corrupt the public functionaries of another, it is guilty of doing what no moralist can approve. And if we separate the policy of a state from those plain rules of right which are thought obligatory on individuals, there is no crime however atrocious, which may not be justified by considerations of political convenience. It is not the immediate effect of an action, which at all determines its moral quality. The immediate effect may be most beneficial, and yet the principle of the action be most base. We cannot too often inculcate on men in public as well as in private stations, the necessity of being governed by a sense of duty, and of not suffering that sense to be perverted by any interested considerations. There seems no reason why nations should not adopt in their mutual

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intercourse, precisely the same standard of right and wrong of which individuals acknowledge the authority in their dealings with each other. The science of politics, which is at present such an enigmatical jargon of duplicity and fraud, would be greatly simplified. The law of nations, which is now enveloped in so much mystery, and the prolific source of such ruinous contention, would be found in reality to be little more than the plainest precepts of moral duty, applied on a wider and more extensive scale, and suited to a greater mass and diversity of interests. We will venture to say that there is hardly one cause of dispute, however intricate, respecting what is called the law of nations, which might not be rationally decided by fair inference from some of the great moral precepts which are consecrated in the Christian code. The laws of that code are not subject to any narrow limitations. They are not like the edicts of municipal or provincial law, not adapted for practical use beyond some particular line of wall, river, or mountain. They will be found to include, if examined by the light of reason and explained by the spirit of benevolence, most certain and most salutary inferences for settling every diversity of national as well as of individual animosity and contention.

The grief which Louis experienced on the death of the queen his mother, and the tender and affectionate manner in which he commemorates her virtues, do credit both to his sensibility and his intellect. Those sympathies which are so amiable in private life, seem doubly interesting, when they are seen to display their charms and diffuse their sweets in a state of splendour, in which they are so rarely found to bloom. It is probably for this reason, that the private virtues of a sovereign will often excite popularity and conciliate esteem, even where they are attended with no shining talents, no great public services, and no political capacity. 'Nature,' says Louis, 'formed the first bond of union between me and my mother; but those affinities which are formed by the qualities of the soul are less easy to be dissolved than those which are cemented by the ties of blood.' After this, Louis describes an interview which he had with his brother on the death of their common relation, and remarks with great truth that nothing contributes more to the peace of the state and the security of the royal family than the close union which subsists between the several branches and the chief. This greatly tends to dispirit the factious, to awe the malcontents, and to prevent any conspiracy which might be attempted from within or from without, from having any strong point of union or centre of support. If there had

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been no such divisions in the royal family, 'we should not,' says Louis to his son, 'have seen so many rich jewels severed from the crown of France by those who seemed to be most interested in their preservation, and our country would long ago have been the mistress of the world, if the dissensions of her children had not exposed her to the jealous fury of her enemies.' Little did Louis think when he penned this sentence that in the course of about three generations after his death, the inveterate animosity of a younger branch of his family to the ruling sovereign, would subvert his throne, and lay the monarchy in ruins! For to whatever multiplicity of causes, remote or proximate, we may ascribe the French revolution, it is certain that the ambitious antipathy of the Duke of Orleans to the reigning family, tended more than any thing else to precipitate that event. His authority and his fortune were for a long time the centre spring of faction and revolt, his largesses corrupted the populace, inflamed the seditious, and in a variety of ways either caused or aggravated the public discontent. The French revolution would indeed have taken place if the Duke of Orleans had never lived, but the explosion would probably have been procrastinated, and the consequences less disastrous.

Of the vigilant scrupulosity with which Louis guarded even the trivial attributes of sovereignty, the following anecdote, with the remarks which he makes upon it, will furnish us with a specimen. His brother had earnestly solicited him to grant one request, which was that his wife might sit on a chair (*chaise a dos*) in the presence of the queen. This favour was importunately sought and as peremptorily refused. On this occasion Louis observes that there is nothing of which sovereigns ought to be more jealous than that pre-eminence which constitutes the principal beauty of their station. 'Every thing,' says he, 'which serves to denote or to preserve it should be infinitely dear to us; it is not merely our own interest, it is a trust for which we are accountable to the public and to our successors. We cannot dispose of it as we please; and we ought to consider it as one of those rights of the crown which are never to be alienated.' He thought, and perhaps as a sovereign he thought wisely, that pretensions of this kind were not mere matters of ceremony; and that popular respect is principally to be preserved by exterior appearances.

There is something so strikingly just in the following observations, that we cannot refrain from translating them for the pleasure of our readers. They will find an echo to their sense in every heart:

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'All the virtues, my son, possess in themselves a delicious taste of happiness which does not depend on the issue of events. Whether they experience prosperity or misfortune, whether the benefits which they confer be gratefully acknowledged or maliciously reviled, the secret testimony of the heart to their desert will furnish a rich source of internal satisfaction; and we may venture to say that they seldom fail to receive the praise which is their due. But of all the virtues, probity or good faith is that which is marked with characters too plain to be mistaken by the ignorant, and with charms too powerful not to be loved by all the world. Corrupt as the world is, probity is still the object of its veneration; and even those who have the least inclination to practise it, are obliged to counterfeit the appearance, that they may not be entirely excluded from society. In him to whom it is not an object of regard, the most splendid qualities soon become the most suspicious; while of those who cherish it with fondness we consider every error as venial, and can find excuses even for the grossest misconduct. It is the only virtue on which men in general pride themselves in every variety of circumstances. There are times and conjunctures in which good sense teaches us that clemency may be out of season; there are ages and countries in which even those who are deemed very good kind of people make a boast of every species of intemperance. But there is no time, no place, no circumstance in which we would willingly be thought to be wanting in probity.'

There are many moral reflections in this work of Louis, which shew depth of reflection and sagacity of observation. There is nothing in which men in high stations, and sovereigns in particular, ought to be more cautious than in making promises. Those who have much to give must still have more suitors than they can have patronage; and they are accordingly but too prone to make up for the comparative narrowness of their means or scantiness of their favour, by the unbounded liberality of their professions. Hence they are usually characterised by precipitation and facility in making promises; but they should well remember that in this respect precipitation is cruelty, and facility perfidy. How many a heart has been saddened, if not quite broken by the unmeaning promises of the great; promises not perhaps at the time made with any perfidious intention, but uttered without consideration! But 'recollect,' says Louis, 'that the only means of inviolably keeping the promise is never to make any without mature consideration. Imprudence almost always brings regret and falsehood in its train; it is difficult to observe with punctuality that which we promise with levity; and every person who will pledge his word without reason will soon become capable of retracting it without shame.'

We wish that all princes and all governments were animated by this sentiment, that 'there is such an intimate

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relation between the monarch and his subjects, that the lowest individual cannot sustain any loss which, by a necessary train of consequences, does not do some damage to the sovereign.' Few monarchs have sufficient strength of mind to avoid that system of *favouritism* which tends to render them so obnoxious to the rest of their subjects. It cannot be expected that kings, who are like other men, should be without their personal attachments; they must prefer some individuals to others; but a proper sense of the duties of their station, and that regard for the general welfare of their people, which ought to be the ruling passion of a sovereign, should not suffer the partialities of friendship or the sensibilities of love to make them neglect the public good, in their eager desire to promote that of a few selfish individuals. A king is but half a king if he be the king only of a sect or a faction; his individual partialities, whether personal, political, or religious, should vanish in the sublime sensations of a more comprehensive patriotism. 'We should be persuaded,' says Louis,' that we can have no interest in favouring one more than another, and that he whom we oblige at the expense of justice will not on that account regard us with more gratitude and esteem, while others will not fail to murmur and complain. If a king wish to reign at once in the hearts of all, he should be the incorruptible judge and common father of all.' In the excellent instructions of Louis to his son Philip V. on his leaving France to take possession of the crown of Spain, we find the following:

'Have no individual attachments;' and in the end, 'never have any favourite or prime minister.'

A king without a mistress is a piece of history not often to be found. Louis XIV. had his; but he tells his son that it is not good to follow the example. His remarks on this subject are very just and interesting:

'If,' says he, 'we happen to fall into any of these extravagancies, we ought at least, in order to diminish the pernicious consequences, to adopt two precautions which I have always practised. The first is, that the time which we devote to love, should never be taken to the prejudice of our affairs; for our first object should be the preservation of our authority and our glory, which cannot be maintained without assiduous toil. And whatever may be the ardour of our passion we should consider that any diminution of our credit must tend to diminish the esteem of the person for whom we make the sacrifice. But the second consideration, which is the most delicate and the most difficult to manage, is, that, when we bestow our heart, we should remain masters of our understanding; that we should

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separate the sensibilities of the lover from the resolutions of the sovereign; and that the beauty to whom we are indebted for our pleasures, should never have the liberty of speaking of our ministers or our affairs. The heart of a prince is attacked like a place that is besieged. The first object is to get possession of all the posts by which it may be approached. An artful woman first endeavours to remove every thing that stands in the way of her interests; that she and her friends may be exclusively heard, she inspires us with suspicion towards some and with disgust towards others; and if we are not on our guard against her wiles, we must oblige her by disobliging all the rest of the world. The moment you give a woman liberty to discuss matters of political moment, she will inevitably lead you into error. Your sensibility for her person will give a zest even to her weakest arguments, and make you insensibly lean to the interest to which she inclines; and her natural imbecility of judgment making her prefer frivolous to more solid considerations, you will always be in danger of adopting the measures which you ought to shun. They are eloquent in their expressions, importunate in their intreaties, intractable in their opinions, and all this is often founded only on some private pique, some personal attachment, or some inconsiderate promise. A secret with them is never safe; if they want knowledge, simplicity may make them betray what they ought to conceal; if they have talents, they are never without some secret confederacies or intrigues; they have always some mysterious *coterie* for the purpose of ambition or defence, where they never fail to disclose all that they know the moment they think that it will promote their interest. I will acknowledge that it is very difficult for a prince whose heart is warmed with passion and impressed with esteem for the object whom he loves, to bring himself to adopt all these precautions; but it is in the most difficult things that our virtue should appear; and it is for want of having observed them that we see in history so many fatal examples of extinguished families, subverted thrones, ruined provinces, and annihilated empires.'

Though we find in this work many sentiments, as might be expected, more favourable to the divine rights of kings than to the less doubtful rights of ordinary men, we have on the whole been pleased with the perusal. We have met with much interesting matter, and with many reflections which indicate a sagacity and extent of observation, that would do honour to a person of a more philosophic turn of mind than we ever supposed Louis XIV. to have been. Before we conclude this article we will just mention that an English translation of the original memoirs is preparing by Elizabeth Annabella de Brusasque, a lady whom it would be more easy to commend too little than too much for her talents and her virtues.

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Art. VII.—*Benzenbergs Versuche, &c.*

Benzenberg's Inquiry into the Proof of the Doctrine of the Revolution of the Earth.

COPERNICUS was the first who taught the diurnal revolution of the earth on its axis and its annual revolution round the sun. This system excited little notice for the first fifty years, but the discovery of the telescope increased the desire and the interest of astronomical studies, till the great Galileo arose to confirm the truth of the Copernican system.

Among the arguments which were produced against the motion of the earth, there was one on which the two celebrated oppugners of the system, Tycho and Riccioli, laid great stress. It was this: a stone dropped from the top of a tower lights at the base; but, if the earth moved, the stone would fall far to the west, since the tower is carried about the rate of 600 feet in a second to the east. But Copernicus and Kepler answered, that if the earth moved every thing upon the surface must move with it; and that consequently the stone, which before being let fall had, like the tower, a direction to the east, preserved that direction during its fall. Thus a stone which is dropped from the mast of a ship in full sail, lights at the foot, though perhaps the ship advances 25 feet in the interval. Tycho denied this; but it was fully confirmed by the experiments of Gassendi on a fast-sailing vessel in the harbour of Marseilles.

In the year in which Galileo died, Newton was born, (1642,) whose genius, illumined by the spirit of him who made light out of darkness, explained the complex motion of the solar system. He was the first who positively affirmed that 'if bodies fall perpendicularly, the earth must be at rest; but they do not, according to the common supposition, swerve towards the west, but towards the east.'

If the earth move round its axis, the top of a tower is accordingly farther from the earth's axis than the bottom.

The farther a body is from the centre of motion, the greater is its swing, and consequently the top of a tower must have a greater swing towards the east than the bottom. If a point were made at the top of a tower exactly perpendicular over another point at the bottom, and that at the top moved with more velocity towards the east than that at the bottom, it would be a proof that the earth turns on its axis.

The mode of making the experiment is very simple. A well turned ball is hung at the highest point, and suffered to hang till it ceases to move. If the earth revolve on its axis, the ball will receive the same impulsion towards the east,

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which the tower has where it is suspended. If it be dropped as softly as possible, it does not lose this impulsion during its fall, and it lights just by the perpendicular point at the bottom. If the ball move during its fall with a greater impulsion towards the east, than the point at the bottom, it must get before it and fall to the east of it. This amounts, according to German measure, in a height of 250 feet, to about 4½ lines, which the ballast falls to the east of the plummet-point at the bottom.

This was taught by Newton in 1679. The accounts of it are found in Bird's History of the Royal Society. The society acknowledged the importance of the experiment which proved the revolution of the earth in so decisive and striking a manner. They ordered their secretary, Dr. Hook, to pursue the inquiry, but he made his experiment only on a height of twenty-seven feet. This the society thought too little, and named a committee to prosecute the business; but no account of their experiments is found in the papers of the society.

Since the deviation to the west, on the above supposition, amounts only to 4½ lines, it was thought impossible that experiments should be made with so much nicety as decisively to ascertain so small a quantity. At least we find no one who for the space of 110 years ventured to repeat the same. And this is the more remarkable, as the idea was first started by a man whom all the world revered; of whom, particularly in England, not a word was lost; and even whose mistakes no one presumed to call in question till about half a century ago.

After a lapse of 110 years Guglielmini, a young geometrician of Bologna, undertook to make these experiments on the tower of the Asinelli. Guglielmini overcame the great difficulties which he had to encounter in this attempt by his penetration and his constancy; nor did he rest till his experiments had reached that accuracy which he thought necessary to determine this important question. It was greatly to the credit of Guglielmini that he ventured to repeat experiments which had not only been abandoned for 110 years, but which had so far sunk into oblivion that they were hardly mentioned in elementary treatises of astronomy. In his first experiments he met with nothing but obstructions; and some trivial causes which he could not discover operated injuriously on the falling balls. And at that time it had not been yet determined whether experiments could be conducted with so much accuracy as to determine with certainty the fall of the balls to the distance of 4½ lines.

From a height of 240 feet he let fall sixteen balls in still weather on seven different days, between one and three in

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the morning, when there was no noise or traffic in the streets. The balls were very carefully turned and polished. They were suspended by a small pair of pincers, which let them fall without any effort or impulsion. About twenty-five minutes after their suspension, the balls hung so still, that no motion could be discerned in them even by the microscope; but the slightest tremor in the tower, or the most silky breeze made them swing again.

By means of the plummet line, Guglielmini accurately determined the point at the bottom of the tower, which lay exactly under the point of suspension. He found that the point which was the mean distance out of all the balls, lay eight lines to the east and five to the south from the plummet-point. He published his experiments in 1792.

But some years after it was discovered that Guglielmini had committed a double error in his theory; that the deviation of the balls to the east should have been about five lines, and that there was no deviation to the south. Perhaps during the experiments of Guglielmini the towers might have been declined a little, since he did not determine the plummet point till six months after his experiments. And when accidentally the mistakes of his reckoning agreed with those of his experiments, he erroneously believed that his experiments were correct, till La Place shewed him the errors of his theory.

In 1802, Dr. Benzenberg instituted similar experiments on the tower of St. Michael's church in Hamburgh. This tower is one of the highest in Germany, and constructed purposely for physical experiments by the architect Sonin. It is 402 Parisian feet in height: and since the whole shaft of the tower is open, there is an uninterrupted descent of 340 feet. But these could be begun only at the height of 295 feet, as the draught of air under the cupola was too strong. As the tower is situated in a very populous street, a little agitation continually takes place in it; and the balls, which were turned and polished with all possible nicety, did not fall exactly on one point. The greatest difference was eighteen lines. In order to have a surer medium, the experiments were often repeated, and on different days; for in a great series of observations, the accuracy of the medium is as the number of the observations divided by the greatest difference. In cases in which we cannot confine the difference, we must make several series of experiments, and take the medium of each. From these mediums a medium must a second time be taken; which according to the nature

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of the thing can vary very little from the truth; for in an infinite number of inquiries, the little differences happen as often on one side as on another; and accordingly they alternately negative each other. *In this manner we may make a more certain approximation to the truth.*

The medium out of thirty-one different balls which were dropped on seven different days with the utmost circumspection, was four lines to the east and one and a half to the south. Of these thirty-one balls twenty-one fell to the east, two on the line, and eight to the west. From the greater number of balls which fell to the east, it was soon seen that there was a force which drove the falling balls in that direction. The tremulous agitations of the tower produced some differences in the falling of the balls; and hence some may have deviated to the west. These little differences negatived one another; and thus the medium out of thirty-one experiments agreed so well with the calculation. According to this the point where the balls fell was four lines to the east from the plummet line. But the one and a half line of variation to the south was a failure in the experiment; for, according to the theory of La Place, of Dr. Gauss, and of Dr. Olbers, the balls should fall exactly to the east if the earth revolve on its axis. This variation to the south was probably occasioned by the unequal temperature of the air in the tower, which on the south side is always warmer than on the north; and thus a stream was occasioned which gave the balls a deflection to the south.

To determine this, experiments should be made in a mine under the earth; for we may suppose that the air is here of an uniform temperature through the whole shafts; and at the same time we should have no occasion to dread any thing from the agitation and the tremors which are always found in the towers of churches. In a journey through the county of Mark in the autumn of 1803, Dr. Benzenberg discovered the shaft of an old coal pit, which was 260 feet deep and well suited to the purpose. As this shaft was no longer worked, no disturbance could be feared. In this shaft Dr. Benzenberg obtained permission to carry on his experiments, and he had a small hut built at the top for the purpose. But as here there was too strong a draught, he had the shaft closely covered in with boards and turf, and suspended the balls below. At the bottom the shaft was stopped up with straw and earth, so that the air was quite at rest. The rising of the water in the autumn of 1803, prevented the experiments from being successfully prosecuted till the following year. The balls were about an inch in diameter,

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carefully turned and polished. They were suspended from a flattened horse-hair, which was held by a little pair of pincers screwed to a balk, so that the balls fell on the application of the smallest force.

Out of twenty-eight balls the medium was five lines from the plummet point to the east. According to the calculation this point in a descent of 260 feet should be $4\frac{6}{10}$ lines to the east. The difference of $\frac{4}{10}$ between the experiments and the calculation is insignificant. It proceeds from a little failure in the experiments, and would vanish on increasing the number. The balls diverged from the medium about fifteen lines. This difference would have been less, had the shaft been perfectly dry, and a little drop of water, sometimes on this side and sometimes on that, had not occasionally touched the balls. But as these drops fell as much on one side as another, they negatived each other's operations, and hence the medium differed so little from the calculation.

From these experiments it was determined, that balls do not fall perpendicularly from a great height, but deviate easterly from a plummet line. 2. That there is no deviation towards the south, as some geometricians affirm, on account of the resistance of the air. 3. That the deviation toward the east is too small to be remarked in a single ball, but that in a multitude of experiments it may be clearly ascertained. And we see that there is a cause which impels the balls more towards the east than towards the west. Of these twenty-eight balls, twenty repeatedly fell east of the meridian of the plummet line.

In the time of Copernicus it was impossible to ascertain by experiment the revolution of the earth, for that knowledge was not yet attained which is necessary to precede the calculation, how far bodies falling from a given height should deviate to the east. Before this could be determined it was requisite to discover the laws of falling bodies, and how much time the balls would occupy in their fall. It was also necessary to be acquainted with the resistance of the air, in order to determine how much this impeded the balls in their descent.

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ART. VIII.—*Vie Politique de Louis Philippe Joseph, dernier Duc D'Orleans, &c.*

Political Life of Philip Louis Joseph, late Duke of Orleans. 8vo. Paris. Imported by De Boffe.

AMONG all the accounts which we have of this abominable miscreant, there is no one which appears to deserve more credit than the present, in which the unknown author has merely selected such facts as are well ascertained, and related them without being swayed by the bias of any party. In his youth the late Duke of Orleans does not appear to have been vicious; but a neglected education and a very limited understanding abandoned him to the extravagancies of passion, which for a long time seemed to flow only in the current of sensual dissipation, till its course was altered by ambition strengthened by revenge. In the pursuits of ambition he felt no restraint from any conviction of moral duty or from the sensibilities of humanity. Avarice was besides one of the predominant features of his character; and if it appeared to vanish for a season, he was yet perpetually intent on securing new sources of wealth, without being awed by any considerations of justice, of decency, or even by the dread of the foulest crimes. His lust of power, which was kindled in a later period of life, was often subordinate to inferior views. Rapacity and revenge were the incentives of his ambition, and permitted his natural indolence and cowardice to govern him at intervals, without ever enabling him to undertake any thing with persevering exertion and permanent intrepidity. What has been said of his deep-laid scheme to place himself on the throne of France appears from this impartial statement altogether groundless, as his acknowledged character might have led us to expect. Mirabeau, unhappily neglected by the court, employed him for a long time as an instrument, whom he would have gladly placed upon the throne as a sort of puppet king to be governed at his pleasure. Hence the horrors of the 4th, 5th, and 6th of October, 1789, which were supported by the gold of the Duke of Orleans, who promoted them as far as he was able, but without the energy and the spirit which were necessary to consummate the iniquity and turn it to account. From that time Mirabeau appears to have forsaken him. Orleans proceeded by stinting the corn markets and other foul means to excite inquietude among the rabble, principally from resentment because the king refused to appoint him high admiral. La

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Fayette discovered the scandalous intrigue, and the king pardoned him on the condition of opening his granaries. He then sent him to England under the pretext of an important secret mission, that he might learn the sentiments of the court respecting the Netherlands, in which he was perhaps himself deceived by the hope of obtaining the government of these provinces. But when the prospect changed, he went back of his own accord about the time of the confederation in the year 1790, and was rescued by his clients from the danger of being prosecuted for his crimes of the 5th and 6th of October, though Mirabeau diligently avoided interesting himself in his favour, and even lamented that circumstances would not permit his apprehension. He now went on to attach himself to the Jacobins, though it appears that he at the same time wished for a reconciliation with the king, who, on the opening of the legislative assembly, gave him the long wished for place of admiral. He testified his warmest thanks, and went to the levee on the following Sunday; but the courtiers, who were not aware of this reconciliation, treated him with so much contempt that he departed without having seen any of the royal family. His fury and resentment now passed all bounds. He took a very active part in the Committee of Insurrection which met at Charenton; he was privy to the attack on the 10th of August, and lavished his money among the Marseillese. He took a more decisive part in the massacres of the 2d of September, and appears to have been particularly instrumental in the death of his sister-in-law the Princess Lamballe. He had very early in life ruined her husband, whom he had drawn into all his extravagancies. When her head streaming with blood was placed on a pike under his window, he rose from table, at which he was sitting with some guests, went to the window, soon sat down again, and very coolly said, 'Ah! la malheureuse! J'avais bien prédit qu'elle finirait misérablement' 'Ah! poor creature! I always thought she would come to a miserable end.' Another person has reported him to have said when he saw the unfortunate princess's head at his window, 'Ah! the Princess Lamballe! I have not seen her look so well a long time.' When he was chosen into the National Convention he played a miserable farce under the name of Equality, immediately attached himself to the party of the Mountain, and promoted by every possible means, first the accusation, and next the condemnation of the king. To this the Girondists were in part constrained to assent, since they were represented as loyalists, and thought by

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this sacrifice to establish their own security. In the mean time the sentence of death would hardly have been determined if Orleans had not been lavish of his promises and his gold. On the day before the delivery of the sentence, he invited the most notorious deputies of the Mountain to a great dinner, among whom was Lepelletier St. Fargeau, who with five and twenty of his colleagues, had bound himself by an oath not to vote for death. But Orleans found means so to terrify him, by the fear of losing his immoderate wealth, which was the idol of his soul, and partly to exalt him by the prospect of a connexion with his family, that he swore with his friends to vote for death, and actually kept his promise, which afterwards cost him his life. Dumourier, it is true, came to Paris a short time before the execution of the king, for the purpose, as he said, of promoting his rescue, for which purpose he had procured officers and men on whom he could rely, to the amount of three or four thousand men; but it is very probable that his object was rather to procure the crown for the eldest son of the duke of Orleans, who was then with his army, and that when he found this to be impracticable on account of the general abhorrence in which the father was held, he returned in order to mature some other plot. The hatred of the Duke of Orleans was carried to its highest pitch by the manner in which, on the day when the sentence was passed, he voted on all the three questions against the king, which excited not only generally in the convention, but even amongst the most furious partizans of the Mountain, the most undissembled reprobation. On the day of the execution he was on the bridge during the whole time, laughed when the head fell off, and remained till the body was taken away, when he hastened to his pleasure-house at Riency, where he indulged in every excess with his accomplices. But he soon saw that he had been deceived, that his friends did not show the least concern for his interests; and he was obliged, as the expiation of his fears, to sacrifice not only his wealth, but his library, his pictures, and his jewels, in order as far as possible to shield himself against a decree of accusation. In April, 1793, he was nevertheless, however unjustly implicated in the accusation of Dumourier, and sent to Marseilles, where he was guarded like other persons of the royal family; and though on his first examination before the criminal tribunal of the department of the Mouths of the Rhone he was acquitted, he was not restored to liberty; and soon after Robespierre had him comprehended in his accusation against the Girondists, partly in order to

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rid himself of a phantom which had become troublesome, and partly to mitigate the clamour against the accusation of the Girondists, by the sacrifice of the man whom all parties conspired to execrate. He was brought back to Paris during the execution of the twenty-one deputies, on the 10th of September 1793; underwent a short confinement in the Conciergerie, where he was treated pretty well and permitted to drink as much white champain as he pleased; and after a single hearing in which he was tolerably defended by his client Voidel, he was executed on the 7th of November, 1793, on the same place in which Louis XVI. met his end. Invigorated by champaign he put on something like an appearance of courage on the day of his execution; but yet the horror of his end had quite bleached all the purple of his cheek; and in his last moments he conversed very devoutly with his confessor. No man pitied him; and his memory is so abominated that it is considered a reproach to have known him. Besides his public crimes, he was polluted by a multitude of other enormities of which the traces are vanishing into obscurity. Among these we may name his tricks at play, a talent which he purchased from the infamous Curtuis, by which he won immense sums in England; also his murder of the banker Pinet, who had trusted to him his port folio, containing twenty millions in which the fortune of many persons were included. Among these some had obtained information from one of the servants whom he had sent away, which would have led to a judicial accusation, but which was of no avail, as Orleans contrived by some means or other to get him sent out of France.

ART. IX.—*Voyage dans les deux Louisianes, &c.*

Travels into the two Louisianas and among the Savage Nations of the Missouri, also the United States, the Ohio and the adjacent Provinces, in 1801, 1802, *and* 1803. *With a Sketch of the Manners, Usages, Character, and the Civil and Religious Customs of the People of these different Countries. By M. Perin du Lac.* 8vo. Paris. 1805. Imported by Deconchy.

THE author in August, 1801, took his passage in an American vessel for New York. In this city he contemplates with pleasure the marks of increasing opulence. The streets are large and furnished with footways; the markets are well provided, and that of fish particularly renowned for the quality and diversity of the species, both of the river

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and the ocean. There are two public promenades, but little frequented. The men, intent only on the pursuits of avarice, have little idea of walking for amusement; and the women make a mall of one of the principal streets. The yellow fever seems a great enemy to the increasing population of this as well as of the other maritime towns of North America. The cause of this destructive scourge is principally ascribed to the merchants' docks or wharfs, in which, till lately, no outlet was contrived for the accumulated filth; which, acted upon by the intense heats of August and September, occasions those mephitic effluvia which are so unfavourable to life. When the yellow fever makes its appearance, it causes even the American for a season to forsake the pursuit of gain, which in his bosom is found superior to every other feeling but the love of life. If the exchange be deserted it is needless to say, in speaking of this mercenary people, that the domestic charities have been previously dissolved. The sick are left to the care of negroes, who seem privileged from the effects of the contagion, and who often dispatch the patient in order to get possession of his property. It is remarkable that the disorder confines its ravages to the sea-coast; and that there is no instance of its having been propagated in the country. The symptoms of this dreadful malady seem to be lassitude, pain in the kidneys, headach, parched mouth, difficult respiration, loss of taste, delirium, spitting of blood, inflammation of the eyes, repletion and rupture of the vessels, stupor, death! The wars of Europe either open to the Americans new sources of wealth or increase the old. The commerce of Holland, France, and Spain, is for the most part carried on in their ships; and even the English are often obliged to trust their merchandize to the same protection. New York chiefly supplies the West Indies with provisions, and exports a good deal of colonial produce in return. The trade of ship-building is carried on to great extent at New York.

In the United States they reckon fifty-three different sects of Christians, who all live in harmony and peace. As religious opinions are susceptible of an almost endless diversity, these sects are daily increasing; but no religious feuds are occasioned where no political favour is shewn. No sect is made invidious by exclusive privileges. In the United States there does not appear to be the same separation between the sexes and at the same early period as with us. Boys and girls are sent to the same school and receive the same instructions. When their education is finished, their friends whom they have made at school, or may make in the world,

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may visit them without restraint; without parental jealousies or prohibitions. And when love succeeds to friendship, it is not suffered to prey in secret on the heart. The declaration is frank; and pride opposes no obstacles to the conjugal union of those who love. Education is principally confined to reading, writing, and accounts. Varieties of erudition and elegance of taste would only oppose the acquisition of that which is the chief object of American ambition.

Symptoms of the yellow fever, which had begun to appear, precipitated the departure of the author from New York. He retires to Newark, a beautiful little town celebrated for the salubrity of its air and the hospitality of its inhabitants. At Newark the author was present at several agreeable parties; and he remarks that at the first sound of an instrument, that indolence and apathy which seem to characterise both sexes are seen no more. The young ladies sparkle with pleasure in the dance, and the most sprightly country dances are those which they prefer. In these moments they appear to most advantage; for in general, however much the lily and the rose may be blended in their countenance, they are wanting in that sensibility of expression, without which beauty is but a body without a soul. From Newark the author traverses part of Jersey, and visits the falls of the Paissac, which are considered the principal curiosity of the province.

We shall next attend the author at Philadelphia. One of the first objects which attracted his attention was a corpse, which more than three hundred persons, decently dressed, were following to the grave. The coffin was made of mahogany, without any exterior decorations. The procession stopped at a large burial ground belonging to the quakers, surrounded with walls twelve feet in height, and planted with rows of the weeping willow and the cypress. The whole ceremony consisted in depositing the body in a hole five feet deep; after which each retired in silence without any perceptible lamentation or regret.

Philadelphia contains about 70,000 persons of all sects and religions; and there is no mode of worship in Europe which is not practised here. The number of the different places of worship contributes to the external decoration of the city, without in the least disturbing the internal tranquillity. The buildings which formerly belonged to the president and the congress have been sold cheap and converted into an academy. The public library has a statue of Dr. Franklin in the front. It contains from 30,000 to 32,000 volumes selected with judgment and preserved with care It

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is supported and augmented by an annual subscription, and every subscriber may have what book he pleases at his own house. The bank of the United States is the finest structure in Philadelphia, and its notes are received in preference to money throughout almost the whole extent of the United States. The theatre is a large building; but the performers appear to have had too much phlegm for our author. The Americans prefer tragedy to comedy; and seem to take no pleasure in any thing comic that is not seasoned with gross buffoonery and vulgar wit. Order and decency are strangers to the interior of the theatre. The ear is assailed with a clamorous din, and the nose with the smell of tobacco. The men wear their hats during the performance and are rarely found gallant enough to give up their seats to the ladies. Is liberty incompatible with politeness? We might as well ask, Is liberty incompatible with benevolence? We think not; though in America we have to lament the separation. The hospital however, is a noble institution, and vindicates the claim of the inhabitants to the feeling of humanity. There are subterraneous galleries in which are eighty chambers devoted to the residence of the insane. They are well fed and kindly treated. The number of these unfortunate persons interested the sympathy and excited the curiosity of the author. He was told by the physician that more than half of those persons owed the loss of their reason to their ebriety. Of the other half it might in one third be ascribed to love or jealousy; in a second third to religious fanaticism; and in the next to an unknown diversity of maladies.

The quakers are supposed to excel the other sects in industry and wealth. They support their own poor; have private hospitals for their sick; and their children are better educated in their colleges than in the public academies. But they are not on this account backward in contributing to institutions of public utility. The marriage of the quakers is as plain as their other ceremonies; it consists in a simple declaration of their mutual intention to live together as man and wife, without being fettered by vows or oaths. Their marriages are always the effect of reciprocal inclination; and the records of their society furnish no instance of a divorce. The extravagances of superstition seem to gather strength in crossing the Atlantic. Their worship is more made up of rant and noise. Their ministers use more outrageous violence of gesticulation, *more outheroding of Herod*. They practise the most furious contortions, and walk up and down a sort of gallery which they employ instead of a pulpit, in a state of delirium. When the preaching and singing are over, the mos

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zealous of the fraternity utter, with no gentle sounds, some of their imagined inspirations. The congregation cannot fail to bear testimony to the celestial oracles. But there must be a regular climax of absurdity. From breezy expirations they proceed to a wind of sighs; sighs are succeeded by sobs; sobs by a loud lament, when every one abandons himself to every species of extravagance which delirium can suggest. In an instant twenty different sensations agitate the assembly; one sings, another cries, one tears his hair or strikes his breast, another wallows on the ground where he makes a piteous howl, till at last they proceed to such a pitch of revolting fanaticism that every reasonable man is obliged to quit the place.

The author next visits Wilmington, famed for its commerce in grain and its fine mills; and after descending the Delaware to Newcastle, he takes the stage to Charlestown on the Chesapeak, whence he proceeds in the packet-boat to Baltimore, a place of great trade and with an increasing population of more than 30,000 persons. The new federal town of Washington did not, when the author visited it, contain more than 8000 inhabitants; though, if it be ever executed according to the original plan, it will exceed all the capitals in the world in regularity, convenience, and magnificence. At this time, as indeed ever since, a violent spirit of party agitated the congress. The author appears to entertain no very favourable opinion of the talents and the virtue of Mr. Jefferson. He represents him as stooping to the lowest arts of popularity, and willing to do any thing rather than not preserve his place. He had reduced the army to two thousand men: and the marine was in such a wretched state as hardly to be sufficient to contend with the corsairs of Barbary. But he has purchased the favour of the mob by taking off the tax on the strong liquors which are brought from the interior, whereas if he had tripled the duty, he would have rendered a much more essential service to his country. At Bethlehem, a village about 28 miles from Philadelphia, the author visited an establishment of Moravian brethren, who have in some measure realized a plan of happiness which the spirit of benevolence, if it ever become more diffusive, might extend to larger communities. Christianity considers all mankind as one family; which supposes an identity of affections and of interests.

The author draws no very pleasing picture of the sentiments and principles of the Americans; but we fear that it is but too true; and that to whatever causes it may be assigned, there is but little integrity beyond the Atlantic.

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When they deal with each other they do it with suspicion and distrust. Each is conscious that the other will cheat him if he can; and that no moral considerations will be suffered to stand in his way. If an honest and ingenuous foreigner have any intercourse with them, he is sure to be made a dupe, and the wily American only laughs at the integrity which he ought to revere. In the late troubles in St. Domingo many of the rich settlers entrusted their money, their jewels, and valuables to American merchants and captains, who fraudulently appropriated them to themselves; and at least nineteen twentieths of these unfortunate persons had occasion to execrate the perfidy of these degenerate descendants of Englishmen. The same suspicion which characterises their dealings with each other, is seen in their domestic concerns. They will not even trust their children or their wives. The men go to market themselves, and purchase every thing that is wanted in the house; the wife appears to be considered only as a necessary piece of household furniture; and no more attention is shewn to her affections and feelings than if she were constructed of mahogany. Nothing can at any time get the better of the avarice of an American but his fondness for wine and spirits. These are his solace in care, his gratification abroad, and his delight at home. These seem the only stimuli, (if we except the love of gain) which can operate on the natural apathy of his character. The American woman present a far more amiable picture. Indeed there is perhaps no country in the world in which there are more good women, or where female virtue is so generally diffused. The young women partake of the innocent gaieties of youth, but the period of their liberty and their pleasure seems to terminate with their marriage. Shut up in the interior of the house and wholly occupied in domestic concerns, the American wife is hardly ever seen abroad. With the most conciliating serenity she endures the mortifications and disgust which she has every day to endure from her husband, who is generally morose and often drunk. She is never wanting in excuses for his brutality, and it is her gentleness and urbanity in which the stranger finds some compensation for his barbarity. The American women always suckle their own children; and can hardly conceive it possible how a mother should abandon to a stranger so essential a part of her duty. Whether owing to the climate, to physical or to moral causes, female beauty is here said to be of short duration. Before the age of twenty the exterior charm which captivated often vanishes for ever. There are few countries where the women

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have worse teeth than in the United States. Before the age of eighteen the teeth are usually spoiled. If the cause to which the author seems willing to ascribe this defect be true, it might easily be remedied. They have only to be a little less sparing of their pocket handkerchiefs.

In the latter end of February the author leaves Philadelphia for Louisiana. He traverses the whole length of Pensylvania. At Lancaster he was present at the meeting of the assembly of the states. He observed that all the members, when thirsty, went indiscriminately to drink out of a jug that stood in a recess in the hall, which a servant kept constantly filled with water. About ten years ago not more than one or two glasses were to be found in the richest houses in America, however numerous the company might be. Pittsburg is a great resort of emigrants from the other states. Here they embark on the Ohio to form new settlements in Kentucky. This land of promise, which was hardly known thirty years ago, at present contains above 400,000 inhabitants. The author remarks the fondness of the Americans for local change, and the striking difference in this respect between them and the Europeans. An English farmer, for instance seldom changes his situation without reluctance, though it be only to move to the distance of a few miles. Long before the day of removal arrives it is anticipated with terror and regret; a thousand difficulties and obstructions cloud the prospect, and darken the way; and if the place to be quitted be the spot of early attachment, it increases the pang of separation. But an American seems to have none of these feelings. He quits not only without reluctance but with cheerfulness the home where he has lived for years, the house perhaps which he built, and the fields which he cleared, all the fair fruits of his diligence and toil, to form a new home at the distance of five or six hundred miles from his old, where he will have new difficulties to combat, another house to build, and other fields to clear. But he departs with alacrity, nor casts 'one longing lingering look behind.' His sole object seems to be to increase his opulence, and he prefers that situation where he thinks that he can do this best. He knows none of the local fascinations, the captivating restraints of European sensibility. The truth seems to be that the American farmer lives in a great measure in a state of selfish seclusion; he forms no social attachments, and it is these attachments which principally constitute that charm of neighbourhood which we find it so difficult to dissolve. Who would move with much reluctance from one end of the island to the other,

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if he could carry with him and settle around him all those whom he esteems or loves, in whose converse and hilarity he has long been wont to find delight? At Pittsburg the author embarks in a boat, and descends the pure and limpid waters of the Ohio, which traverse a distance of eleven hundred and thirty miles, a length of navigation in which the pleasure is increased by the security. He stopped to visit the new and flourishing settlements on the Kentucky, whose banks less than thirty years ago were bounded only by dark forests and dreary wilds, the abode of the panther and the bear; but where neat villages and towns have since been raised, provided with the necessaries and conveniences of life. Such is the effect of enterprising industry! Near the point where the Ohio falls into the Mississippi is a stupendous cave, which is reckoned one of the greatest natural curiosities in North America. It is about twelve feet above the level of the river, and fronted by cypresses of surprising height, planted as regularly as if they had been disposed by the hands of man. The mouth of the cave is twenty-five feet high and eighty broad, it keeps gradually diminishing to the extremity, which is about one hundred and eighty feet distant, where the two sides approach within six feet of each other. The arch of this vast cavern viewed by torches has an enchanting appearance. The crystals on the top reverberate the light and dazzle the curious spectator. Beyond this cave is another of which the dimensions are hardly known.

We next ascend the Mississippi to Saint Genevieve, the first establishment of any importance in Upper Louisiana. In this neighbourhood are several Indian villages. The Chawanons are said to have made greater advances in civilization than most of the other tribes. They are great hunters, but still not entirely deficient in agricultural industry. The young women among them, who have any pretensions to beauty, practise a peculiar kind of coquetry. As soon as they arrive at the age of puberty, which commonly happens before they are twelve years of age, they either keep themselves quite secluded at home, or muffle themselves up so when they go abroad that it is impossible to see any thing but their eyes. These presumptive indications of beauty excite the impatient curiosity of love; but before the sighing swain can obtain the consent of the lady or the approbation of her parents, he repairs to the cabin where the invisible beauty is lying closely enveloped on her couch. He approaches with timid steps; and gently uncovers her visage so that his person may be seen. If this be to her mind,

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she gives a smile of approbation, and invites the youth to lie down by her side; if his appearance be not prepossessing, she again conceals her visage more closely than before. The lover instantly retires, and no longer thinks of gratifying a passion which among these people is always approved when it is reciprocally felt. When the nuptial ceremony is over, the new son-in-law becomes one of the inmates in the cabin, but is obliged to engage in the chace for the benefit of his father-in-law till the birth of his first child. But the young savage, like the young rake in more civilized states, is very fond of novelty, and usually takes a very wide range in his amours. He seldom adheres to any one individual lady till the age of thirty, or five and thirty, by which time he has perhaps already married and abandoned at least a dozen wives. Saint Louis is the capital of Upper Louisiana, and would long since have grown rich from the mere commerce of furs under any other government than that of Spain, which, as if intent only on extricating the precious metals from the bowels of the earth, seems to neglect the more valuable products on its surface. Saint Louis, founded on a rock on the banks of the Mississippi, and considerably above the level of the river, is a highly beautiful and salubrious situation; surrounded by a country of exuberant fertility, it might long since have become the granary of Lower Louisiana; though the indolence of the Spanish colonists hardly produced grain enough for its own consumption. A despotic government seems to dread even the industry of its subjects; or else its influence, like the touch of the torpedo, numbs all sense of enterprize, and paralyses all vigour of exertion. In the possession of the Americans the two Louisianas will soon assume a very different appearance. The lands which border on the Missouri in Upper Louisiana seem highly fertile; and the inhabitants in general enjoy the most florid health. The junction of the Missouri and the Mississippi is a singular curiosity. These two powerful streams, of which the one is always tranquil and limpid, and the other muddy and turbulent, seem like two ill-matched lovers, to dread the irreciprocal embrace. The Missouri rushes on the fairer current of the Mississippi, which for some time repels him with a tranquil dignity and permits not their waters to unite. And except in case of floods after the melting of the snows, the two streams are said to flow for sixty miles without mixing, so that the water may be drunk clear on one side and muddy on the other.

The author makes preparations for his voyage up the Missouri. He fits up a boat with ten men on board, and well sup-

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plied with every necessary for trading with the savages who dwell contiguous to its banks. At three hundred miles from the confluence of the Missouri with the Mississippi, he reaches the river of the Kances. When a trader arrives at a village belonging to these savage Indians, his first business is to make presents to the chiefs before he lands his merchandize. He is then permitted to construct a cabin in any part of the village which he pleases, and to open his shop. When the prices of the objects which he brings for sale are once fixed, no variations whatsoever are afterwards allowed. When a savage enters the trader's cabin, he lays down the skins which he has to dispose of, and fixes on the articles which he prefers. Every skin has a conventional value. What they call *plu* is equivalent to a piastre. Thus two goats' skins make a *plu*, an otter's skin two *plus*. As the trader therefore regulates his prices by the *plu*, there is never any difficulty in the traffic. Among the Kances all the persons of distinction seemed anxious to testify their regard for the author. They feasted him by turns; and, according to their manner, offered some of their daughters to minister to his gratification. He accepted those of the great chief, whom he would have feared to displease by a refusal; and made presents to the rest. Among the questions which these people asked him was the following: 'are the people of your country slaves to their wives, like the whites with whom we trade?' The author, fearful of losing his credit if he did not appear superior to the other whites, answered that they loved their wives, but without being their slaves; and that they abandoned them when they were wanting in their duty. We next find the author among the tribe of the Ototutocs, with whom out of complaisance he does not refuse to make a meal on dog's flesh. Among the Poncas, a more distant tribe, an accident occurred which seemed to threaten very disagreeable consequences. One of the author's crew had a pair of silver ear-rings on which a young savage appeared to have fixed his heart. He offered the possessor in exchange furs of more than twenty times the value. But no offer seemed sufficient, and no importunity could prevail. The desire of the savage had been raised to too high a pitch readily to forego its object. He waylaid the proprietor of these precious ornaments, shot him in the neck with an arrow, and left him for dead. He stripped off the ear-rings, and proceeded with an air of satisfaction to M. Perrin du Lac, and presented what he had previously offered in exchange for the trinkets which were then pendant from his ears. One of the savages extracted the arrow from the wound, on which he laid a plant which he had previously masticated. The wound

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healed and the patient rapidly recovered. After ascending the Missouri as high as the mouth of the White river, where he met with some savages who had never before seen a white man among them, the author set out on his return to Saint Louis. When he had reached the river of the Kances, and was busy in taking on board some furs which he had buried in a hole till his return, he saw a party of the Sioux Indians approaching. The author immediately re-embarked with his crew, and left some of his least valuable furs behind. They had hardly gained the opposite shore when they were saluted with a discharge of musquetry; but night happily coming on, the savages abandoned the pursuit. This, if we except the robbery mentioned above, was the only act of hostility which the author experienced in his long voyage of several hundred miles up the Mississippi and the Missouri.

As the government of Louisiana has changed hands and assumed a different form since the author wrote, we shall not devote much attention to his remarks upon the subject. The condition of the people could never have been ameliorated under the vexatious and oppressive tyranny of the old Spanish government. Commerce was fettered by exclusive privileges, which were sold to the best bidder. The salary of the governor was hardly sufficient to supply his table; and yet his appointment was designed to make his fortune. No restraints were consequently imposed on his rapacity. The reader is left to divine the consequences.

A great many curious and salutary plants are found in Louisiana. The Indians have no other pharmaceutical preparations than those which nature has provided; and yet there is hardly a wound or a bite however venomous which they have not simples that will cure; with some of these they will often remove the most obstinate maladies; and even the venereal disease is said when in its worst state soon to yield to the virtues of their plants. Among those plants which have this peculiar property they reckon the *viperine* which the inhabitants call *Racine, a Begret*, from an almost miraculous cure which it performed on an individual of that name, who was more than sixty years of age. Attacked by a venereal malady, which he had had for some years, he seemed at the point of death. An old savage undertook to cure him if he would follow his advice. To this he consents; and after drinking for a few months an infusion of the root, to which he left his name, and bathing with it the gangrened parts, he was restored to a better state of health than he had enjoyed before the commencement of his malady. The author saw an Indian who had been wounded in

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a skirmish, and continued his retreat with his comrades though they went at the rate of sixty miles in twenty-four hours. Whenever they halted, one of the chiefs applied a plaster, made of a root which he bruised in his mouth, to the wound, and fastened it with a thin slip of bark so as not to impede the motion of the part. Among their less important plants, we should not forget those from which they procure their various beautiful and lasting dies. One plant they have, which possesses so singular a property, as almost to exceed belief. It destroys or moderates the action of fire. A savage made the experiment in the presence of the author. He took a piece of the root, which he chewed for some moments, and then rubbed it over his hands. He next took three coals in a state of the most vivid combustion, which he successively extinguished by a gentle friction between his hands without the least perception of pain, or the smallest appearance of any burn or excoriation of the part. He afterwards took some coals in his mouth, blew them into a flame with his breath, held them between his teeth, and bit them in pieces without exhibiting any symptoms of pain or injury. They have another extraordinary plant which possesses the property of curdling water, and reducing it in a few moments into a solid body. A few drops of the juice are sufficient for the purpose. The only venomous reptiles which Upper Louisiana produces, are the rattle snake and the hissing snake, or the copper serpent; but to these nature has furnished a natural antagonist in the hog, at whose sight they fly, but whom they rarely escape. The black bears which, as soon as the snows commence, retire to hollow trees or excavations in the rocks to sleep out the winter, are then a favourite pursuit. The young ones constitute an agreeable food, and the old supply an abundance of oil. The wild turkey here attains a great size, and is found in large quantities. In the autumn and winter they weigh from twenty-five to thirty pounds. America in some very remote period of time certainly abounded with a race of quadrupeds as large if not larger than the elephant. Of this animal various skeletons have been found between the 35th and 45th degrees of north latitude. The great difference between the mammoth and the elephant seems to consist in the form, position, and substance of the tusks. To what cause are we to attribute the total extinction of this race of giants?

In all the Indian villages up the Missouri, there is a lodge-cabin, called the *lodge of old men*. Here they give audience to strangers, and deliberate on the interests of their nation.

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It is also called *the lodge of mercy;* for if their most cruel enemy take refuge in it, his life is not only spared, but he is secured from every insult. The author relates several superstitious practices of the Indians. We shall notice only one or two. When the young men wish to obtain from the Great Spirit the gift of courage, or the favour of killing one of their enemies, they retire to a hill, where, without provisions, they pass several days, making all the while the most hideous cries. On the last day of this religious ceremony they cut off a joint of one of their fingers, or gnaw it off with their teeth, and leave it on the hill. Others bore holes in their arms and shoulders, into which they pass wooden pegs, and to them they attach long cords, from which their military weapons and many heads of oxen are suspended. In this state they make the circle of the village, and having repeated the ceremony for five successive days, they depart for the war. These are no bad modes of admission into the temple of Patience or of Pain. An old Sioux having lost his son in a battle with the Osages, cut off every month a piece of his ears, so that at the expiration of the year he had nothing left but the orifices. The savages have a memory which nothing can escape. If they see a tree or a stone which at all excites their attention, they will remember it for ten years to come. This species of memory they never lose. All their animal senses are in the highest degree of culture and perfection. This is particularly seen in their powers of vision. In the darkest night they will pass the most extensive savannahs and plains, as if instinctively, to the spot which they wish to reach. Where the European can barely discern the trace of a single footstep, the Indian will teach him that ten, twelve, or fifteen men have placed their feet there, and he will follow the track through the thickest forests and over the driest rocks without any deviation. A leaf moved out of its place, a flint turned up, is sufficient to awaken his suspicion. One of the effects which usually follow from the indulgencies of civilized life is an obtuseness and dulness of the animal senses. But what we lose in physical we gain in moral sensibility. If our smell or our sight be less acute, the defect is more than made up in the improvement of other powers and faculties, of which savage life prevents the expansion and the growth. Among the American Indians the women lie naked, and often rise on certain emergencies without caring who sees them. They are generally covered with vermin, which they kill between their teeth. They never wash their clothes, but suffer them to rot upon their backs; they never cut their nails, and eat without any repugnance out of the same dish with their

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dogs; and, what renders them peculiarly disgusting to the whites, they rub their bodies with the fat of the meat which they eat. Such are the disgusting concomitants of a savage life, which the author of these travels seems on the whole to prefer to the polished forms and innumerable comforts, the refined and refining delicacies of civilized society!!! We are far from coinciding in his opinion or approving his choice.

In the most civilized state in Europe, we know that *men-milliners* abound. But what shall we say of the *men-women*, who are common among all the hordes of American savages? These ambiguous males are apparelled like women, and are not only made to perform all the low drudgery to which the savage women are condemned, but are even employed to gratify certain unnatural propensities. Thus we find that savages can commit crimes to which we have heard that the miscreants of luxury have had recourse after having exhausted every source of gratification, palled every appetite, and jaded every sense!!!

The following is an action of real heroism; and, whether it were performed by a barbarian or a Greek, would deservedly merit a place for the author in the list of distinguished heroes. We mention it with more pleasure because it forcibly demonstrates what intrepidity and decision will do in moments of the most imminent danger, when, without an almost intuitive perception of some expedient, and the immediate and inflexible execution of it, all is lost. A party of eighty Chaguyenne Indians had attacked eight or ten families of the Halitanes, with whom they were at war, and defeated them without difficulty. Enough however escaped to give the alarm to a large village of the same tribe in the vicinity. In a moment all the warriors mount their horses, and proceed to the spot, where they find the Chaguyennes off their guard, and busy in collecting the spoils of the vanquished. Hardly twenty men of their little party survived the unexpected attack, when one of their warriors, by the following noble display of sagacity and resolution, saved both their lives and his own. He had observed a ravine near, where the horse of the Halitanes could not penetrate; here he retired with his little troop, whom he ordered to deposit their fire-arms near him. He was not willing that any should discharge them but himself. When any of the enemy approached, he took his aim with so much coolness and precision, that every ball told. His own party had nothing to do but to keep loading his guns. Enraged by this obstinate resistance, and ashamed of being vanquished by such a handful,

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of men, the Halitanes dismounted from their horses, cut down some bushes, which they held before them as a protection, and advanced. The Chaguyenne chief instantly adapted his plan of defence to the new mode of attack. He made his people resume their arms, but ordered them not to fire till the enemy drew very near; and then only half to fire at once, in order to give time for those who had fired to reload their pieces. This manœuvre was so promptly executed and succeeded so well, that the bush-defended assailants, most of whom were wounded, made a precipitate retreat. The great chief of the Halitanes, inflamed with revenge and stung with shame, resolved to kill the Chaguyenne chief with his own hand, or to perish in the attempt. With his buckler and his lance he rushed impetuous towards the foe, who awaited his approach with a courageous look, and when he got so near that he could not miss his aim, the Chaguyenne warrior discharged his piece, and struck his enemy in the heart. He fell instantly dead; and his comrades retreated in dismay, without attempting to offer any further molestation to the return of the Chaguyennes. The annals of civilized or of savage war will not often furnish any instance of superior intrepidity, at once so prompt in counsel and so energetic in execution.

The author quits these savage hordes, and takes his departure down the Mississippi for New Orleans, where he arrives after a voyage of six weeks. This city contains about 12,000 inhabitants. It is situated in an island about twenty miles broad and sixty long. The whole town was destroyed by fire in 1788, and the greater part in 1794; but the houses have since been built of brick. It does not appear to have been judiciously chosen as a place of trade. The distance from the gulph of Mexico is great, the landing bad, and the surrounding country deficient in fertility. Iberville was the first who ascended the Mississippi in the reign of Louis XIV. He left a small colony on the spot. In the year 1712, M. de Croznt obtained from Louis XIV. the province of Louisiana. It comprehended both banks of the Mississippi through its whole length, a part of the Ohio to the Miami, and extended as far as Lake Erie on the borders of Canada. From this time the resources and population of the colony kept increasing till after the peace of 1763, when the government was transferred to Spain, and every hope of improvement suddenly disappeared. Spain has since transferred the province to France, and France has sold it to America. To America it will open a new source of wealth, and will perhaps tempt her at some future period to enter in no friendly manner the rich provinces of Mexico.

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M. du Lac concludes his work with some account of George Augustus Bowles, who, like our author, seems to have preferred the rude liberty of savage to the decent restraints of civilized society. The Indians, who had every reason to celebrate his exploits, honoured him by the name of "the beloved warrior." Bowles was twice in the English service, but he could not endure the salutary formalities of military discipline, and he was twice dismissed. Having passed his youth in the midst of forests, and on the frontiers of savages, he conceived an early attachment to their modes of life. He retired among the Creek Indians, and married one of their women. The Spaniards, to whom he had proved an implacable enemy, used every effort to get him into their power. They at last succeeded by the basest perfidy. Two Spanish officers were sent to him with a letter from the governor of Louisiana, who said that he had orders from his government to treat with him on the disputes subsisting between the Creek Indians and the court of Spain; and that in order to facilitate the negotiation, he had sent a ship with two officers appointed to conduct him to New Orleans, where he would experience every civility and be treated with the most respectful attention. On these solemn assurances Bowles departed for New Orleans, where the national faith was basely violated, and he was sent as a prisoner to Spain. Here the court tried every means of severity and indulgence, of promises and threats, to bring him over to their views. But nothing could shake his purpose or corrupt his integrity; he was afterwards sent to Lima by Cape Horn, without any preparation for his voyage, almost naked, and in the coldest season of the year. Here the same propositions were renewed which had been made in Spain. They were rejected, and he was embarked for Manilla, where he arrived in the latter end of 1795. In 1797, he was again embarked for Europe; but at the Isle of Ascension he eluded the vigilance of his guards, and escaped to Sierra Leone, where he procured a passage to London. Here he was well received by the then administration, and he again departed to wreak his vengeance on the Spaniards. His recent death is well known. There is a trait in the life of Bowles which does the highest credit to his heart. When he was on his passage to Spain, one of the officers who had betrayed him, and was probably going to receive the reward of his treachery, fell into the water. The Spanish sailors seemed in no hurry to go to his assistance. Bowles was sitting at the poop of the ship in deep reflection; but he no sooner perceived the miscreant who had betrayed him struggling with the waves than he plunged into the sea, and

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reached him at the moment when he was ready to sink. He brought him to the side of the ship, and said loud enough to be heard by the whole crew, 'I ought perhaps to revenge your perfidy; but live, and remember that you owe your life to the man whom you have deprived of liberty.'

We have been a good deal amused with M. Perrin du Lac's travels, and we hope that we have not been remiss in providing some entertainment for our readers. The French seldom fail to make good travellers, and the present author will in this respect be found by no means inferior to the rest of his countrymen.

ART. X. *Des Divinités Génératrices; ou du Culte du Phallus, chez les Anciens et les Modernes; &c.*
On the Divinities which presided over Generation, or a View of the Worship of the Phallus, among the Ancients and Moderns. 8vo. Paris. 1805. Imported by Deconchy.

MYTHOLOGICAL researches are so intimately blended with the history of mankind, they have such an immediate tendency to elucidate the ancient writers whose works are come down to us, and by tracing similarities of religious notions to afford a clue for discovering the connection and filiation of different nations, that no one who wishes well to science would willingly obstruct their course in any branch. Yet subjects such as compose the present work, afford so degrading a picture of the human species, and when followed up in their minuter details are so revolting to the delicacy of modern ideas, that some have thought the object pursued scarcely worth the sacrifice of decency unavoidably attending the pursuit. We know of one and only one method of reconciling this difference, which is, to write such lucubrations in a language inaccessible to those who might be in danger of corruption by reading them; and we wish our voice were strong enough to induce antiquarians in future to treat these subjects in Latin, and to confine them to the transactions of a society, or a body of similar researches, rather than send them forth in a popular form like the present. The author in his preface, anticipating the objections of those who may quote against him the maxim of Isocrates, that what is shameful to be done is shameful to be spoken, contends that the maxim is not applicable to his work, 'because the institutions, idols, and ceremonies of which he treats were and still are very decorous (très-honnêtes), being things consecrated to religion, and objects of

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the veneration of many nations during a long series of ages.' A silly argument, since by his own system the original religious emblem signified by their disgusting images was soon forgotten and debased by the impure mixture of human passions, (see p. 124, note).

But, not to pursue this farther, we shall only add in general that we highly disapprove the form in which this work is published, and that in many parts of it the writer dwells and expatiates on the brutal ceremonies of his Divinités Génératrices, as well as others very distantly connected with them, with considerable complacency. We refer more particularly to his 14th and 15th chapters, which detail many customs and institutions of later ages, that have equalled if not surpassed in indecency the ceremonies of the Phallus. He had proved to a certainty that in various instances, as the Fascina, the Mandragoræ, and the *ex-voto's* of monkish times, the solemnities of the Phallus have been preserved under various modifications, and that St. Foutin, St. René, &c. have supplied the place of the old god of gardens. But, lest any doubt, it seems, should rest in the mind of the reader, all the monastic bestialities must be raked up together and presented in one view, to exhibit a nauseous and horrid contrast between the purity of christianity, as it came from its founder, and the impurities of its professors a century or two ago. If we may be allowed to take a prospective view of times to come, we think it not impossible that some future antiquarian may offer it as an argument of the imperfect degree of delicacy existing in our times, that such a *recueil* as the present was published in a living language, and patiently endured.

Having said thus much, and perhaps more than enough, on the author's manner, we shall proceed to his matter, and in this respect we acknowledge with pleasure that he discovers considerable learning and ingenuity. He derives the Phallus from a celestial source, and traces it to sabeism, or the worship of the heavenly bodies, which so long formed an essential part of the Eastern devotion.

'About 4500 years ago the sun, in consequence of a third part of the revolution of the earth, which produces the precision of the equinoxes, was at the vernal equinox in that sign of the zodiac which is called the *Bull*. The sign of the constellation which bore this name, represented upon artificial zodiacs, was considered as the symbol of the vernal sun, and of its regenerating influence on nature.

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'The enthusiastic devotion for the sign of the spring equinox, was

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carried still farther. They adored not only the representations of the zodiacal bull, but a living bull, in process of time obtained divine honours, and was worshipped as a god, under the name of *Apis*.

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'The same causes which elevated the sign of the *bull* to the rank of a god, procured the same honour for the sign of the *he-goat*. These two signs equally indicated the return of the spring: they had the same lot, and bore the same name; but they were worshipped in different towns. Thus the vernal sun was emblematically represented by two living animals. The sacred goat was adored under the name of Pan at Mendés, the name of which town, says Herodotus, signifies in the Egyptian language, a goat. . . . . Hence it is that Jupiter Ammon bore the horns of a ram, that Pan had the legs and feet of a goat, and sometimes its ears and its horns: and for the same reason, Bacchus, one of the sun gods, was often represented with the head of the heavenly bull, or only with its horns, and sometimes with its feet. From this cause he was often named, among the Greeks and Romans, Bacchus Tauricornis or Tauriformis. These figures were, it is true, monstrous; but their monstrosity had a mysterious motive, and without it the idol would have signified nothing more than a man.'

The symbolical representation of the fecundating influence of the sun in spring was moreover expressed by a particular disproportion which need not be named. In process of time the Phallus was separated from the symbolical animal, and worshipped either independently or affixed to an idol in the human form, occasionally beautified with the ears, or horns, or feet of a quadruped. In this progress it passed with the Greeks into divinities of different names, according to the different situations in which the statue was placed. In the meadows and fields, it assumed the name of *Pan;* in the forests or mountains, it became *Faunus, Sylvanus,* or a *Satyr*; in vineyards it was *Bacchus;* in the boundaries of lands, in the public roads, or at the entrance of houses, the same Phallic idol received the title of *Hermes* or *Terminus;* and lastly, when erected in gardens and orchards, it constituted the god of gardens or *Priapus.* This last title the author derives, after the learned but fanciful Count de Gebelin, from *pri* or *pré*, which in the Oriental languages signifies principal or first source, and *apis*, which means chief, father, or master. In these derivations, however, there is nothing sure or certain, nor does the author lay any great weight upon them. In all the above forms, it is observable that the fertilizing and genial influence of the sun, the original source of the *phallus*, is not lost sight of. The

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vineyards, orchards, gardens, &c. were supposed to derive a prolific virtue from the presence of the guardian deity.

The same symbol, separate and reduced to a small size, was considered as a talisman or amulet, was afterwards suspended at the necks of women and infants, as a counter-charm against the effects of fascination. In this last form, it has come down to later ages, and took the name of *fêsnés* or fascina. Appended to idols or in the shrines of Priapus or any other *healing* god, it becomes an offering or an *ex voto*. In this form likewise it has descended to times not far remote from our own, and *vœux* were presented without number to St. Foutin and the rest of the saints who have supplied the place of the pagan Phallic deities. Nor are customs of this kind yet wholly extinct in some parts of Italy.

Nor was this all: every thing which bore, or could by a wanton imagination be fancied to bear any resemblance in form to the Phallus, was conceived to have a virtue in preventing the evil effects of incantation and fascination. This explains a passage in the second satire of Persius, which Casaubon, Koenig, and his best interpreters have mistaken. Describing the ceremonies of lustration practised on an infant by the superstitious gossip, he says,

> ——— frontemque atque uda labella
> *Infami digito*, et lustralibus ante salivis
> Expiat.

The learned reader will easily interpret the words which are printed in italics, on the principles which have been mentioned.

The author traces this worship through all its different shapes and modifications in different and distant ages and countries; from the 'high places' of Baal, whose worshippers 'burnt incense to the sun, moon, and stars and to all the host of heaven,' (Kings, ii. 23.) to the Lingam of the Indians; from the Adonis of Phœnicia, the Astarte or Venus of Biblos, the Thammuz of the Hebrews, or Chamos of the Moabites, the Atis of the Phrygians, to the *pulleiar* or composite order of the Phallus which is the symbol under which the Brahmans worship their God *Chiven*, the Mutinus or Tutinus of the Romans, the Fricco of the Saxons, and the Tiazolteuti of the Mexicans, among whom also the sun was the principal divinity, and the worship of the Phallus was found associated with that of the fountain of light.

We have thus given the heads of the present writer's system with all the brevity and delicacy which the subject would admit. One circumstance is very striking in the his-

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tory of this degrading branch of idolatry, which is, how very rapidly one corruption followed another in the Phallic worship. First the bull and the goat are simply zodiacal signs, then are taken as symbols of the vivifying power of the sun when he enters those signs; then these symbolical figures are converted into living animals; then figures of particular parts of these animals are manufactured as objects of worship; these are affixed to human idols, or are separately applied to the most brutal purposes. 'O curvæ in terras animæ et cœlestium inanes!' When man once departs from the simplicity of pure and spiritual worship, who shall set limits to his career?

A remarkable instance of popish and pagan *composition*, occurs, (p. 82.) in an extract from Sonnerat's Travels in India. The Indians have a custom of wearing on their necks an amulet, called a *Taly*, on which are engraved certain hieroglyphics representing the Lingham or Pulléian, which we may call the simple or compound Phallus.

'A Capuchin missionary,' says this traveller, 'had a violent quarrel with the Jesuits of Pondicherry, which was carried before the tribunals. The Jesuits, very tolerant when toleration favoured their ambitious designs, had not opposed the above mentioned custom. M. de Tournon, Apostolic Legate of the holy see, determined not to trifle on such a subject, and not being very fond of the Jesuits, vigorously prohibited the *Taly*, and ordered the Christians of India to carry in its stead a cross or a medal of the Virgin. The Indians, attached to their old habits, refused to make the change prescribed. The missionaries, fearing lest they should lose the fruits of their zeal and see the number of their new converts fall off, entered into a composition with the Indian Christians, and agreed that thenceforth the *Taly* should be marked with a cross. By this arrangement, the two symbols were combined.'

In reading the above, it occurred to our memory to have seen a similar instance of the amalgamation of Indian paganism and papal christianity in a collection of emblazoned Indian paintings brought over by a gentleman, who is since become a professor in one of our universities, and now in his possession. One of these paintings represents the Virgin Mary, whom they naturally understood from the missionaries to be the principal personage in their religion, enthroned in the middle, an infant Jesus standing on the left; while on her right hand stands a figure that may be taken either for an old man or a post, and which, we suppose, represents the god Chiven. From this we may learn how impossible it is to implant christianity, even in its purer forms, without first preparing the mind and reducing it to some degree of cultivation: and how necessary it is, previously to the attempt at propagating

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our religion among a barbarous people, to send a fore-runner to prepare the way by laying the axe at the *root* of the tree.

ART. XI.—*Tableau des Révolutions du Système Politique de l'Europe, depuis la fin du quinzième Siècle, &c.*

Picture of the Revolutions in the political System of Europe from the End of the 15th Century. By Frederic Ancillon. 4 *Vols.* 8vo. Berlin. 1803—1805. Imported by Deconchy.

NATIONS ought to be considered in respect of each other only as individuals bound by a variety of moral and social ties; and as individuals will never be guilty of any infractions of justice or humanity, who act towards other individuals as they would wish that other individuals should act towards them in the like circumstances; so no state, or aggregated political individual, which made the same precept the rule of its proceedings, would ever violate the rights or independence of any other state. But as the rulers of nations, by whatever name they may be called, or whatever may be the form of government which they administer, are, like the people whom they govern, directed more by passion than by precept, and by ambitious or interested, than moral considerations, this great law of action which God has written on the heart, has never yet been found the principle by which nations have been directed in their conduct towards each other. Indeed, statesmen in general have practised without repugnance a system of fraud and cruelty which is utterly at variance with every sentiment of justice and humanity; and in public life those duties seem to be violated without shame, of which the neglect in private seldom fails to produce obloquy and disgrace. In private life it is thought base to tell a lie; falsehood is an imputation which is felt with pungency and heard with disdain; but in the intercourse of states, in the discussions of ministers, and the negociations of ambassadors, to juggle, to trick, to equivocate, to lie, are deemed honourable accomplishments; on which, when successfully exerted, the highest praise is sure to be bestowed. An able negociator and a perfidious hypocrite have, in the histories of modern cabinets, been rarely found incongruous or discordant terms. What political system, from which any good can be derived, or any thing like stability be expected, can ever be founded on such a total dereliction and flagrant contempt of all that is most sacred and most dear to the truly wise and good?

The rights of nations, however complex and obscure they may seem, are quite clear and palpable to the unprejudiced

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mind and the unvitiated heart. If statesmen were plain Christian moralists instead of loquacious jugglers, all the disputes which can ever arise respecting such rights would be easily determined, and the 'jus gentium' would be readily deduced from the simple precepts of the gospel. But the law which seems to be the paramount criterion of right among states, is the law of force; and there has seldom been found any state which has wanted vice to counsel and audacity to attempt what it has had force to execute. In litigated questions of right between individuals, there is a superior power vested in the state, to which the parties may appeal, and by which the contested claims may be settled according to the decisions of reason and of equity. In no well governed state can the strong oppress the weak, or force constitute right. The passions of individuals are made to submit to the authority of tribunals, whose decrees are, in a great measure, the result of abstract unempassioned truth. Here force, instead of being the judge, is employed only as the guarantee of right. The force of all secures the rights of every individual. Something similar to this is wanting in order to secure the rights and independence of nations, and to prevent the strong from oppressing the weak. What previous to the ruinous explosion of revolutionary principles in France was termed 'the balance of power,' had in some measure this tendency, and approximated this end. The system was indeed not very perfect in its kind; there was not sufficient cohesion in the parts, nor unity in the plan; but still it was better than no system at all; and if more wisdom, more disinterestedness, and more virtue, had been displayed by those who were entrusted with the execution of it, the destructive ravages of the French revolution might have been prevented, and the equilibrium of European power have still been preserved. Civilization would have kept advancing with steady and rapid strides, and Europe would not at this moment have been threatened with a portentous and overwhelming despotism. Of the system of which we are speaking, the object was to prevent any one state from acquiring a preponderance of power which might endanger the security of the rest. Before the French revolution Europe might be said to contain five first rate powers, each of which was inclined to watch with a scrutinizing jealousy the motions of the rest. These great powers served as central points, or points of protection and union to the subordinate states. The wars which then happened were seldom fatal to the belligerent parties or to their allies. The balance of power was considered in the terms of peace. Hostilities were terminated by mutual restitutions, and jealousies were

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appeased by common sacrifices. There was indeed no actual sovereign tribunal to which states could refer their disputed claims, or which they could invoke to settle their incipient animosities; but there certainly was a sort of tacit agreement among all the European powers to prevent the dangerous ascendant of any particular power, and to preserve the integrity of the whole by repressing the inordinate rapacity of every part. Several instances might indeed be adduced, but none more striking than the dismemberment of Poland, in which there was a most impolitic departure from the spirit of this system; and in which other powers, who, by remonstrance or by force, might have prevented, either through indolence or timidity connived at the unprincipled spoliation and utter subversion of an independent state. The present servile humiliation of Austria is a well-merited punishment for the part which she bore in that foul transgression of political morality.

The rights of nations, like the rights of individuals, when they are forcibly attacked, cannot be protected without force. But in the case of a dispute between a weaker and a stronger nation, how is force to be prevented from overpowering right? This can be done only by a solemn compact between nations, to prevent injustice and oppression; and to rescue the weak from the tyrannical outrage of the strong. But for this purpose it would be necessary that Europe should be divided, as it was before the French revolution, among a number of powers, between whom there should in some measure be an equilibrium of strength, or at least in which one should not have such a preponderance as to be superior to the controul of the rest, and consequently to endanger their security. Where one nation attains such a gigantic excess of power as is at present possessed by France, the liberties and independence of other states must in a great measure depend on her forbearance; and every page of history will teach us that no nation will long be free which holds its liberties at the mercy of another; for the cupidity of states, like that of individuals, is seldom restrained by any other consideration than the consciousness of incapacity.

M. Ancillon justly remarks, that nations are in a state of nature with respect to each other. There is no social, no moral confederacy among them for reciprocal security, for the protection of right and the punishment of wrong. Hence wars are perpetuated, and an interval of peace, though only for the space of twenty years, is a rare phenomenon in the annals of any country. In order to put an end to this state of injustice, so injurious to the progress of civilization and the happiness of mankind, Henry IV. of France projected a con-

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gress of nations, to which they should submit their differences, by which wars should be prevented and peace preserved. This plan was more fully developed by St. Pierre; but in the present state of Europe there seem almost insuperable difficulties in the way of its execution. The number of independent states is every day becoming less; and it is not improbable but that the whole of Europe may in no long space of time be swallowed up in two great monarchies, those of Russia and of France. These two colossal powers may perhaps unite to crush and to dismember all the intervening states; to parcel out the land and the sea; and afterwards engage in the most tremendous wars, till only one power is left to bestride the European, if not the Asiatic world. Heaven avert a catastrophe so fatal to the best interests of man! But if those governments which are still left unsubdued by the domineering ambition of France or of Russia, will not rouse from the torpor of inaction and the delusions of folly and of pride; if they will not adopt before it be too late the most salutary reforms, and found their security on the only solid basis of the most comprehensive civil and religious liberty, all is lost!!! A nation of freemen, whose interests are perfectly identified with those of their rulers, will present an impenetrable front to any hordes of slaves that may be sent against them. Both antient and modern history will teach us that there is no obstacle which the enthusiasm of liberty will not overcome. There is something in the very air of freedom which renders those who breathe it irresistibly strong and invincibly bold. It is the only atmosphere which is fit for the respiration of rational, of moral, and immortal man.

Till the middle of the fifteenth century there was nothing like a political system in Europe. Since that time some partial attempts have been made to prevent the recurrence of force in the disputes of nations, and to maintain a degree of order and harmony by a well-balanced equilibrium of power. Various treaties and alliances have been entered into with this view; and commerce, all whose tendencies and operations are of a pacific nature, had excited in some measure a common feeling of interest among the different states. M. Ancillon's work is a sketch of the political spirit, system, and occurrences of the times from the close of the 15th to that of the 18th century.

The author divides his work into three epochs, 1st, from 1492 to 1618; from the wars of Charles VIII. in Italy, to the beginning of the thirty years' war. This period comprehends the wars of Charles VIII. and of Louis XII. in Italy; the reign of Charles V. from 1515 to 1556;

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the meridian greatness of Spain, which set with Philip II., and the increasing power of France. Second epoch from 1618 to 1715, or from the thirty years' war to the peace of Rastadt and the death of Louis XIV. In this period France acquires a preponderance of power, and becomes for a time the arbitress of Europe. The resources of Louis are multiplied by the genius of Colbert; but they are at last almost exhausted by his destructive ambition and his expensive wars. His progress is checked and his power diminished by the energetic opposition of England, and the talents of Eugene and of Marlborough.

The third epoch extends from 1715 to 1789, or from the peace of Rastadt to the convocation of the States General in France. This part of the work is not yet completed.

Among the first appearances of any thing like a political system among the European powers may be reckoned the league which was formed at Venice in the year 1495, to expel Charles VIII. from Italy. The principles of what is called the balance of power were indeed known in Italy before they had become objects of attention in the rest of Europe. Italy was divided into a number of petty states, which were inspired with a reciprocal jealousy and dread; which accordingly watched each other's motions with unceasing solicitude, and as circumstances prompted, formed such alliances as seemed most likely to secure their independence. The powers which on the present occasion confederated against Charles VIII. were the Emperor Maximilian, Philip the Fair, archduke of Austria, sovereign of the Low Countries, Ferdinand the Catholic, the Venetians, and the Duke of Milan. The pope did not openly declare in favour of the coalition, but he secretly acceded to it. Charles VIII. intoxicated with false hallucinations of glory, and from the inexperience of youth forming projects which he had not strength to execute, had conceived the design of expelling the Turks from Europe, and of re-establishing the Greek empire in the east, when favourable opportunities of gratifying some minor objects of ambition call him into Italy. He passes the Alps, enters Rome by torch-light in a sort of military triumph, and makes himself master of Naples. But his victories are of short duration, and notwithstanding the bravery which he displayed at the battle of Fornova, at the foot of the Apennines, where, with only 9000 troops, he defeated an army of 40,000 men, he is ultimately obliged to abandon the country which he had so rapidly overrun. The passion for making conquest in that delicious region seems to have been inherited by his successor Louis XII., who was however far his supe-

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nor in genius and in virtue; but in an age in which policy was made to consist almost entirely in perfidy and stratagem, his amiable qualities, his integrity, his open and unsuspicious heart only served to render him the dupe of his contemporaries. Louis makes three successive irruptions into Italy. He proposes to divide the Neapolitan dominions with Ferdinand the Catholic, who having readily acceded to the offer, makes use of the French troops to effect the conquest, and afterwards contrives to strip Louis of his share of the spoil. Soon after this, in 1508, Pope Julius II. succeeded in forming the league of Cambray, which was composed of the most heterogeneous and discordant materials. He engaged the Emperor Maximilian, the French king, and Ferdinand the Catholic, to take up arms against the Venetians, from whom the holy father had formerly experienced some trivial mortifications and neglects which he was determined to revenge. The principals in this confederacy, as often happens, had much more reason to be jealous of each other than of the power which they had united to destroy. This little state, enriched by commerce, and cherishing the most pacific principles, makes the most vigorous exertions for her safety. She braves the injustice of her enemies, and boldly makes head against the storm. She succeeds in detaching some members of the confederacy, and the whole soon crumbles to pieces. Pope Julius had made it answer his purpose of increasing the ecclesiastical territory; and he remembers that, if it had not been for the obstacles thrown in his way by the French, he would have been pope eight years sooner than he was. He would of course have had longer time and more frequent opportunities for gratifying his avarice and ambition. This injury was not to be forgiven. Concealing the feelings of revenge under the pretexts of religion, he persuades the Spanish monarch, the Swiss, and the Venetians, to unite against Louis; and knowing how much mankind are deluded by names, he gives to this iniquitous confederacy the title of 'the Holy League.' Louis for some time makes a powerful and successful stand against his enemies; but the advantages which his troops gained at the battle of Ravenna in 1512, were too dearly purchased by the death of Gaston de Foix, one of the fairest flowers of chivalry in those days of gallant enterprise and high atchievement. He was killed by a pike while impetuously pursuing the flying enemy. With him the fortune of Louis seemed to decline. Henry VIII. of England, flattered by the caresses of the papacy, to which he afterwards became such a bitter enemy, and hop-

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ing to secure the title of Most Christian King, which the King of France was then thought unworthy to retain, is induced to join the league. Intimidated by defeat, and alarmed by the progress of his enemies, Louis effects a reconciliation with Leo X. the successor of Julius, who neither inherited his energy nor his resentments. Thus we see that at this period the political system of Europe began to assume something of a solid and consistent form; that a greater intercourse took place between the different courts, that the smaller powers sought protection in the alliance of the great, and that the partial aggrandizement of one had begun to be beheld with jealousy and alarm by all.

Though the reign of Louis XII. had been signalized by so many errors and reverses, yet so many were his amiable qualities that 'the good King Louis, the father of his people, is dead,' was the cry in the streets of Paris as soon as it was known that he was no more. This was not courtly adulation or barren panegyric, but such praise as consecrates and embalms the memory of kings. The reign of Francis, who succeeded him, was more splendid than wise; but he still appears a most estimable prince, when his generosity, his openness, his romantic courage, and his exalted passion for renown, are contrasted with the less liberal policy, and more sordid ambition, with the cold reserve and calculating prudence of Charles V. his contemporary and his rival. Francis, as ambitious as his predecessors of making conquests in Italy, marches an army into that country; and after gaining the well fought battle of Marignan, which, in the opinion of Marshal Trivulce, was a conflict of giants, he acquires possession of the Milanese. His victory on this occasion, when the Swiss infantry were for the first time defeated, may be considered in some measure as the cause of his subsequent misfortunes. It aggravated his passion for war, and generated an extravagant confidence, while it inspired his enemies with jealousies and fears. We shall next find Spain, directed by the genius of Charles V. acquiring a great preponderance in the scale of European power, humbling the pride of France, and herself becoming the great object of universal inquietude and dread. But still the energetic union of the inferior powers prevents the equilibrium from being entirely lost, and averts the slavery which seemed to menace Europe. At the age of 16, and in the year 1516, Charles became master of the most extensive dominions which had been concentrated in one potentate since the times of Charlemagne. His sceptre at once swayed the Nether lands, Spain, Naples, with the recent discoveries in America, and from his great uncle Maximilian, he claimed the

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inheritance of Austria, Bohemia, Hungary, and the Milanese.

Perhaps we shall not render an unacceptable service to our readers if we abridge for them the contrast which the author has drawn between Francis and Charles; two sovereigns whose sanguinary conflicts, whose varying fortunes, and whose opposite talents for thirty years interested the attention and divided the admiration of Europe.

Without being wanting in personal bravery, Charles did not possess the brilliant courage which characterized his rival. He was not an adept in the art of war; but he knew how to select those who were adepts; and what is more rare, he did not, by conceited interposition, controul their judgment or impede their operations. Francis, who was imperiously ruled by his imagination, did not carry his views beyond the present. Charles at one glance embraced a vast whole; he connected the future with the present, and made even the details of his policy subordinate to general views. Francis was great in misfortune, and could manifest energy in critical circumstances. These Charles employed all his art to prevent; and afterwards preserved the utmost presence of mind in the most difficult situations. Pleasure made Francis forget every thing else, and gaiety was his solace when all was lost. Charles was not an enemy to pleasure, but his pleasures partaking of the nature of his temperament, were marked by a considerate moderation: he was rather cloudily serene than luminously gay; the habit of reflection had tinged him with an air of gravity. The one was sensitive and volatile, generous and imprudent, more fond of glory than of power; the other tried every thing by the balance of calculation; his decisions were correct and very profound; but he was an entire stranger to every emotion of sensibility; he looked only to one object, which was success; and he felt only one passion, the love of power. Charles commanded admiration, while Francis interested the affections; the first had the superior intellect, the last the more amiable heart.

In the reign of Charles, Spain seemed on the point of establishing an universal domination, which would have left to other states only a titular independence, and Europe would have no where presented any thing but the chilling prospect of a master and his slaves. But various causes conspired to check the growth and reduce the dimensions of this overgrown colossus. Among the principal of these we may reckon the reformation, which gave new vigour to the exertions and new energy to the will of free-born man. Nor ought we to omit the possession of Mexico and Peru, which, though they filled Spain for a while with a plethory of wealth, ultimately ac-

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celebrated her decay by relaxing the sinews of her industry.

In 1618 began the disastrous war between the catholics and protestants of Germany, which lasted for the long space of thirty years. It is proverbially notorious that theological controversies are conducted with more bitterness than controversies of any other description; and when the parties appeal from argument to arms, the contest is usually carried on with savage ferocity and infuriated violence. The worship of the God of Love may then be truly said to be celebrated with a deluge of blood and tears. In such wars the people are usually made the dupes of interested and ambitious miscreants, who find almost inexhaustible resources for gratifying their own sinister views, in the passions of the multitude. Religion is the ostensible motive, and temporal policy often the real ground of the dispute. In this war of thirty years the contending powers, instead of acting in concert, took the field in succession, and the house of Austria had hardly ever more than one enemy to combat at a time. Frederic V., Mansfeld and Christian of Brunswick, Denmark, Sweden, and France successively took part in the conflict. This was a fatal mistake, which only protracted the period of calamity, and quite desolated those parts of Germany which were the principal seats of war. The sanguinary conflict was at last terminated by the peace of Westphalia, which deprived the house of Austria of the political preponderance which, since the reign of Charles V. she had had in the affairs of Europe. This period, in which there was such a furious conflict of prejudice, of passions, and of interests, was productive of very great men, on whose genius, on whose virtues the mind may dwell with complacency amid the annals of this stormy period. Indeed such are either the times in which nature seems most lavish of her moral and intellectual productions, or such are the circumstances which are most auspicious to their growth and their expansion. Exciting causes then operate which are quiescent in more tranquil times. In great and perilous exigencies, great talents are requisite, and the supply is seldom unequal to the demand. A period of convulsion and distress brings all the moral as well as physical force of a nation into play; the routine of fashion and prescription is no more revered; the little passions sleep; and the principal obstacles in the way of superior abilities are removed. In epochs of outrage and dissension, when every thing seems thrown into confusion, talents seldom fail to find their level; and mind seems to be exalted by the tempestuous agitations of matter.

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The author gives a luminous and animated sketch of the political history of England from the accession of the first Charles to the restoration of the second. We next read a brief detail of the intestine troubles in France which preceded the reign of Louis XIV. In the moral world we often find trivial and apparently insignificant causes which produce violent revolutions in the civil state of man. The dissensions in England between Charles I. and his parliament appear at the commencement frivolous in their nature, and likely to be insignificant in their consequences; but they ended in the destruction of the prince and the subversion of the monarchy. The troubles in France about the same period wore at the beginning the most threatening aspect, and seemed to presage the dissolution of the state; but they were directed only against an individual, who escaped unhurt with all his credit and all his power. The great object of the parliament of Paris in its opposition to the government was to expel Mazarin from the ministry. The chiefs of the malcontents did not, as in England, proceed on any methodical plan, or pursue any regular system of hostility to the court. Their measures had no reference to principles of liberty; and there was a sort of ludicrous inconstancy in all their operations. The people could not pardon Mazarin for having engrossed all the confidence and favour of Anne of Austria, the regent of the kingdom: and even if he had made a better use of his wealth and his power, the people would still not readily have forgotten that he was an Italian. Mazarin seems to have followed the political system of Richelieu, but he had neither his comprehension of view nor his energy of character. Of Richelieu it is said, and well said, that what he willed, he never willed by halves; and that what he had willed once, he always willed. A man of this stamp was well calculated to awe the factious, and to uphold a government by the weight of his own personal authority. But Mazarin was indebted for success more to finesse and intrigue, than to any commanding decision of character; and his timidity often made him relinquish measures, of which he did not want sagacity or wisdom to discern the fitness and approve the choice. He possessed one of those minds which at a glance discover the most minute resemblances of things, which seem intuitively to draw correct judgments from the most trivial appearances, which can separate the most delicate shades of character, and penetrate the secret workings of the soul. But all these qualities were in his situation rendered nugatory by not being conjoined with a masculine hardihood of nerve and a dignified sublimity of soul. The most violent

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and the most formidable opponent of the cardinal was John Francis Paul de Grondy, a priest without religion, but who affected a great regard for sacred things that he might have the greater influence over the minds of the people. His only object was money, power, and pleasure; and as long as these could be had, he was quite indifferent about the means by which they were acquired. Such was the person who was the prime mover of the Fronde or opposition party in the parliament. The latter declare all taxes illegal which had been imposed without their consent; and claim the right of prolonging their sittings at discretion. Two of the members are arrested by order of the court, but they were soon after released in order to appease the clamour of the people. Such was the pusillanimity of the queen and of the cardinal. The court quits Paris, and both parties take up arms; but the conflict is short, and not signalized by one action of importance. An accommodation ensued. But the dissensions were rather smothered than suppressed. Fresh troubles arise. Conde and Mazarin become enemies. The former is imprisoned, and soon after set at liberty. Mazarin yields to the storm, and quits the kingdom. A new war. Conde and Turenne are seen at the head of opposite parties. A sanguinary conflict takes place between these two renowned chiefs in the Fauxbourg St. Antoine, and in the streets of Paris. The court publishes a general amnesty. The cardinal is formally dismissed, and soon after re-instated in his place, which he retains till death. Such was the result of this varied drama; a compound of tragedy and farce, but in which the farce was the predominant ingredient!

In the period of which we are speaking, Sweden had risen to a high pitch of power. She had acted a memorable part in the thirty years war, and had considerably turned the scale in favour of the protestant interest in Germany. But, neither calculated by her resources, her population, or her local position for a first-rate power, the greatness which she had attained was a sort of forced strength which wanted the principle of permanence. The ruinous and impolitic wars of Charles Gustavus, the cousin and adopted successor of Christina, who, in 1654, renounced the toils of sovereignty for the pleasures of private life, contributed to precipitate the decline of Sweden to her natural mediocrity; and the mad ambition of Charles XII. at a later period reduced her to the verge of ruin and despair. Austria, England, Holland, and Denmark, contributed to check the short-lived domination of Sweden in the north. The Elector of Brandenburgh, taking advantage of favourable circumstances, acquired the sovereignty of Prussia, and a place among the

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European monarchs. The policy of the Frederic William of that day was flexible and temporizing like that of some of his later successors; but it was at that time wisely adapted to the perils of his situation and the scantiness of his means. And a policy which may be profoundly wise in a small state may be extremely pusillanimous and humiliating in a great.

France had obtained a considerable accession of power by the peace of Westphalia, and under the auspices of Louis XIV. we find her acquiring a great and menacing preponderance. Spain declines rapidly from the meridian of greatness to which she had arrived, and yields the ascendant to her more fortunate rival. The assistance which Cromwell at this time lent to France greatly accelerated the depression of Spain. Her fleets were beaten, her galleons taken, her commerce ruined, Jamaica conquered, and Mexico menaced with invasion. These events hastened the peace of the Pyrenees, which was concluded in 1659. In this treaty there was an article which led to very important consequences—the marriage of Louis XIV. with Maria Therese daughter of Philip IV. the infanta of Spain, though this princess was obliged to renounce her right of succession to the Spanish monarchy. But such renunciations were found to be mere nullities, which are never suffered to stand in the way of ambition where there is power to support the claim. The title which the marriage gave to France appeared to be more solid than that which the renunciation took away. The resources of Louis were greatly augmented by the wise administration of Colbert, who knew how to put in motion the industry of a whole people, and to give it that direction which is most favourable to the public good. But the wealth of the people seemed only to inflame the ambition of the prince and the prodigality of the court. Louis was desirous of a celebrity which is more dazzling but less merited than that which is derived from enriching a country by commerce, manufactures, and arts. Louvois, turbulent, enterprizing, and unprincipled, flattered his passion for war; and indeed when that passion has once found its way into the bosom of a sovereign, moral considerations are of little avail, to damp the pernicious ardour or stifle the destructive flame. Philip IV. of Spain was dead; his successor Charles was still a minor, and had given no more favourable presage of vigour or ability than his father. The queen was named regent, who was herself secretly governed by father Canard an intriguing jesuit. Louis thinks this a favourable opportunity to advance the most unfounded pretensions to a part of the Spanish dominions. He lays claim to the Low Countries, and soon sends an army to support his right. He meets

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with no resistance; and the campaign was rather a military procession than a serious expedition. He next takes possession of Franche Comté. These unjust attempts, which seemed only preparatory to greater and more dangerous efforts of ambition, roused the attention of England and of Holland, who for a moment forgot their mutual jealousies to attend to the motions of the common enemy. These two powers conclude an alliance, to which Sweden afterwards accedes, the object of which is to stop the progress of the French arms, and preserve the Netherlands to Spain. Louis, who was anxious to revisit Madame Montespan, and to exchange the toils of war for the applause of the Parisians, consents to a negotiation! Plenipotentiaries meet at Aix la Chapelle. France restores Franche Comté, but keeps Charleroi, Birch, Ath, Douai, Lisle, and several other towns, which, afterwards fortified by the genius of Vauban, served to protect France on that frontier with a barrier of brass, which at the beginning of the last war prevented the armies of the allies from penetrating into the interior. Louis could not forgive Holland for the impediments which she had thrown in the way of his ambition; and he soon announced his resolution to punish this commercial republic for her insolence. His first object was to detach England from her alliance with Holland. This was facilitated by the venal and unprincipled character of Charles II., who could not readily resist the secret promise of considerable subsidies, and who fondly cherished any hope that seemed to gratify his propensity to arbitrary power. Holland now appeared abandoned to her fate. Louis enters it with an immense army. Condé, Turenne, Luxembourg command the troops; Vauban is present to direct the sieges. Louis meets with less resistance than might have been expected, and advances within a few miles of Amsterdam. All was consternation and dismay. The opposite parties of De Witt and the prince of Orange do not forget their animosities in the common danger. In one of those moments of popular ingratitude and inconstancy, which are so common in times of calamity and distress, all the former services of the patriotic and the virtuous De Witts are forgotten, and they are sacrificed to the fury of the mob: the office of stadtholder is re-established; and William unites the suffrages of the people. Courage seems to spring from despair; the exorbitant demands of Louis heighten the popular indignation; the French commit many faults; the winter sets in mild, and Holland is saved. William, whose feeble body was tenanted by a mighty soul, now excites a formidable coalition against

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France; the emperor, the king of Spain, the duke of Lorraine, the elector of Brandenbourg, the king of Denmark, the states of Germany confederate against the common enemy. A long and sanguinary contest ensued, which was at last terminated by the peace of Nimeguen. The allies were obliged to yield to the address of France in the cabinet, and to her superiority in the field. Louis was principally indebted for the advantages which he obtained by this treaty to the venal and perfidious conduct of the king of England. It is melancholy to observe in the history of the past as well as in the experience of the present, how much and how often the great and permanent interests of states are sacrificed to the little and fugitive interests of individuals!

At the peace of Nimeguen the glory of Louis had reached its greatest height. His arms had been successful both by land and sea; and his subjects were enriched by commerce and by arts. But the moment of prosperity is seldom that of moderation. Louis could not rest contented with his present degree of power. His ambition was insatiable, and the thirst was only increased by the gratification. But the preponderance of his power and the restless activity of his ambition excited the fears and the jealousies of Europe. The danger was imminent, and the alarm was universal; but it was not the feeble panic of despair so much as the determined energy of resistance. The other powers were resolved not to resign their independence without a struggle. The revocation of the edict of Nantes in 1685, had weakened the power of France, and while it excited the most generous sympathy for the sufferers, inflamed the indignation of all the protestant states against the author of a measure so cruel and unjust. The revolution which had taken place in England was at the same time highly favourable to the enemies of France. The grand alliance was formed in which England and Holland were the two principal parties, and of which William III. was the animating soul. The French marine was almost entirely destroyed at the battle of La Hogue; and since that period France has never had any superiority at sea. Her armies were more successful on the continent; but the peace of Ryswick, while it restrained the domination of France, secured the independent existence of other nations. At this epoch it was fortunate for Europe, and indeed for the whole civilized world, that the maritime ascendant which England had acquired, enabled her to check the continental despotism of France. And at the present moment what other check is there to the oppression of a despotism which is become far more formidable than it was in

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the reign of Louis XIV.? If the general independence of Europe rendered it necessary then, it is certainly much more necessary now, that the states of the continent should unite with England against the common enemy. If England had indeed chosen to take no part in the long and bloody wars which have been waged against France, she might have more readily dispensed with the assistance of the continent than the continent could have dispensed with her assistance: France would more than once have enslaved the continent if it had not been for the maritime diversion of this country; but it is not probable that if France had had no continental diversion to occupy her attention, her marine could ever have crushed the marine of England. But still we think, that it is capable of legitimate proof that the political relations which have taken place between England and the continent have been useful to both. A state of selfish isolation from the general interests of Europe will, we trust, never be attempted by the magnanimous policy of this country. Nor would such a measure be more prejudicial to the honour than to the interests of the nation. The more close and intimate are our relations with other states the more will our industry be excited, our commerce flourish, and the benign spirit of an ameliorating civilization be diffused.

The moderation which Louis had shewn at the peace of Ryswick was only affected. He was meditating new projects of aggrandizement. The approaching death of Charles II. of Spain, who had no children, excited his hopes of uniting that vast monarchy to his dominions. This the other European powers were anxious to prevent. Various treaties of partition were settled, which were no sooner known than they inflamed the indignation of the Spanish monarch and of his subjects. Charles at last made a will, in which he declared Philip of Anjou, second son of the Dauphin and grandson of Louis XIV heir to the crown. A long and sanguinary contest was the consequence. A powerful coalition was formed, in which the talents of Eugene and Marlborough were eminently displayed; and the peace of Utrecht at last composed the jarring claims of the different powers, and seemed to insure their future tranquillity and independence. The house of Bourbon kept possession of the crown of Spain, but measures were taken for ever to prevent the union of the two crowns. Austria acquired possession of the Netherlands, Naples, and the Milanese; and various other arrangements were made, which seemed to place the several states of Europe in a proper system of counterpoise to each other. No power was sacrificed, but the good of all seemed to be con-

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sulted. The independence of the different states of Europe cannot be preserved without a wise and liberal system of counterpoise and counteraction, by which the preponderance of any one power may be prevented, and the security of each may be made to result from the jealousy of all. What has been called the balance of power, is not a chimerical absurdity, as some have imagined, though perhaps a better word might have been chosen; for by the balance of power was never meant that we should be in a state of perfect equilibrium with the rest; but that no one should be suffered to acquire such a preponderance as might render it dangerous to the liberties and independence of the rest. At present, however, it is vain to talk of such an equilibrium, when the colossal power of France is making rapid strides towards the complete subjugation of every state in Europe.

The picture which M. Ancillon has drawn of the revolutions in the political system of Europe is interesting and instructive. His details are luminous; his brevity copious; his reflections just, and often profound. His narrative never languishes, and his style is forcible and clear.

RETROSPECT

OF

FOREIGN LITERATURE.

FRANCE.

ART. 12.—*Memoires Secret, &c.*

Secret Memoirs of the Duchess of Portsmouth, published with historical Notes. 2 Vols. 12mo. Paris. 1805. Imported by Deconchy.

THE good people of Paris, like their neighbour, John Bull, are occasionally gulled out of their money by high-sounding titles, and the promise of revealing important secrets. In the present instance the delusion is most impudent, in as much as nothing like a secret is to be found in either volume of this work. The amours of Charles the Second of England, known to every one; the adventures of that monarch; the plague and the fire of London, are all detailed at length: the rebellion of the Duke of Monmouth, and the cruelties of Judge Jefferies, the atrocities of Colonel Kirk, and the abdication of James the Second, conclude these wonderful volumes of secrets.

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ART. 13.—*Les Arabesques, &c.*

The Arabians, or a Pilgrimage to the Fountain of Youth. 2 *Vols.* 12*mo.* Paris. 1805. Imported by Deconchy.

THE author aims at wit, but misses his mark.

ART. 14.—*Lettres de Mesdames de Scudery, &c.*

Letters of Mesdames de Scudery, of Salvan de Saliez, and of Mademoiselle Descartes: to which are prefixed, Biographical Sketches, accompanied with explanatory Notes; being the last Volume of the epistolary Collection. 12*mo.* 1806. Imported by Deconchy.

THE major part of these letters of Madame de Scudery, which are eighty in number, are addressed to the Count de Bussy-Rabutin, during his exile from the court of Louis XIV. They chiefly relate to politics and the political characters of the day, and are no farther interesting, than that they exhibit proofs of the ardent friendship which the lady entertained for the gentleman. The small number of letters of Madame de Saliez, from the lively and elegant style in which they are composed, caused us some regret. They relate to a project for establishing a new sect of philosophers, which took place in the year 1704, under the title of the 'Chevaliers et Chevalières de la Bonne Foi.' This society assembled once a week; and the first statute of the new academy was,

Une amitié *tendre* & sincère,
Plus douce mille fois que l'amoureuse loi,
Doit etre le lien, l'aimable caractère
Des Chevaliers de Bonne foi.

The solitary letter of Madame Descartes is a prosaic poetical account of the death of her uncle, the great philosopher of that name.

ART. 15.—*Lettres de Mesdame la Duchesse du Maine, &c. &c.*

Letters of the Duchess du Maine and of the Marchioness of Simiane: to which are prefixed, Historical Notices, and Biographical Notes: intended as a Sequel to the Letters of Mesdames de Villars, de Coulanges, de La Fayette, de Ninon de l'Enclos, and of Mademoiselle Aissé. 12*mo.* Paris. 1805. Imported by Deconchy.

AS the fair sex have always excelled the lords of the creation, so have the French ladies shown themselves eminently superior to those of all other countries in the art of letter-writing. The pen of females is guided by sentiment, and whatever escapes them comes from the heart. The Duchess of Maine, the friend of Voltaire, Fontenelle, and La Motte, may be enrolled among the foremost ranks of women, who have been conspicuous for epistolary composi-

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tions. The present letters, in addition to the pleasure derived from an easy and flowing style, will recal to the mind of the reader the court of Sceaux, and the *conversazioni* of Madame de Lambert, where wit was displayed without study, science without pedantry, and grandeur without etiquette, 'where,' as the editor observes, 'bon ton and bon gout,' astonished at meeting in the same place, after the confusion of the regency, restored the happy days of Louis XIV.

Art. 16.—*La Nouvelle Astrée.*

The New Astrea, or Romantic Adventures of past Times: Traditions collected and published by C. Fr. Ph. Masson, of the National Institute of France, and the Philotechnic Society of Paris, with Prints and historical Notes. 2 Vols. 12mo. Metz, 1805. Imported by Deconchy.

THE celebrated Durfè, the author of Astrea, is considered as the first French writer of romance, who possessed the art of exciting a degree of interest in the adventures he described. Florian, Rousseau, and M. de St. Pierre, revived the national taste for this sort of writing; and their works are too well known to require any mention from us at present. A laudable attempt to restore the present depraved taste of his countrymen to its pristine relish for what is excellent in its kind, has induced M. Masson to publish the New Astrea. 'When the author of the new Eloise,' says Mr. M. 'wrote, I saw the depraved state of our morals, and I published my book; it was the result of the most profound and tempered reflections. I will not have the presumption to apply these reflections to myself, but I will venture to say, I have seen the state of our literature, and I have published my romance.' It will be but justice in us to add that, to the admirers of nature and of days of yore, he has furnished a work, which will fully repay the perusal. Local traditions, anecdotes of antient families, and events taken from historical facts, but scattered in chronicles not generally known, are so collected as to form a suite of interesting pastoral and chivalrous adventures.

GERMANY.

Art. 17.—*Ulfilas Gothische Bibelübersetzung, &c.*

Ulfilas' Gothic Translation of the Bible, the oldest German Record, from the Text of Ihren, with a grammatical verbal Latin Translation between the Lines: to which is added a Grammar by Fulda, and a Glossary by Reinwald: the Text taken from Ihren's accurate Copy of the Silver Manuscript at Upsal, carefully corrected, and the Translation and the Grammar improved and enlarged, with Ihren's Latin Translation in a Line with the Text; with critical and explanatory Remarks, and an historical and critical Introduction. By Johann Christian Zahn. 4to. Wernigerode and Leipsic. 1805.

THE title of this work sufficiently explains its importance. It ex-

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hibits a rare proof of German diligence, and has earned for the author a place of distinction among the most celebrated antiquaries. It is dedicated to the King of Sweden as the chief of the still remaining Goths, the proprietor of the Silver Codex, and the friend of literature in general, and of biblical studies in particular. In the preface the author explains the utility of his undertaking with singular modesty, while he does ample justice to his predecessors and associates. Next follows an account of Fulda's life and writings collected from his own papers, which exhibits a very agreeable and lively picture, not only of the man but of the scholar. As a preparatory introduction, we are presented with a history of the Goths and their language, extracted from Adelung's still unpublished history of the German language. In this, new light is thrown on the first establishment of the Goths on the Baltic and the Vistula, and their migrations to Sweden and the Euxine, according to the reports of Pythias and Tacitus. The vulgar relations of the mighty atchievements of Odin are also rectified. He explains the relation which the Gothic language bears to the other German dialects, and he considers it not as the mother, but rather only as the sister of the Alemanic, Franconian, Anglo-saxon, Dutch and Swedish, which must have proceeded from a common origin; also the agreement of the Gothic with the Greek and Latin, as well as the many resemblances to Flemish words from the intercourse between neighbouring people and colonies, particularly after the reception of Christianity, or from the mere conjectural descent of many people from one stock. We have also an agreeable account of the remains of the Goths in the Crimea, and other parts.

The introduction of Sabz treats in five sections of the life of Ulfilas, of his Translation of the Bible, of the Silver and Wolfenbuttle MSS., of the literary history on the subject, and other remains of the language. The original text from which the translation of Ulfilas is derived, is determined to have been the Greek mixed with Latin readings. The author proposes in another work to treat more at length of the critical uses of the translation in the New Testament; but we have here some erudite remarks from a correspondence with Griesbach. Notwithstanding the partial fondness of the author for the remains of Gothic antiquity, he is too discreet to be misled by fanciful conjectures or wild extravagances, as we see particularly in his explanation of the Gothic New-year's Ode to the Grecian Cæsar, which Forster and Grüter have tortured on the rack of criticism.

The translation of Ulfilas itself is not printed in the peculiar Gothic characters, which only terrify the inexperienced without helping the learned, and which may be clearly and accurately expressed by the Latin. Under every Gothic word is a Latin translation in a smaller letter; which is so managed as to shew the gender, case, &c. of the Gothic; but since this is extremely defective in connection and productive of obscurity, (as e.g. *tenebrum fructus bonum, ad tibi,*) the author found it adviseable at the same time to add the very literal translation of Benzel, Lye, and Ihre, which

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is printed in italics in the margin. He has endeavoured in innumerable passages to correct both the original and the translation, from the copy of Ihre and the analogy of language, for which he gives his reasons in the notes. He often remarks and amends the errors of former editions; and here the learned will certainly do justice to his diligence as well as to his modesty, in not boldly receiving into the text the better readings, but retaining them solely in his annotations. As much praise is due to his exertions in the Gothic grammar and dictionary, which is not very fitly termed Ulfilas' second volume. The grammar is printed in the Gothic letter with the common letter by the side. For the more entire satisfaction of the curious, a copper-plate should have been added, to shew the very close resemblance of the Silver and the Wolfenbuttle manuscript, with the greater deviations of that at Ravenna and Arezzo. The author affirms with warmth, that the Gothic language is not hard and rough, but discovers an astonishing attention to harmony in the structure of its periods. In order to prove this he teaches us to pronounce the numerous diphthongs with Greek or French softness, which really means to pronounce only half, *ai* as *e*, *au* as *o*, *ei* as *i*, and *iu* as *ü*. But this is very conjectural, if not quite capricious. A rude and savage people are not wont to drop any letters in their pronunciation, or artificially to soften the guttural harshness of their sounds. The dictionary is principally executed by Reinwald. To every radical word are subjoined derivations and the compounds; and all the explanations are in German; many derivations, quotations, and improvements are added, which are formed into a supplement. By all these united pains the access to the Gothic language is so facilitated that hardly any thing is left even for the best critic to improve. This is a work of which, for the assistance of the student, every public library at least ought to possess a copy. Mr. Horne Tooke has shewn better than any other man, the value of etymological research, and the very great benefit which the study of the northern languages may confer upon our own. We were some time ago informed, that the ingenious and penetrating Mr. Kaslam had begun a Gothic and English dictionary. We heartily wish him success in this arduous undertaking; and trust that he will pay due attention to that rich treasure of Gothic diction, judicious etymology, and sound criticism which is to be found in Zahn's edition of Ulfilas.

ART. 18.—*Amalie Balbi Eine wenderbere Vision, &c.*

Amalie Balbi, a wonderful Vision, which I myself have had. By Theod. Ferd. Kag. Arnold. Erfurt. 1805.

THE author, who is taken for an exorcist, was sent for to a house in the country, in order to lay a ghost. The owner makes him acquainted with the circumstances; he has two daughters by an unlucky marriage, whom in order to remove from their wicked mother he has educated abroad. The elder returns home in her sixteenth year; her beauty charms one of the persons who was

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paying his addresses to her mother, who endeavours to promote his wishes; he is rejected by the daughter; a noble youth gains possession of her heart, but the former suitor carries her off. After being rescued from the ruffian, she becomes the wife of the person whom she loved, but who perishes in a duel with the robber. Amalie falls sick; her death is expected; after a long time her recovery ensues, and her health is re-established. Count L. solicits her regard, but the ghost of her murdered husband appears to her every night, reminds her of her oath, and employs every injunction to prevent her from giving her hand to the count. Unspeakable are the sufferings of the widow, and great are the exertions made to get rid of the ghost. In this the author is successful, for the whole was an imposition. The author takes his departure as the benefactor of the family, and carries on a long epistolary correspondence, in which Amalie's sickness is first mentioned with the little probability of her recovery. As the author was once sitting up at midnight in the midst of his lucubrations, his candles flare in an unusual and unaccountable manner. After having long in vain endeavoured to discover the cause, he at last thinks of Amalie, when he sees her in a moment standing near and breathing an aromatic gale; the same happens to him the following night, when he has some conversation with the lady; no deception was possible; on the third night, when the author changed his apartment, the apparition still returned, and another dialogue ensued. In the morning the author finds himself indisposed, and receives intelligence of Amalie's death; he takes a walk with his sister-in-law, when both see in the broad day a female form waving resplendent in the air; in the evening he again converses with Amalie. The indisposition of the author and the apparition continued for fifteen days; he then took to his bed, and lay for a quarter of a year without any consciousness. After his recovery he goes to church, and when divine service was over, he sees Amalie. She was not dead, but had only been for a long time in a trance. 'I affirm,' says the author, 'before God and all the world, and as an honourable man, that this history is true, and so true that I will at any time confirm it by my oath.'

A work was some time ago published in Germany * under the title of '*Kilian, ich komme wieder!*' &c. '*Kilian, I come again! or the real Appearance of my Wife after her Death.* A TRUE HISTORY,' &c. &c. This work is ascribed to Wötzel, and has given rise to several publications, some composed with irony, and others with seriousness of refutation and gravity of argument. The visionary productions of Wötzel have at the same time found advocates among the German literati; among these we suppose that we may rank the author of Amalie Balbi. Credulity, even in this enlightened period, is a very prevalent characteristic; and those who address themselves to this general propensity to believe without examination,

* See the Appendix to the VIth volume of the present Series of the Critical Review.

will find success attended with little difficulty, however monstrous, incongruous, or irrational the stories may be which they attempt to palm upon the world. There are still many persons left who would willingly restore the age of ignorance and superstition, and who regret not merely that the days of chivalry, but that those of popish imposture are past away.

ART. 19.—*Hand buch der elementar Arithmetik in verbindung mit der elementar Algebra.*

The Connection of elementary Arithmetic with elementary Algebra, for the Use of Learners. By A Metz. Bamberg. 1806.

THE use of learners is not in this work so much studied as the author, without doubt, intended. Algebra is only another name for arithmetic, and it differs from vulgar arithmetic, only in using letters for numbers. Its operations consequently differ in some respects, though the two rules of addition and substraction are the same in both, and every thing that is done in algebra with letters, may be done in vulgar arithmetic by numbers. In fact this is the true way to teach algebra, to do every operation at first with figures, and then to substitute letters for those figures, to shew how the letters are combined together in the operation and in the conclusions. We expected to have found this in the work before us, but it follows too closely the books in general upon this subject, and the usual difficulties which learners find in this science are not sufficiently explained.

SWEDEN.

ART. 20.—*Svenska Kirgsmanna Sälls kapets Handlingar, &c.* 1801. 1804.

Memoirs of the Military Society of Stockholm.

THIS work contains a variety of useful memoirs on military transactions, and we are rather surprised that a society of the same kind has never been formed in this country. The object of this society is every thing that may improve a soldier whether in science or practice, whether in the field of battle or the previous discipline for forming a soldier; and also every thing relative to the various departments of an army in the camp, in barracks, or in a town. The blockade of Genoa is particularly well described, and Essen's *Oförgripeliga taupar* on the qualities of a Swedish national army might be usefully consulted by those who are at this time devising a plan for the national defence of this country. The utility of this society seems to have struck the Swedish administration, for its name has been changed, and it is now the Royal Academy for military science. It has no connection however with the military academy at Carlsberg, in which a hundred and twenty cadets are educated for the sea and land service.

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